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Chronicle

The War.—By Monday,, April 1, the "Battle of Picardy" was raging on a line drawn almost north and south from Feuchy four miles east of Arras, through Serre, seven miles north of Albert, Le Hamel, a little east of Corbie not far from the junction of the Somme and the Ancre, Demuin, Moreuil, Grievesnes and Cantigny. Here the line turned east by Montchel, Ayencourt, south of Montdidier, Lassigny and Plemont, then ran south of Noyon and thence north of Coucy to Anizy. Although the German offensive lost something of its driving power at this stage of the contest, it still continued to exert its pressure on the Franco-British lines and, though at the heaviest cost, slowly pushed back the Allied forces. On April 2 the front from Albert south to Montdidier was the center of the struggle, the heaviest fighting taking place in the Somme-Avre district, the points of strategic value like Hangard, Demuin and Moreuil being fiercely contested. Across the Avre there was a stubborn fight for Grievesnes, the point nearest the Paris-Amiens railway. The French still claimed it on April 2. The dispatches of the following day stated that the localities of the greatest activities were just north of Serre, in the neighborhood of Hebuterne, where Field Marshal Haig reported local successes and Berlin the breakdown of British attacks; between the Luce and the Avre Rivers, and on the left bank of the Oise, southwest of Servaise, where the French repulsed strong enemy attacks. On that date also the Montdidier-Lassigny sector was the scene of a spirited artillery engagement. During the following twenty-four hours comparative quiet reigned along the battle-front, except south of Arras, where the British retook Ayette, and on the southern line immediately east of Lassigny, where the French extended their positions. Official dispatches also reported that the French had taken over another short section of the line, thus extending their holdings to Thennes on the Luce.

Bulletin, Apr. 1, p.m.-Apr. 8, a.m.

On April 5 news came that on the previous day a German offensive in the crucial area between the Somme and the Avre, and southwest of Grivesnes had netted them substantial gains. On the right the British held fast, but on the left their lines were forced back in the neighborhood of Hamel, one mile south of the Somme and twelve miles east of Amiens. The French troops also lost some ground between the Luce and the Avre, with the villages of Morisel and Mailly-Raineval. Giving up for a time their assaults on the British front south of the Somme the German forces then delivered heavy attacks on Haig's lines from the Somme northward to Moyenneville about Buckoy. South of the Somme massed attacks against the British line compelled it to fall back to new positions east of Villers-Bretonneaux, about three miles southwest of Hamel and nine miles east of Amiens. South of the Luce the French had to give up Castel. South of the Avre Petain's troops were still holding Cantigny. According to the dispatches of April 7 the enemy on April 6 shifted their attacks to points along the French front from the region of Montdidier eastward to the east and south of Chauny, southwest of La Fère. The London War Office states that the attacks were beaten off, except on the left bank of the Oise in the Chauny sector. Two other attempts were made by the enemy on the southern side of the Somme "elbow," one between Mesnil St. Georges and Montchel, both southwest of Montdidier, the other north of Mont Renaud, southwest of Noyon. In both cases the French held their ground. But shortly after on the south bank of the Oise they had to give up Pierremande and Folenbray, southwest of La Fère, while the British were retaking Aveury, north of Albert. The German offensive has lost its initial momentum, but is still making gains in territory, though with great loss of life. The expected Allied counter-offensive has not yet begun. General Foch and Premier Clemenceau have expressed themselves as confident of ultimate success.

British and Japanese troops are reported to be in Vladivostok.

On April 4 Congress completed and President Wilson signed the bill authorizing the issuance of the Third Liberty Loan Bonds at 4¼ per cent. The bonds will mature in ten years. The Loan campaign opened on Saturday, April 6, and is to continue four weeks until May 4. After the initial payment of 5 per cent on subscription, instalments of 20, 35, and 40 per cent will be due respectively on May 28, July 18, and August 15. The amount is $3,000,000,000 and over-subscriptions. The bill signed by the President authorizes the Secretary

The Liberty Loan

of the Treasury to issue $4,500,000,000 bonds, in addition to the $3,666,000,000 authorized under former legislation, raises the interest rate from 4 to 4¼ per cent, authorizes issuance of as much as $8,000,000,000 certificates at one time and extends to the Treasury the power to loan $1,500,000,000 more to the Allies from time to time. In the second loan 2 per cent cash payment was required with the subscription, in the present 5 per cent. No payment is stated for June, when the drain on the country's financial resources will be heavy on account of the income and excess profits due June 15. The new bonds will mature on September 15, 1928, and will bear interest from May 9 next payable semi-annually September 15 and March 15. The first coupon will be for 129 days' interest.

According to a Treasury announcement, payment in full may be made with the application on or before May 4, but bonds will not be delivered before May 9 on any subscription for an amount exceeding $10,000. Full payment may be completed upon subscription for any amount on May 9 or any subsequent instalment date. The bonds are not convertible and are not subject to call for redemption before maturity. They enjoy the same exemptions from taxation as those of the Second Liberty Loan. They are thus exempt from all State, municipal and local taxation and all Federal taxes except super-income taxes, excess-profit taxes and inheritance taxes.

Addressing the Vienna Municipal Council on April 3, Count Czernin, the Austro-Hungarian Foreign Minister, declared that Austria-Hungary was recently on the point of beginning peace negotiations with the Entente. But the "wind suddenly veered," he added, the Entente deciding to await developments in Austria-Hungary which led it to hope that the Austro-Hungarian monarchy would soon be helpless. He added that he did not intend to go begging for peace or to obtain it by entreaties and lamentations, but to enforce it by moral right and physical strength. Any other tactics, he thought, only tended to prolong the war. In the course of the speech the Count made the following declarations:

The Czernin Speech

> Since I came into office I have striven only after one aim, namely to secure an honorable peace to the monarchy, and to create a situation which will secure to Austria-Hungary her future free development and, moreover to do everything possible that this terrible war will be the last one for time out of mind. I have never spoken differently.

The most startling statement in the speech of the Minister came in the form of a declaration in which he said that at one time Premier Clemenceau of France had approached Austria-Hungary and had asked her on what terms she was willing to make peace. Austria had replied that the only obstacle to peace with France was Alsace-Lorraine, and Premier Clemenceau in turn had stated that it was impossible to negotiate on that basis. "Come what may," Count Czernin added, "we shall not sacrifice Germany's interests any more than she will leave us in the lurch. We are not fighting for imperialistic or annexationist aims for ourselves or Germany." He declared that he did not believe that President Wilson in his recent address really desired to cause a separation between Vienna and Berlin, because the President knew that such a thing was impossible. He added that President Wilson probably saw that Austria-Hungary was more inclined to peace than Germany. Premier Clemenceau flatly denied that France had ever approached Austria-Hungary in anything like a peace parley.

In his speech at Baltimore on inaugurating the Liberty Bond Campaign President Wilson again clearly defined the purposes and the ideals of the United States in the present war. The keynote of his speech is given in the following passage:

> Germany has once more said that force and force alone, shall decide whether justice and peace shall reign in the affairs of men, whether right as America conceives it or dominion as she conceives it shall determine the destinies of mankind. There is, therefore, but one response possible from us: Force, force to the utmost, force without stint or limit, the righteous and triumphant force which shall make right the law of the world and cast every selfish dominion down in the dust.

The country at large enthusiastically indorses President Wilson's words.

Canada.—During the week difficulties in Canada reached a climax in the anti-conscription riots in Quebec, in which four persons were killed and many injured.

Quebec Riots

The incidents leading up to the outbreak began in the election campaign, which consisted principally in the disfranchisement of very many voters opposed to the policy of the Unionists and in the brutal slander of the Church. In an excellent speech delivered in the Canadian House of Commons, the Hon. Charles Murphy, Secretary of State in the Laurier Cabinet, sums up the Unionist pre-election issues as follows:

> Briefly they were that the Union Government would isolate Quebec and prevent the French and the Catholics from ruling Ontario and the rest of Canada; that the Pope and the Catholics generally were not in favor of the Allies in the present war; and finally, that the issue was one between Protestantism and Catholicism, and that all who did not support the Government, as representing Protestantism, were slackers, traitors, and pro-Germans.

The politicians were ably abetted by the ministers, who turned their pulpits into "political cockpits"; by the Orange papers and by the *Christian Science Monitor* of Boston. By order of the Prime Minister the latter paper was placed on the subscription list of the several Departments of Government and paid for out of public funds. The papers were especially outrageous in their calumnies, as may be judged from these abstracts from Mr. Murphy's speech:

> After moralizing on the tragic importance of the issue to be decided on December 17 [the *Canadian Home Journal*] proceeded thus:

"Germany's reptile diplomacy uses many agencies in many lands, and the most important agency that it is today using on Canadian soil is the Roman Catholic Church."

No proof of this outrageous statement is offered, or attempted to be offered, but it is followed by these equally brilliant gems:

"Lamentable as the fact is it is nevertheless a fact to be faced. As a consequence we find Roman Catholic churches in Canada head centers of activity to place in power those whose policies aim at the withdrawal of Canada from the war, the desertion of our soldiers at the front and the betrayal of Great Britain."

And listen to this, Mr. Speaker:

"By what promises and devices the Kaiser's Government has secured the support of the Roman Catholic Church is not wholly clear."

Not then and not now.

"He has promised to restore the temporal home of the Pope in Europe and if victorious to extend his influence to South America.

"It is altogether probable that he has promised his aid in extending the powers the Church now enjoys in the province of Quebec to all Canada.

"The women of Canada are religious by nature. They are the backbone of our Churches. Let them remember what is at stake.

"Sir Wilfrid Laurier and his candidates exalt the traitor and condemn the soldier. It is for the womenfolk of the soldier to give them their answer at the polls.

"Canada is menaced by open foes in Europe and insidious foes at home. To vote for Union Government is the woman's paramount duty,—the duty of the hour."

Mr. Speaker, could anything be more dastardly or criminal than the article from which I have just quoted? . . .

Let me quote from a full front-page article which appeared in the *Orange Sentinel*, for December 20, 1917:

"A crushing defeat for the Roman Catholic Hierarchy of Quebec and their allies in the other provinces is the result of the polling on Monday.

"The whole election campaign was fought upon the lines of the program of the Orange Association. For the first time in the life of the Dominion a United Protestantism followed the lead of the Orangemen of Canada to a magnificent victory over reactionary forces whose triumph would have disgraced the country. The great Order which the *Sentinel* represents has reason for gratification in having at last won that recognition from the Loyalists of the country which it has long deserved."

There you have a declaration after the event written by a gentleman who was endorsed by the Prime Minister as his candidate in West Toronto, and who now represents that constituency in this House.

As a sample of other calumnies and their refutation, the following may be cited: It was alleged that antagonism to the war was "encouraged and abetted by the members of the Religious Orders from France, who found asylum in Canada and used that asylum to undermine Canada's strength in the struggle." . . . "It is unfortunate that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle of their people to preserve their national existence." Mr. Murphy answered:

It is to be kept in mind that the figures which I am about to submit relate only to French subjects who were members of Religious Orders in Canada. I will begin with the Franciscans. At the outbreak of war, practically the entire body of French Franciscans left Canada and returned to France to do their duty. In the whole Dominion of Canada, I am informed, there now remain but six French Franciscan priests, and these six are exempt from military service on the ground of age or physical unfitness. Those who returned to France were assigned to various war duties, and thirty-two of them went into the trenches. Of these, three have been mentioned in the orders of the day, two have been decorated with the military medal, one has received the cross of the legion of honor, one has been wounded and discharged, and one was killed on the field of battle, after he had been twice mentioned in the orders of the day and had received the military medal. From *L'Institut des Freres de l'Instruction Chrétienne* twenty-five members returned to France and entered the French army. Of these, four have been decorated and mentioned in the orders of the day, four have been wounded, one was taken prisoner, one who has been twice wounded has been missing for three years and is assumed to have died of his wounds; and two were killed on the field of battle. In addition to the Canadian members of the Jesuit Order who are chaplains in France, five French Jesuits went back from Canada to join the French army. Of these two were killed in action. All the members of the Congregation of the Holy Cross who were French subjects answered the call to the colors. One was wounded twice, and returned again to the front. One has been reported "missing" for over a year, and is assumed to be dead or a prisoner, and three others are still fighting in the trenches. The Fathers of the Congregation of the Holy Ghost sent three of their members to the French army, and a fourth is on his way to France. One of those who returned to France was killed at the front, and another who is now seriously wounded has been decorated with the military cross and was twice mentioned in the orders of the day. The Trappists had only two French members of military age and both returned to France in 1914. One of them, Father Thomas, received two decorations, the military cross and the military medal, was twice mentioned in the orders of the day, and later, in rescuing a companion, suffered the loss of both eyes. Today he is a teacher of the blind in France. The other Trappist, who returned to his native country, was Father Hypolithe, who is now fighting along with seven of his brothers in the French army.

Of the 900 members of the Marist Order who have fought in the trenches, fourteen French subjects went from Canada to France; two of those were killed on the battlefield, six were wounded, one received the military medal, and all were mentioned in the orders of the day. *Les Pères de Montfort* sent fifteen of their French members back to France. Three of these brave men were stationed in the county I have the honor to represent in Parliament. Of the fifteen who returned to France, five won the military cross, five were mentioned in the orders of the day, one of them on three consecutive occasions; and one was killed on the field of battle. From the Eudist Congregation, seventeen of its members went back from Canada to France. Of these, three were wounded, two were mentioned in the orders of the day, two were decorated with the military cross, and four were honorably discharged from service. The Brothers of St. Gabriel sent eight of their French members who were of military age to serve in the French ranks. Four of them were wounded, four were decorated with the military medal, four mentioned in the orders of the day, and one of them, Brother Garrigues-Antonin, is the inventor of a wonderful field-gun which has done great execution against the enemy. The twelve French subjects who were members of the Sulpician Community went to France when war broke out, and immediately reported for duty. Seven went to France and later on served in the Lorraine, Verdun, Champagne, and Salonika campaigns. One was decorated with the military cross at Verdun. With the Dominicans at Ste. Hyacinthe, there were only two French members of military age when war was declared. These two went to France. The Congregation of the

Blessed Sacrament sent to France the only one of its members who was not exempt on account of age or ill-health, and he is still serving as a chaplain at the front. Four members of the Congregation of the Holy Cross in Canada reported for duty at the beginning of the war, and one was wounded while fighting in the French army. The Brothers of St. Vincent de Paul had only one French member eligible for military service. He joined the French army in 1914, and has been twice mentioned for bravery in the orders of the day. The Missionaries of the Sacred Heart have been represented at the front by four French subjects who returned from Canada to serve in the trenches. One of them, Father Cadoux, was mentioned in the orders of the day for special bravery in rescuing the wounded under fire. From the Capuchin Order, ten French subjects went back to France and joined the colors. Three of these men were killed on the battlefield, Father Albert, Father Edward and Father Justinian, all of whom at one time were stationed in Ottawa, and with two of whom I was well acquainted. The Christian Brothers, at Montreal, are represented at the front by two of their French members; one of them has been severely wounded. From the Oblate Congregation in Canada, twenty-four French members returned to France and they have served in the ranks with great distinction. One was killed on the battlefield, two died of wounds, four were decorated with the military cross and several of the others were mentioned for bravery in the orders of the day.

These and other untruths of Unionist politicians ruffled the spirits of the French, and when rough treatment was added to insult, some rebelled and were promptly shot. As usual, the prelates and priests of Quebec lent their powerful aid to the support of law and order. Cardinal Bégin caused this letter to be read in all churches of the diocese:

M. le Curé: Our city has been during Holy Week the theater of many deplorable scenes of disorder and violence against persons and property. From the simple point of view of reason, and whatever may be the grievances suffered, it is certain that such tactics are particularly harmful to those who employ them. But Christian conscience reproves them, and the Catholic Church forbids them. And that should have sufficed to prevent the manifestations which so many citizens regret with us. The memories of the Passion of Our Saviour and the sacred liturgy evoked in such a striking manner these past few days give the Faithful other examples to follow, and other teachings to practise. If we want Jesus Christ to pardon and bless us, we must know how to make our conduct conform with the grave lessons which He preached to us from His Cross.

Would you be good enough, M. le Curé, upon reading this notice tomorrow in your pulpit, to recommend calmness and moderation to your parishioners, and supplicate them to guard against ill-considered actions which are sterile of all good, which give to our city of Quebec a name that it does not deserve, and may increase the evil, otherwise heavy enough, from which we already suffer.

At last reports the tumult had subsided, and order was restored in the streets of Quebec.

Ireland.—The condition of Ireland still continues to attract the attention of the world, especially of the United States. On March 16 the Texas Senate passed the following resolution by unanimous consent:

Freedom and Martial Law

Whereas, To-morrow, March 17, is St. Patrick's Day, a day dear to the heart of all true Irishmen; therefore, be it

Resolved, That when the Senate adjourns today it do so in honor of this historic anniversary, and with the hope that the arrival of the next St. Patrick's Day, Ireland may be free.

Later Mr. Gallinger, Republican leader in the United States Senate, proposed this resolution in Congress:

That the petition in the case of the Irish people for the great principle of self-determination as interpreted by the President of the United States in his discussion of his fundamental and indispensable condition of a lasting peace will constitute a source of genuine gratification to the people and government of the United States, sincerely solicitous as they are for the harmony and prosperity of the two great peoples.

That the two houses of Congress concur in the belief that the effect of willingness on the part of the people and Government of Great Britain to permit the ascertainment of the will of the Irish people by means of a plebiscite of the adult population (men and women) will be viewed as a precedent of the most profound importance by all peoples of distinct national character seeking to acquire in an orderly legal manner final vindication and sanction of their titles to sovereignty.

Just about the time these resolutions were being presented, Mrs. Sheehy-Skeffington issued a statement about the release of Bowen Colthurst, who murdered her husband in Dublin a year since. The document states that the Government, by releasing this man, as "cured," virtually admits the contention of the Manchester *Guardian*, the *Nation*, the *New Witness*, the *New Statesman*, the *Labor Leader*, and the London *Herald* that the plea of insanity set up by Colthurst's counsel was a sham. Ireland itself is still under martial law, Clare in particular, where the regulations are stringent and most arbitrary. Bishop Fogarty thus speaks his mind to a reporter of the Cork *Examiner*:

My opinion of the martial law here and military display, and of the grievous inconvenience it is causing to the community is that it is an effort by politicians to swamp the Sinn Fein movement under an organized campaign of calumny and terror. That effort will fail, for the Sinn Fein movement is nothing more than the national spirit of Ireland purified from English dross. That spirit is immortal, and nothing can kill it. Clare's great crime in the eyes of the Government is, I fancy, that it is a Sinn Fein county. Restrictions imposed on the people's life by this martial-law system of passports and censorship are, in my opinion, not justified.

The Manchester *Guardian* has returned to the subject of conscription in Ireland, stating:

There is only one way to get a greater military effort from Ireland, and that is through the unconditional establishment of a native government, national in powers and scope. If such a government is established, conscription will be unnecessary to gather an effective surplus of manhood from Ireland.

Two years ago, official figures showed that 160,000 men were available for military service. Since then 40,000 have enlisted. A million and a half additional acres of land have been devoted to food production, thus employing the labor of thousands more. Other thousands are working in the shipyards and munition factories of Great Britain.

Both the Nationalists and the Sinn Feiners have retorted that they will never consent to conscription. The Irish Convention ended on April 5 after adopting the draft report of the deliberations of the Grand Committee. But what that document contains has not yet been made public.

Prohibition, the Constitution and the Mass

MICHAEL KENNY, S. J.

"I SEE the Constitution has broken out again in AMERICA," wrote S. L. B. of Kentucky, surprised that his State-right, strict constructionist recrudescences of the ante-secession period had not proved a silencer. Well, it must continue to break out until the full freedom of Catholic worship is finally and rightly adjudicated, despite Mr. Elder's conclusive demonstration of the power and duty of the United States Supreme Court so to adjudicate in the case of Oklahoma. There "perfect toleration of religious sentiment . . . and worship" was required by Congress, and accepted by Oklahoma, as an essential condition for admission to Statehood. But what comfort is this to Catholics in States from which no such specific condition was demanded, *e. g.*, Georgia and the Carolinas of the original States, and not a few of the later accessions? None at all, according to Mr. Elder: "The religious liberty guarantee of the Federal Constitution was not imposed on the States; it binds Congress only." Other writers in AMERICA discussing prohibition's restrictions on the Mass have emphasized this view, reiterating with much rhetorical variety the fantastic doctrine that "The States are free to establish any religion or prohibit the exercise of any religion," and *a fortiori* to hamper it; and that neither the First, nor the Fourteenth Amendment, nor both together, nor any other constitutional power enables the Supreme Court to restrain them. Then, should any State prohibit the wine necessary for the celebration of the Holy Sacrifice, the central and essential act of our religious worship, what resource is left to us, free and sovereign but non-Oklahomian Catholic Americans, except open defiance of the law, which is felony, or abject submission to it, which is apostasy?

One only, we are told, and this is a preventive, not a remedy: "Safety can be guaranteed only by inserting in the State prohibition laws a clause specifically authorizing the use of wine for sacramental purposes." That is, lock your stable before the steed is stolen. But if you cannot procure a lock; if the State Solons refuse to accept the sacramental clause, as happened in Oklahoma and may happen in most southern and some northern States, what then are Catholics in such States to do? Nothing but incur felony and helotry, take to the woods or jails, or dig catacombs; or else, become Baptists, Methodists, or other pure species of prohibitionist. This, surely, would be an inglorious predicament for the members of a religious body whose members form one-fifth of the citizens of this republic and perhaps forty per cent of its soldiers and sailors—now running into the millions.

Fortunately, there is another and safe alternative, and the expositors of constitutional impotence are in error. Oklahoma had been bound by the religious-liberty condition long before Congress formally reiterated it. The claims of some of the original States to western territory proving an obstacle to an agreed Federal Constitution, in order to induce them to cede their claims to the nation, Jefferson drew up in 1784 an ordinance for the government of all the western Territories and of States to be formed therefrom, including therein the guarantee of full religious freedom which Virginia, at his instance, had already incorporated in its Constitution. This ordinance was adopted by the Congress of 1784, and in a modified form was enacted in 1787 by the Congress which in the same year drafted and signed the United States Constitution. It was re-enacted by the First Constitutional Congress, August 7, 1789. The ordinance opens with the phrase, "Be it ordained by the United States in Congress assembled," and having provided for the formation of Territories and States, reads thus:

> Section XIII. And for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions, are erected; to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever after shall be formed in the said territory; to provide also for the establishments of States, and permanent government therein, and for their admission to a share in the Federal Councils on an equal footing with the original States, at as early periods as may be consistent with the general interest:
>
> Section XIV. It is hereby ordained and declared that the following articles shall be considered articles of compact, between the original States and the people and States in the said territory, and forever remain unalterable, unless by common consent, to wit:
>
> Article 1. No person demeaning himself in a peaceable and orderly manner shall ever be molested on account of his mode of worship, or religious sentiments, in the said territories.

Jefferson's draft of 1784, which excluded slavery, applied to all western territory, but the ordinance of 1787 was reserved to "the territory of the United States northwest of the river Ohio," North Carolina not having yet ceded its claims to the national Government. When that cession was made the First Constitutional Congress, which had ratified this ordinance in 1789, extended it, in 1790, to all south-western territory, with the single exception of the anti-slavery article. But the sections ordaining that religious liberty is a basic principle of our Government and that "no person shall ever be molested on account of his mode of worship or religious sentiments," were specifically included as essential to "the establishment of States therein . . . and for their admission to a share in the Federal Council on an equal footing with the original States." And to this day it has

never been revoked. Whence two conclusions necessarily follow: (1) Since Congress makes the establishment of religious liberty, in opinion and worship, essential to the admission of new States "on an equal footing with the original States," this act of the national Government applies equally to the original States, and therefore to all the territory comprised in the United States in 1790.

(2) If the religious liberty condition exacted of Oklahoma empowers the United States Supreme Court to nullify that State's prohibition of sacramental wine, then the same condition, imposed in like terms, by the same congressional authority on all States that should be formed from the United States territory of 1790, equally empowers the same Court to nullify such prohibition by any State formed out of said territory.

The ordinances of 1787 and of 1790 apply strictly only to territory then possessed or validly claimed by the United States, though the acceptance in practice of the religious liberty provision by all States formed from territory subsequently acquired, and the specific requirement by Congress of its formal acceptance by the last State admitted, constitute good legal presumption that freedom of worship is fundamental and essential in every constitution established under United States authority. But for this conclusion we have grounds far transcending presumption. We have treaties, duly ratified by Congress and signed by the supreme constitutional authorities, defining the governing principles of all our subsequent acquisitions; and in each and all the religious liberty provision is specifically included. The first is the "Treaty with France for the Cession of Louisiana," ratified and proclaimed October 21, 1803, which doubled our then possessions. Article III reads:

> The inhabitants of the ceded territory shall be incorporated in the Union of the United States, and admitted as soon as possible, according to the principles of the Federal Constitution, to the enjoyment of all the rights, advantages and immunities of citizens of the United States; and in the meantime they shall be maintained and protected in the free enjoyment of their liberty, property, and the religion which they profess.

It should be here noted that the phrase, "in the meantime," assumes that "the free enjoyment of liberty, property and religion," guaranteed to the inhabitants in the interval before admission to the Union, shall, upon admission, be constitutionally theirs. The same assumption is observable in our treaty with Spain, proclaimed February 22, 1821, which brought us east and west Florida and rounded out our southern territory from the Atlantic to the Sabine River. Article V provides that "The inhabitants of the ceded territory shall be secured in the free exercise of their religion, without any restriction"; and Article VI, extending the same guarantee for future development as in case of Louisiana, further provides that when incorporated in the Union, "The inhabitants of the territories which his Catholic Majesty cedes to the United States . . . shall be admitted to the enjoyment of all the privileges, rights, and immunities of citizens of the United States."

The whole territory included in the present States of the Union was completed by the treaties with Mexico, 1848 and 1853. The treaty of July 4, 1848, commences "In the Name of Almighty God" and this provides in Article VI:

> The Mexicans who in the territory aforesaid, shall not preserve the character of citizens of the Mexican Republic . . . shall be incorporated in the union of the United States and be admitted . . . to the enjoyment of all the rights of citizens of the United States according to the principles of the Constitution; and in the meantime shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without restriction.

The Treaty of 1853 which further extended American possessions retains this Ninth Article intact. Again it is well to notice the assumption underlying the connecting phrase "in the meantime" that "all the rights of citizens of the United States" include "the free exercise of their religion without restriction."

Hence we find that unrestricted religious freedom has been repeatedly and consistently imposed by the United States Government, as an organic article and essential condition to admission, on all the States, generally and severally, formed since 1790 from American territory; that is, on thirty-five of our forty-eight States. Who will contend that the Congress of Thirteen States or the subsequent Congresses including them, exempted themselves from the law which they enforced on other "equal States" to whom they covenanted "an equal footing" with themselves?

Thus, on the one hand, we have the States guaranteeing freedom of conscience and of worship to all within their jurisdiction, and on the other, we have Congress decreeing that it shall itself make no law prohibitive thereof. That is, religious liberty is secured, positively and negatively, in the State and national constitutions, and it is difficult to see what further security they can afford. The statement that the First Amendment was intended as a prohibition on Congress is unfounded. Ten States, led by Virginia and the enlightened persuasions of Jefferson and Madison, had already enacted religious freedom, and the insertion of the Article was construed as a rebuke to the three States which still retained religious restrictions; a rebuke which soon produced the desired effect, making freedom of worship universal. In fact all the numerous amendments proposed by the ratifying States were submitted as commendatory, not conditional. Of these Congress selected twelve for reference back to the States, which rejected two, thus adding to the Constitution the ten original amendments.

Congress has further stressed "the free exercise of religion" as an essential of our Constitution and Government. In other territorial acquisition it has everywhere followed the flag. The treaty with Russia for the cession of Alaska, ratified and proclaimed June 20, 1867, provides in Article III that:

> The [civilized] inhabitants of the ceded territory shall be admitted to the enjoyment of all the rights, advantages, and immunities of citizens of the United States, and shall be maintained and protected in the free enjoyment of their liberty, property and religion.

The treaty with Spain for the cession of Porto Rico, the Spanish West Indies and the Philippine Islands, ratified and proclaimed April 11, 1899, having guaranteed "the rights of ecclesiastical or civic bodies," provides in Article X: "The inhabitants of the territories over which Spain cedes her sovereignty shall be secured in the free exercise of their religion."

Thus it is clear that "the free exercise of religion," or equivalent phrase, is a formula which the United States has consistently imposed by ordinance, treaty, or compact, on all the inhabitants and governments of all the territories it possessed in the year of its Constitution's establishment, and of all it has since acquired. To contend that the uniform imposition of full religious liberty, as mandatory and essential, in every ratified treaty or compact, from the fundamental territorial ordinance of 1787 to the admission of the last Territory to Statehood in 1907, is not binding on the national Government and on every State, is to insist that the treaties, compacts and guarantees ratified by our supreme national authority, are merely scraps of paper. It is, ultimately and logically, to reduce all civic authority to nullity. The uniformity and the universality of the constitutional and treaty provisions of this land and Government, realized in the unbroken custom of the full period of our national life, preclude any law which restricts or prohibits "the free exercise of religion" (interpreting the words in a fair and rational sense), from ever becoming validly "the law of the land," and empower the proper judicial authority to pronounce such law invalid. And as this complete uniformity of national provision for full religious freedom constitutes our "privileges, rights and immunities as proved," it also supplies a clear affirmative answer to the question: Can and will the United States Supreme Court nullify a law which makes the celebration of the Mass a felony; that is, which prohibits the exercise of an essential and central act of Catholic worship? But since elaborate arguments have been published in the negative, we shall discess this question more fully in another article.

The Source of Catholic Loyalty

JOHN C. REVILLE, S.J.

WHY are Catholics good patriots? What is the source of their patriotism? Why, to confine ourselves to our American history, has it happened that in every crisis of our national life, in spite of the calumnies of our enemies who have tried to paint us as disloyal to American ideals, have our Catholic brethren never failed to face the trials and the sacrifices which fidelity to the highest standards of patriotic duty imposed upon them?

The source and at the same time the explanation of Catholic patriotism are to be found in the fundamental principles of the Catholic Faith. Our religion is the key to these splendid manifestations.

Primarily the patriotism of the Catholic has its root in a virtue closely connected with that of religion. It springs from the virtue of piety. For, according to St. Thomas, man's indebtedness to others is to be gaged by their respective merits and by the excellence of the gifts which he received from them. It is evident that from both points of view God's claims are paramount and predominant. For in Himself and in His nature God is infinitely perfect. Moreover, He is for man the first principle of being, that is, man is indebted to Him for the great gift of existence. The Creator exercises over man absolute right of government and control. On the other hand and from a secondary, subordinate and partial point of view, our parents are the source of our existence and our country cooperates with them in preserving that existence and in enabling us to fulfil our destiny. They have a subordinate and God-delegated right to exercise their authority over us. For it is from our parents that we receive life. It is on the soil of some particular country chosen by God to be our earthly home we grow to manhood and strength. So then, after God, says the great Doctor, it is to their parents and to their country that men owe the most. As it belongs to the virtue of religion to render to God that homage and worship which is His due, so in a secondary sense and degree, it belongs to the virtue of piety to honor the authors of our existence, and our country.

Thus explained, patriotism is eminently rational and noble. The virtue goes down to the very roots of our nature. In obeying its impulses we obey God Himself. For the love we show our country is but the extension of the love which we owe to God. God is the supreme Master of our lives; it is through Him that we move and breathe and are. But He has willed that others should participate in some sense in His prerogatives and His powers. Our parents are to care for our physical life, for our development as members of the family, for our intellectual and moral growth. To the country in which He has wished that we should see the light of day, God has given those powers needed for the development of our social and civil life. And just as He demands that we love Him above all things as the Master of life and death, the Creator who rules our destinies, so has

He ordered that we love the country of our birth, the source of so many material and social blessings. That is a solemn duty which no man can shirk. We might almost call it one of strict justice. Practically, to some extent, its demands upon us are the demands of justice, for we have to compensate our native land for the benefits conferred upon us. But it is rather called the virtue of piety, for by its concept there is implied something of the conduct of the child to the mother and father who are the authors of its being.

With the Catholic patriotism is not a mere emotion, it is something nobler and higher. No doubt emotion plays a part in the great passion. And the emotion varies with the nature of the country we call our own, the character of its people, its traditions, history. For those countries which have felt the weight of sorrow and persecution, whose records are marked by years of tragic suffering and wo, their children feel the tenderest and most devoted love, something akin to the love of the strong man for the mother or the bride whose lives have been filled with unmerited agonies and sorrows. The sons of Ireland feel such a love for Erin. For others, the emotion is one of pride. The Greeks felt such a pride in Hellas, because it had fought for liberty, because it was the home of arts and eloquence, of poetry and song. That emotion the American can partially at least share today, for America stands forth as the bulwark of liberty and the champion of freedom for the oppressed and the suffering of the world. The names and the deeds of Washington and Lincoln can never fail to stir the pulse of every true-born American.

We can love the land of our birth for its beauties, its mountains and rivers, its untold wealth, its lakes and its streams. We can love it for its people, the generosity of its sons, the virtues of its pure and gracious womanhood. All these are legitimate and noble passions. When regulated by reason and faith such feelings and emotions intensify and vitalize our patriotism.

But our patriotism is founded on something more substantial and lasting than mere emotion. It is founded on the fact that as the country is the source of so many blessings to the individual, blessings which permeate his whole life and are inseparable from it, he is bound by that virtue of piety of which we spoke to give something in return. He must obey her laws, observe her Constitution, love her ideals, sacrifice his wealth, even his life for her welfare.

From the soil of the motherland the individual draws sustenance and food. Her wheat fields feed him. From her he receives the raiment that clothes him and his children. Her timber and her quarries build his home. In her schools and churches his mind and heart are trained. Her constitution protects his person and guarantees him inalienable rights in the pursuit of liberty and happiness. In the hour of danger she protects him from injustice, from danger. In all things the country is to him a second mother. In the same spirit of piety with which he honors the mother from whom he drew his physical being, he owes to the country a service of devotion.

As God delegates to the parents something of His authority over their offsprings, so he delegates to the country, in the person of its rulers, be they presidents or kings, something of His authority over the citizen. "Honor thy father and thy mother," is the great command in virtue of which God wishes us to show our respect and our love to the authors of our days. It is true in the Decalogue there is no command that directly orders us to practise the virtue of patriotism. But the obligation is involved in the Fourth Commandment.

And in the Scriptures, patriotism, both as an emotion and as a duty, is taught us by God. The chosen people were intensely patriotic. They loved the walls of Sion. Towards the Temple, which was the very center of their national life, they ever lifted their eyes. There was a deep passion, an intensity of devotion in the expression of their loyalty which to modern ears may seem strange. They boasted that no God was so near to his worshipers as their God was to them. They prayed that if ever they should forget Jerusalem their right hand should lose its cunning and their tongue cleave to the roof of their mouth. The thoughts of Jonas even when the surges of the sea lifted up their voices over his head turned to the holy Temple. The Machabees stand out for all time as the embodiment of patriotism. Our Lord Himself remembered that He was a son of Israel and as He thought of the doom soon to overwhelm the Holy City which He so tenderly loved He wept over the sorrows of His people. In a single sentence He summed up His whole teaching with regards to the duties of the Christian and the citizen. "Render to Cæsar the things that are Cæsar's and to God the things that are God's." In all things He obeyed His country's laws. After Him His Apostles, though preaching doctrines so opposed to the ideals of the pagan society in which they lived, never for a moment led men to believe that they were to be emancipated from those duties that bound them to the commonwealth. With masterful eloquence St. Paul tells the first Christians that they must obey their lawful superiors: "Let every soul be subject to higher powers; but there is no power but from God; and those that are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation" (Rom. xiii: 1-2). St. Peter is equally explicit and writes, "Fear God, honor the king." And the Apostles are so insistent upon this great commandment because, as Leo XIII says, to the mind of the Christian, the very idea of public authority is something sacred and hallowed. For in it he recognizes some likeness and symbol, some faint reflection of the Divine Majesty, even when the authority is exercised by one who is unworthy.

Patriotism and duty are two words that naturally fall together. For if, as we said, patriotism usually implies

emotion, the thrill of admiration for the native land, its history, its people, even for the beauties of its lakes and valleys or the majesty of its plains, it means something more substantial than this. It means respect for its laws, obedience to its constitution, the generous effort earnestly made by all its citizens for the social, moral, intellectual and material betterment of its citizens. It means a whole-hearted approval of the country's just ideals and unswerving devotion to her cause, a loyalty to her justly constituted authorities, beyond suspicion or reproach.

The source and the motive of the patriotism of the millions of Catholics throughout the country who have so magnificently responded to the call of war are to be found in their right conception of the functions of the State and Fatherland to whom in a certain sphere God has delegated something of His own power in the realization of the duties which they owe to God Himself. In respecting the State, Catholics respect God. For if the State has any power it is from God that it ultimately comes. Religion practised in the highest form, in the worship of the Creator, piety manifested towards the country where the Master of life wished that our lot should be cast and our life spent, on these our patriotism rests as on a solid basis. It is impossible that the Catholic who really deserves the name should not love his native land, should not be a patriotic American. Patriotism is but one of the manifestations of the duties which his faith imposes upon him. As it is built upon such solid foundation, it is no wonder that our patriotism has given in the present crisis such a splendid answer.

The Conscientious Objector

J. HARDING FISHER, S. J.

IN an article first published by the Seattle *Post-Intelligencer,* and reprinted, apparently with approval, by the New York *Times* in its issue for March 18, there occur several statements which, to say the least, are open to very serious misconstruction. The whole article is a confusing admixture of truth and error, but the most serious exception must be taken to the following paragraph:

> The case is simply this: That in all matters of national preservation the individual conscience must submit to the national conscience. With this fundamental principle in mind, the status of the conscientious objector is one of expediency as far as the nation is concerned. If he is needed as a soldier, he must go; if not, he may remain, but under no circumstances may he interfere with our prosecution of the war.

The "fundamental principle" laid down by the writer of the article calls for separate discussion, the present paper deals with the status of the conscientious objector.

To avoid all misunderstanding it is well to recall from the very outset the doctrine of Catholic ethics on warfare. War, according to the teaching of the Church, is not, of its very nature and necessarily illicit, on the contrary there are circumstances in which the State would seriously fail in its duty if it did not undertake it; every citizen of military age is obliged in conscience to take up arms in a just war, and, if need be, to lay down his life in defense of his country should he be commanded to do so by legitimate authority; the causes underlying a proclamation of war are so complex and the data available to the individual for forming a correct judgment as to its liceity are so slight in comparison with those possessed by the responsible heads of the country that it would be presumptuous in ordinary cases for the individual to set his judgment against the judgment of the Government, and, therefore, almost invariably in the absence of evidence of the clear injustice of the war, the individual may accept the call to the colors as justifiable and respond with a good conscience; once on the firing line he is under a strict obligation to obey orders and to do his best to reduce the fighting strength of the enemy.

Such is the undoubted attitude of the Church on war in general. On the war in which the United States is at present engaged the Catholic laity as a whole and the American Catholic Hierarchy, the official spokesmen for Catholic opinion, are agreed that it is just. The Cardinals, Archbishops and Bishops have unanimously supported the President's proclamation and urged their spiritual children, though no urging was necessary, to put their property, their strength and their lives at the disposal of the Government.

Among Catholics, therefore, as Catholics, there are no "conscientious objectors" to our war against Germany and Austria. If some Catholics should claim to be conscientious objectors, they would do so by reason of personal or racial prepossessions and prejudices, and not on the strength of Catholic doctrine. Should they object to the war on the ground that war is intrinsically illicit, they would maintain a doctrine at variance with the doctrine of the Church. Should they object to the present war on the ground that our participation in it is unjust, they would be voicing merely their own individual views, in opposition to those expressed by the ecclesiastical authorities whose function it is to voice official Catholic opinion.

Moreover, Catholics would agree with the writer of the article in the *Post-Intelligencer* that conscientious objectors should not be allowed to interfere in any way with our prosecution of the war, for to the right-minded person there is overwhelming evidence of the rectitude of our Government's efforts to maintain our national integrity and honor, to resist unwarranted aggression, to defend American lives, and to bring peace to a war-weary world. The strictest advocates of the supremacy of conscience would not go so far as to maintain that the State may not restrain wrong-headed individuals from actions which are a serious menace to the just welfare of our country.

To maintain, however, that "the status of the conscientious objector is one of expediency as far as the nation is concerned" is to lay down a principle not in accord with sound ethics. Great Britain has per-

sistently refused to regard the status of the conscientious objector in the light of mere expediency, and the Congress of the United States has exempted from actual fighting members of religious sects whose creed forbids participation in warfare. In fact, the statement that the status of the conscientious objector is one of expediency as far as the nation is concerned is so obviously false that it need not be taken seriously. It sounds strikingly like the false statement that the end justifies the means. Whether or not the conscientious objector shall be forced to fight is a matter of right and wrong, which cannot be settled by the test of mere expediency.

The writer in the *Post-Intelligencer* says that if the conscientious objector is needed as a soldier he must go. This statement can be admitted only in a limited sense. It is true that he must, at the order of the Government, undertake non-combative service, and that he may be licitly punished for refusing this kind of co-operation with war work. Sound scholars also admit that he must, should public order require it, put on a uniform, take a place in the ranks, and expose his life to the hazards of war. But no one has any right to demand that he shall be compelled to inflict damage on the enemy if, after due consideration, he has arrived at the reasoned judgment that to do so is to co-operate in injustice. This is precisely the state of mind of the conscientious objector. He honestly believes that he would be guilty of injustice if he wounded the enemy. Under such circumstances, to wound the enemy would be a sin; for conscience is the ultimate subjective norm of morality. No amount of material gain will ever justify the commission of sin; and no power on earth is justified in demanding that a man be guilty of it.

Speculatively a distinction may be drawn between the culpably and inculpably erroneous conscience concernning the performance of civic duty, and compulsion, not justified in the latter case, might conceivably be justified in the former; but the distinction is so hard to draw in actual life that it is to a large extent impracticable. Nor does the question of national preservation, which in this country is at present purely speculative as far as the conscientious objectors are concerned, alter the essential principles at stake; not to save the whole world may sin be committed.

The application of this principle is made more difficult by the possibility that cowardice, selfishness and evasion of duty can masquerade under the guise of conscientious objection, and when there is immense need of every defense for the welfare of our country and the world, it calls for much patience and forbearance to tolerate the clear delusions of even sincere conscientious objectors. However, liberty of conscience is so priceless a good that it must be safeguarded at any cost. Moral compulsion may and should be brought to bear for the correction of erroneous views, but should this fail, there is no course left but to respect the supremacy of conscience.

The right to follow the reasoned dictates of conscience, when this involves no violation of the right of others and no injury to the community, is the inalienable and indefeasible right of every human being. The scruples of the conscientious objectors, in the present state of affairs, involve neither one nor the other, for their number is so small and the forms of non-combative service so many and so necessary, that they can easily be dispensed from actual fighting at the front. It may indeed be said, the question is at least debatable, that if a man refuses to perform one of the main duties of citizenship, he may be deprived of his rights as a citizen. But such a measure, even were it proved to be justifiable, is far from advisable. Certainly this was the attitude adopted by the British Government last summer, when the proposal to disenfranchise conscientious objectors was discussed and voted down in the House of Commons; and the *Month* in its issue of August, 1917, called the decision a sound one, "because it acknowledges and proclaims that the citizen has a higher duty than obedience to the State; a thoroughly Christian view which Catholics have always been ready to uphold with their lives." The general, unqualified statement, therefore, that the conscientious objector, if he is needed as a soldier, must go, calls for considerable limitation.

After the War, Peace?

J. B. CULEMANS

SECULAR papers in this country and Canada have commented in various fashions on this striking passage in Cardinal Bourne's Lenten Pastoral:

> The times through which we are passing are fraught with anxiety of every kind. It is not necessary to gaze upon the conflict of nations which afflicts the world to find matter for serious concern. At home, in our midst, there are signs of trouble and disturbance, which are only very partially revealed in the public press, but are well known to those in authority, and which portend the possibility of a grave social upheaval in the future. It is admitted on all hands that a new order of things, new social conditions, new relations between the different sections in which society is divided, will arise as a consequence of the destruction of the formerly existing situation.

Of all the countries at war perhaps none has ever gone through an experience so nearly similar to the present one as England. She had poured out her money and her man-power in the Napoleonic wars as she is doing now, and thinking Britons, acquainted with the conditions of their country at the end of that titanic struggle, are viewing the future with anxiety. After the close of the bloody

contest with imperial France there was unparalleled distress among the laboring classes in the English mining and manufacturing districts. The price of labor diminished while the price of food increased. So wretched was the condition of the poor that there were constant insurrections, especially in the large towns. In the stagnation of business which followed peace, thousands could find no work at all. The disbanding of the immense armies that had been necessary to combat Napoleon threw out of employ hundreds of thousands of men who became vagabonds, beggars and paupers. The agricultural classes did not suffer so much as operatives in the mills, since they got a high price for their grain; but the more remunerative agriculture became to the landlords, the more miserable were those laborers who paid all they could earn to save themselves from starvation. In addition to the high price which the people paid for bread, there were heavy taxes on everything imported, on everything consumed, on the necessities and conveniences of life as well as on its luxuries. Money had to be raised to pay interest upon the national debt and to provide for the support of the Government. Then too there were pensions, sinecures and general extravagance. In the poverty which enormous taxes and low wages together produced, there were not only degradation and squalid misery in England, but violence and crime.

These abuses and distresses, culminating under George IV, led finally to the Reform Bill of 1832 under William IV. They were further righted under the reign of Victoria, but it took some of the ablest statesmen of England, like Peel, Disraeli and Gladstone to accomplish this end, and half a century of political struggles and popular uprisings. Sir Robert Peel's fame rests principally on his success in repealing the Corn Laws and in reorganizing the national finances which were in a state of absolute chaos. He reduced the interest on consols, or the consolidated government debt, thus reducing the taxes; he further eased the burden of the worker by limiting the hours of labor in the factories while the working time of children under thirteen years was set at six and one-half hours, provision being made at the same time for their instruction. Others continued his work, forced by circumstances to overturn many hoary theories and to upset many vested privileges.

This historical background to the arduous struggle for emancipation has produced among the English masses a vivid class-consciousness pitched to a high key during the present war. The staid London *Times* not many weeks ago, created a mild panic by calling attention to these sub-surface currents. The case is perhaps best put in the words of the conservative Liverpool *Catholic Times:*

> The war has been a bitter lesson to the multitude of the toiling people; they no longer regard the old rulers nor respect the old social order. They have paid in blood and hunger for the diplomatic blunderings of the governing classes who let the country drift into war. They have seen the traditional ways of doing or not doing things swept away by the necessities of a struggle that could not be carried on except by increased State control of commerce, industry and labor. They have been angered by the conscription of life and not of wealth. A new world has gradually dawned upon their eyes, and now they see visions of a future in which they can share more fairly and more fully in the riches so largely the product of their toil. They will never consent to go back to the conditions of the past.

It were a serious mistake to see in this only a vague yearning after Utopia. There is an undisguised demand for better conditions at whatever cost, an uncompromising insistence upon new standards. The British Labor party has put these demands in the form of a clear-cut program, and with the united strength of the nation's organized workers behind it is determined to carry it out.

It is becoming increasingly evident that the really big and permanent results of the war will be social rather than political. They will affect living rather than governing. As far as present indications go the forms of government will largely remain the same, since even America professes unwillingness to impose its own form of government upon other nations. But the functions of government will change considerably. The citizens who live by their daily work form by far the largest body of the population. They are not only organized but they have the vote besides. And what is even more important, they are backed by the driving power of new ideals that seem nearer of accomplishment than ever before. We can form a fairly accurate estimate of the new conditions from these demands of the British Labor party's program: In the very first place there must be a universal minimum wage fixed by law for the workers of all classes, a blow at the very root of poverty and want. Besides, the Government must take direct control of industry. What has been done during the war, and successfully, can and should be done after the war. Artificial inflation of the price of necessities like food and coal, that has gone to make up enormous individual fortunes, shall no longer be countenanced. There is no more need for extensive fluctuation in the price of fuel than there is in the price of railroad tickets. Finally, there must be a revolution in the national finances to take care of the war debt: large fortunes must be taxed much more heavily than they have been, and any surplus over and above what is needed for family maintenance, shall be taken by the State to be used for the common good, for educational and artistic purposes, for public works, parks, etc. These demands are no longer looked upon as the ravings of wild populism. Granted that they are of revolutionary extent, circumstances have shown that their concrete realization is within easy grasp. In England economic reforms have been largely effected by continued agitation, by appeals to reason and intelligence, and not as a rule by extreme violence and bloodshed.

In France infuriated mobs have been successful time and again in overturning governments and thrones and in reshaping the Constitution and the laws of the country. Russia has but recently presented the same spectacle. Little is known about the true internal situation in Ger-

many and Austria, and whatever information is vouchsafed us is so contradictory as to offer no basis for sound inference. We have just recently entered the war and scarcely begun to feel its full effect. Capital and labor have failed, however, to come to a complete understanding. Numerous disclosures of excessive profits in government supplies as well as in the necessaries of life have set many sensibilities on edge. Where profits were greatest, wages were sometimes lowest. At the recent hearing of the packers before Judge Alschuler in Chicago, one witness testified that her husband, the last week of his life, worked eighty hours and received $23. Before that the highest wage he received was $10. At the same hearing, Mr. Morris, of Morris & Co., when asked whether he knew that the cost of living in Chicago had gone up 31 per cent, unblushingly answered he did not know. He also professed ignorance of the fact that the price of food was higher! In another field government investigations show that 1 per cent of railroad workers receive only $30 a month, that 9 per cent receive only $60. Examples could be multiplied, all adding new significance to the words of Cardinal Bourne.

The upheaval he fears has certain well-defined and obvious causes: insufficient wages in many industries; the high cost of all necessaries of life; the immense private fortunes built up by this twofold social injustice. A further complication will set in with the return from European battlefields of hundreds of thousands of able and disabled men all entitled to a living: they will flood the labor market, and greatly intensify the struggle for existence. This struggle may easily take a radical turn.

Some would sense danger in the fact that by conceding too much to the toiler, the rights of the capitalist will be minimized or overlooked altogether. In our American society with its intense individualism, the rights of the capitalist and his privileges too have been always respected as a matter of course. They have been looked upon too frequently as involving no correlative duties, beyond the doling out of charity through highly paid "welfare workers." The laborer wants none of these but insists on decent wages.

Whether after the war there shall be peace is a question that will not be settled at the conference table where the treaties are signed. On that day it will just begin to become acute, unless its inherent dangers can be forestalled by timely foresight, and just, wise and far-reaching measures, the first of which should be a drastic minimum-wage law.

War-Time Notes About Archbishop Hughes

THOMAS F. MEEHAN

THE recent anti-Catholic calumny that attributed to President Lincoln the assertion

> I have the proof that Archbishop Hughes whom I had sent to Rome that he might urge the Pope to induce the Roman Catholics of the North, at least to be true to their oaths of allegiance, and whom I thanked publicly, when under the impression he had acted honestly according to the promise he had given me, is the very man who advised the Pope to recognize the legitimacy of the Southern Confederacy and put the weight of his tiara in the balance against us in favor of our enemies.

carried its own refutation, but it also accentuates the fact that the present generation knows very little of the details of the career of New York's first Archbishop. It is only a few months ago that the text was published of the instructions he received when he set out on the diplomatic mission to France, entrusted to him by President Lincoln and Secretary Seward. To this project he added a visit to the Pope and afterwards to Ireland, also in the interest of the cause of the Union. In his reports to Secretary Seward Archbishop Hughes notes that Mr. Dayton, who was then our Minister to France, received him rather coldly. Not having been taken into the confidence of the Washington authorities as to the Archbishop's confidential mission, Dayton tried to hamper his efforts to obtain an interview with the Emperor Napoleon. This interview, however, the Archbishop brought about most satisfactorily on December 24, 1861. Three days later he wrote to Secretary Seward:

> I owe my introduction to the Emperor not to any kind encouragement or patronage of our people on this side but to determination that even the "cold shoulder" should not prevent me from a purpose which I had entertained; so I wrote to him as one man would write to another, in a polite and brief note to the effect: "Sir, I wish to have the honor of a conversation with you."

It was the very critical time of the "Trent affair," and the Archbishop in Paris and Thurlow Weed, his fellow-delegate abroad, in London, helped to avert an international crash. Then the Archbishop went to Rome, whence he reports to Secretary Seward, on February 21, 1862:

> I have had a most cordial and flattering reception in this capital among the civil and ecclesiastical magnates from the Pope downward. The Holy Father has been particularly kind. He and Antonelli both speak of you with kind remembrance and with great respect. . .
>
> The object which I hope to accomplish if I went to Spain can be as well accomplished here in Rome, and I shall see to it, with or without further instructions, for I consider Spain has the deepest interest in supporting the United States as they were, and as in a short time I hope to see them again.

In another letter to Mr. Seward written from Rome, on March 1, 1862, he says:

> You will hardly be surprised to learn that, on my arrival here I found communications from some of my Episcopal brethren not precisely censuring me, but yet complaining of my acceptance of any commission from the Government of our country, on the ground that it was, or might be, offensive or injurious to some of our Catholic brethren placed in circumstances of great embarrassment. I explained the whole matter to the Holy Father and to Cardinals Antonelli and Barnabo. I am happy to say that they all approved of my conduct, and instead of censuring me showed a disposition to confer additional honors.

Writing again to Mr. Seward, he informs him:

> A Roman gentleman told me a few days ago that the Southern Catholics who happened to be here hold me responsible for having prevented France and England from coming to the aid and support of their cause. My answer was, "I hope the accusation is true."

Early in July, the Archbishop went from Rome to England and thence to Ireland, where he preached at the laying of the corner-stone of the new Catholic University, on July 20. A brief tour of the country was a triumphal success. He reached New York on August 12, his return being celebrated as a civic fete. A week later he went to Washington.

> I arrived on Thursday evening, he says, describing this official visit, saw Mr. Seward and had a brief conversation with him. He invited me to dinner the next day. I reminded him that it was Friday, and not a good day for a banquet.

He said: "Never mind; I shall see that you will be provided for." He invited his company to meet me, secretaries, generals and other distinguished gentlemen and to my astonishment, there was not a particle of meat on the table for any one. This was in compliment to myself, and in fact what I consider the most delicate compliment I have ever received.

In recognition of the Archbishop's services on this mission abroad an official intimation was conveyed to the Holy See by the then United States Minister to Rome, Mr. Randall, that, unable to offer him a reward that he could accept, the President would feel particular gratification in any honors the Pope might have it in his power to confer upon him.

During the acute anti-slavery agitation before the war Cassius M. Clay wanted Archbishop Hughes to help the Republican party in politics. "I pray you," Clay wrote, "to change your alliances. Whilst we are not the advocates of 'Religion and State' we are the fast friends of religious freedom," and then he went on to express his "astonishment that our friendly and essentially unchanged feelings are not reciprocated by the Catholic Church."

In answer to this assumption that he had the management of the political consciences of his flock, Archbishop Hughes replied from New York, on February 6, 1858:

> My own principles are that the American people are able, in their own way, to manage their affairs of State without any guidance or instruction towards any class or religious denomination, by either priests or parsons. . .
>
> As for myself, I never influenced a human being, Catholic or Protestant, as to the party to which he might think proper to attach himself in his capacity of a voting citizen. I never voted but once in my life, and that vote was cast nearly thirty years ago in favor of your illustrious namesake, and I believe relative, "Harry of the West." He was, in my estimation, a statesman as well as an orator, and I voted the more readily because my congregation were in the main opposed to him, and some of them had almost threatened me on account of my good opinion of him as a man much calumniated, but of whom as a statesman and orator, his country might well be proud.
>
> You can easily perceive by all this that the Catholics vote as individuals in the proper exercise of their franchise; but without any direction from their clergy, so far at least as has ever come under my knowledge, and certainly so far as the clergy under my own jurisdiction is concerned.

When the war broke out the Archbishop had his own ideas about chaplains and nurses. To the Archbishop of Baltimore he wrote, on May 9, 1861:

> The Superior of the Jesuits here called on me more than a week ago to state that their Society would be prepared to furnish for the spiritual necessities of the army, North and South, as many as ten chaplains, speaking all the civilized languages of Europe or America. I heard him, but did not make any reply. For myself, I have sent but one chaplain with the Sixty-ninth regiment. . .
>
> There is also another question growing up, and it is about nurses for the sick and wounded. Our Sisters of Mercy have volunteered after the example of their sisters toiling in the Crimean war. I have signified to them not harshly that they had better mind their own affairs until their services are needed. I am now informed, indirectly, that the Sisters of Charity in this diocese would be willing to volunteer a force of from fifty to one hundred nurses. To this proposition I have strong objections. They have as much on hand as they can accomplish. Besides it would seem to me natural and proper that the Sisters of Charity at Emmitsburg should occupy the very honorable post of nursing the sick and wounded.

In time, of course, the evolution of the war forced a change in these opinions, and on October 21, 1861, President Lincoln wrote to Archbishop Hughes from Washington:

> I find no law authorizing the appointment of chaplains for our *hospitals;* and yet the services of chaplains are more needed, perhaps, in the hospitals than with the healthy soldiers in the field. With this view, I have given a sort of *quasi* appointment (a copy of which I enclose) to each of three Protestant ministers who have accepted and entered upon the duties.
>
> If you perceive no objection, I will thank you to give me the name or names, of one or more suitable persons of the Catholic Church to whom I may with propriety tender the same service.
>
> Many thanks for your kind and judicious letters to Gov. Seward, and which he regularly allows me the pleasure and profit of perusing.

The two histories, by John R. Hassard and Lawrence Kehoe, that record these and the many other interesting incidents of the career of this great prelate unfortunately have long been out of print. The copies still available in libraries would provide most instructive lessons of conduct just at present for all classes of patriotic citizens.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

History Repeating Itself

To the Editor of AMERICA:

Those engaged in historical research happen upon interesting incidents of history repeating itself and sometimes hark back to the fruitful period of the Middle Ages to find the genesis of some present-day events. For instance, one finds that this year is the eight hundredth centenary of the forming of the Knights Templars of Jerusalem who had for their main object the laudable aim of reclaiming the Holy land to the Faith and were the first organization of pious laymen in the history of Christendom to defend womankind from barbarous attack. Today, in France the very country where the organization had its being in the Middle Ages there is the interesting coincidence of history repeating itself. The Knights of Columbus, which is only another name for Knights Templars, are achieving on a more modern scale the same deeds that made the early Order famous in the pages of history. In the same provinces in France where Godfrey de Bouillon and Raymond gathered their knights and pilgrims for the crusades for the defense of faith and chivalry, we find today the Catholic knights from all corners of the world gathered, one might say, in a revival of the deeds of the ancient soldiers. Instead of journeying to Jerusalem we find these modern knights attacking the massed hordes of Germans only a few miles away. As of old the battle cry is "Defend the Faith." Throughout the assembled camps we read of the great deeds done by these modern knights of chivalry; they are succoring the desolated women and children of the country; they are healing the sick and wounded; above all, they are safeguarding the Faith in every conflict. Is there any more interesting coincidence of history repeating itself than this?

Lowell, Mass. GEORGE F. O'DWYER.

Lincoln and Good Friday

To the Editor of AMERICA:

Since there has been some malignant insinuations upon Lincoln's attitude to Catholics, and a recent issue of AMERICA has fittingly reprehended them, surely the repetition of an incident of Lincoln's last Good Friday will be welcomed to your readers, even though the relation of the incident may be found in the *Ave Maria* of February 2. Lincoln's phrase, "many of our best people," is doubtless a reference to his Catholic fellow-citizens. This bit of history is given by Major J. B. Merwin of Middlefield, Conn., and he confirmed the story for the editor of the *Ave Maria* in these words:

> I knew Lincoln from 1852 on to the day of his assassination. On that day I dined with him. After the Cabinet meeting, Lincoln locked the doors and ordered our dinner brought up. We ate dinner, and he read over the paper he had written on using the colored troops for digging the Panama Canal. One door was not locked. Mrs. Lincoln came in and said: "Abe, the Ford's Theatre people have tendered us a box for this eve, and I have accepted it. The

Grants are going with us, and I do not want you to make any other engagement." Mr. Lincoln said in his pathetic pleading, plaintive way: "Why, Mary, I don't think we ought to go to the theater tonight. You know it is Good Friday, a sacred day to many of our best people." She replied that she did not know or think of that, and added: "I have accepted the invitation, and the Grants are going with us. It will be announced in the evening papers." Then the good man spoke up again, more pleading and plaintive: "I do not think we ought to go to the theater tonight; Good Friday is a religious day with a great many of our best people." She replied: "We are going, and I want you to dismiss this man and make no other engagement."

This touching protest of the great man against a bit of social conduct which might offend his Catholic fellow-citizens deserves a place among Lincoln *memorabilia*. There are others like it all along the pathways of his notable life, from his early youth when he made a set of chairs for the missionary Father St. Cyr, who set up an improvised altar in the Lincoln home, to one of the last utterances of the great President, when, in alluding to the perpetuity of our country, he referred to the Church as "the greater institution," in this sentence: "Of this nation it can be said, as it has been said of *the only greater institution in the world,* 'the gates of hell shall not prevail against it.'" Mr. Charles Phillips deserves a vote of thanks for gathering these *memorabilia* in the paper above mentioned.

Worcester, Mass. MICHAEL EARLS, S.J.

A Catholic Daily Paper

To the Editor of AMERICA:

The question of a Catholic daily continues to assert itself in your columns. Almost every one with whom the writer has ever discussed this subject believes that it will take a great amount of money to maintain a daily press. After several years' experience as editor of a Catholic paper that is self-supporting in a vast field where the Catholic population is sparse and the chance for reaching more than one diocese almost negligible, I think I ought to be in a position to know exactly what it costs to maintain a newspaper under difficulties. All around me, in this sparsely-settled State, I find little dailies, sometimes in cities that do not have even 5,000 population. They manage to make both ends meet. Why cannot the Catholics do the same with a string of small daily newspapers stretching across the Continent?

It will not be possible, in my estimation, to finance papers that can enter the field in competition with the great secular dailies of our larger cities. To establish such a paper would cost a million dollars. In Colorado, a few years ago, a certain corporation spent $700,000 trying to build up one of these organs, then gave it up as an impossible task.

But it is not impossible to start a string of small dailies dealing mainly with Catholic news and carrying a limited telegraphic service of secular news. Both the Associated and the United Press furnish what is known as a "pony service," giving in brief form the important news of the day. As the Associated Press is somewhat of a monopoly, it could be secured in only a few cities; but the United Press service could be obtained everywhere, and we all must admit that it is well worth while. There is enough Catholic local news happening everywhere to give the necessary local touch to our little dailies. The large secular papers miss nine-tenths of the actual news occurring in Catholic circles.

If we established a Catholic "boiler-plate service" to handle national Catholic news and opinions, and furnished enough of it at a moderate rate to the papers that care for about three pages a day, allowing them to set up a page of news themselves daily, papers could be furnished to the subscribers for $3.00 a year at the most. The problem of getting advertising on a Catholic paper is not any more intricate than on any other publication. A paper that can show a circulation of more than 2,500 a day ought to be made a paying proposition, except in the very large cities. But 10,000 a day ought to be enough circulation there to make the paper pay. If it cannot, something is wrong with its business management. In a city the size of Denver, I am sure that 2,500 circulation a day would be sufficient. A large number of Colorado dailies have no more.

The live-stock industry all over the West has its daily press. These papers usually are very successful from a business standpoint. They have good circulations and get advertising results, but they do not reach nearly as many readers as the great daily journals issued in the same towns. They can get plenty of good farming articles in plate-form, and often set up only about a page of type a day. By this system, they not only pay their way but make money.

The average Catholic diocesan weekly is now $2.00. With proper pulpit-support and concentrated action which should emanate officially from the Board of Archbishops, the diocesan sheet can be made a daily at $3.00. These dailies will not compete with the secular press, but be an auxiliary to it. We do not want to compete with the secular press to the extent that we will make them our enemies. No Catholic paper, I know from experience, can be a success from a subscription standpoint without pulpit-support. In Colorado, our paper reaches nearly all the people in those parishes where the priest speaks about it occasionally from the pulpit, and it reaches only a few of the people where the priest is indifferent. The whole question of a daily press, in my humble opinion, based on actual experience, lies with the clergy. It should not take more than $10,000 or $15,000 to start a Catholic daily, if the plan I suggest is followed.

Denver. MATTHEW J. W. SMITH.

"Old Hickory" and Catholics

To the Editor of AMERICA:

The article "Irish, Not Catholic," by Thomas F. Meehan, in your issue of March 23, is an admirable contribution to the early history of our republic. Unfortunately, however, such articles are read by but a small percentage of the people in whose interest they are painstakingly prepared and published. The rot and rottenness appearing in the daily papers, the monthlies, and the "movies" of the land are more welcome to many, especially the enlightened young people, belonging to "the household of the Faith," than are the facts of history which should be remembered and handed down for the instruction and edification of coming generations.

On reading Mr. Meehan's article I turned to a copy of the "Biography of Andrew Jackson, President of the United States, Formerly Major General in the Army of the United States," published in New York in 1833, and read as follows:

> Another incident, which beautifully illustrates the devoted and patriotic feeling of the females of Louisiana in that trying period (the battle of New Orleans) we cannot persuade ourselves to withhold. Many of the citizens of Louisiana profess the Catholic religion. It is well known that those of that Faith dedicate almost every day in the year to the honor of some holy person, who has, by a life of piety and charity, merited the title of a saint. This distinction is not confined to sex; and the names of women, as well as men, are placed in the calendar, and claim particular reverence on the day which is consecrated to them.
>
> In the City of New Orleans is a convent, in which a number of respectable ladies have dedicated their lives to the practice of piety, to the education of poor children of their own sex, and to works of charity. This pious sisterhood were awakened from their rest, or disturbed in their holy vigils, before dawn of the 8th of January, by the roar of cannon and volleys of musketry. The calendar, which pointed out the prayers of the day, was hastily opened, and indicated the auspicious name of *St. Victoria.* They hailed the omen, and, prostrate on the pavement which "holy knees have worn" implored the God of battles to nerve the arm of their protectors, and turn the tide of battle against the invaders of their country.

Another page in the same volume tells how General Jackson on January 8, 1828, led a commemorative procession called by the legislature of Louisiana at New Orleans:

> The procession was then formed, the General on foot, and after moving through the principal streets in the city reached the government-house, where the Governor introduced him. From the legislature he proceeded to review the troops at the invitation of the Governor. The procession was again formed, and the General, attended by the Governor and the legislature, repaired to the Catholic Church, where religious exercises were performed. When the ceremonies were terminated, the General was conducted by the Committee to the house prepared for his residence.
>
> The tables occupied two rooms of vast dimensions, at which at least two hundred persons sat down. Mr. Marigny was chosen president of the day. General Jackson was placed on his right, Governor Houston, of Tennessee, on his left, and the venerable Father Antonio, and the Abbé Momie, sat on the General's left. Generals Carroll and Hands also sat in the vicinity of the president.

Historical reminders like the foregoing may serve to show that the benighted un-American bigots who in Florida, New Jersey, Arizona, and elsewhere, seek to defame and retard the spread of the Catholic religion are enemies of the God-fearing spirit and fame of "Old Hickory."

San Francisco, Cal. T. R. B.

The Celt in America

To the Editor of AMERICA:

In his recent article on "The Mission of the Celt in America," Dr. Ryan makes some statements with which many of his first cousins will not agree. He is mistaken in thinking that wealth and high station are detrimental to the idealism and spiritual mission of the Celt in America or in his homeland. On the contrary during the days of her greatest prosperity, from the sixth to the ninth century, Ireland became one universal monastery and some of her greatest saints and idealists—Brigit, Columbkille, King Cormac, Celestinus, Angus the Culdee, and others, were princes brought up in luxury and acquainted with the highest thought and culture of contemporary Europe. It is a colossal mistake to think, as many Irish-Americans are inclined to think, that the lowly status of the Irish in America as "hewers of wood and drawers of water" has been a help rather than a hindrance to the spread of Catholicism in America. The contrary is true. Were the Irish a self-governing people, speaking their native language, with their ambassadors at all the world's capitals, America would long since have been converted to the Catholic Faith. The curse of the Irish immigrant was that he spoke English and was half-Anglicized before he came to America. He was taught to look upon his people as an inferior race, a conviction which the Gaelic and Sinn Fein movements have eradicated from Irish life today, but which is still noticeable in the mental make-up of the average Irish-American.

The fault of the Irish in America has been that their leaders have not appealed more to the so-called "pagan society," gone into it and leavened it by their idealism and spirituality. What were Columbanus, Coleman and Don Scotus but native Irish princes, the elite of the elite, and yet they converted the greater part of Romanized Europe and superimposed the culture of Christian Ireland on that of imperial Rome. They made their appeal not to the ignorant masses but to the kings, emperors and intellectual leaders, and the masses soon followed the lead of their masters. St. Patrick adopted the same policy towards the native aristocracy of the pagan Irish and Columbkille in Scotland followed his master's example.

An Austrian nobleman is insulted if you ask him whether he is a Protestant. To be anything else but Catholic is unthinkable in the society in which he moves. An Irish-American millionaire who occupies a prominent place in the social register cards and writes a belated account of his social activities in the American "Who's Who," is often ashamed to admit that he is a member of the Catholic persuasion. Why? Because he is an upstart; he is ignorant of the genius and material and moral greatness of his Celtic forefathers. The Irish princess, Grainne Naile, standing proudly before Queen Elizabeth and spurning her paltry titles because she was a princess among her own people, should be typical of the attitude of the Celtic race towards American society. The Irish have always occupied in Europe and in the world today a place similar to that occupied by the Greeks among the ancient nations, the repository of art, idealism and culture. Those who crawl on all fours to gain an entrée into "society" are not Irish and their influence can never interfere with the spread of Catholic ideals, one way or the other. The more Irishmen acquire wealth, influence and social station in America the better, provided they retain their distinctive individuality and Irishism, and, thanks be to God, the best of our race in America have done that. Moreover I contend there is more idealism in American life today than there is in any other country in the world. A people who willingly sacrifice their sons on the battle-fields of France for abstract principles must indeed have ideals of a very high order. The attitude of the American "pagan" highbrow towards the Catholic Church proves that no other people are more open-minded, liberal and impartial than the native American "aristocracy" to the idealism and culture of the Catholic Church. If we look at the lists of converts to Catholicism in America, we find the best and most influential of them come from the so-called "first families," the elite of the land, mentally and socially.

Besides no one is treated with higher respect or gets a warmer place in the hearts of the American people than the Irishman of good family whose culture and mentality are distinctively and purely Irish. The reception given to Padriac Pearse, Mrs. Sheehy-Skeffington, and Dr. Hyde is surely sufficient proof of that. The small number of upstarts who try to identify themselves with high "society" in America, and in doing so lose their faith and national characteristics, are treated by the better-informed and higher class of the American people as "upstarts" and "bounders." They are looked on with contempt. It is not, then, a question of wealth and social station; it is a question of blood and culture. Where these are lacking, nothing can be expected. The Irish Celt need never fear contact with true American life and culture. Let him enter it and get to the top, and American life will be all the better for him. Only a few years ago the savants of Europe such as Meyer, Thurneyson, De Jubainville and Loth were frequent guests in the homes of the Irish people. Why? Because Irish life had once again found its way into the main current of European thought. O'Donovan and Hyde and Yeats and MacDonough and Pearse had awakened the Celt from the nightmare of Anglicization and shown Irishmen their place in the social register of intellectual world-aristocracy. And so it is in American social life today. It is not the social world of the upstart "four-hundred" money-lenders and bankers and hangers-on of the British garrison in America that the intellectual leaders of the Irish race should aim at conquering; rather they must gain the hearts and the ears of those Americans whose forefathers wrote the American Constitution, and followed Washington into Valley Forge, and today represent the true soul and spirit of modern America. The Celts are a race of gentlemen and need never fear to place themselves on absolute equality with the best products that American life can show. The combination of modern Americanism with the grace, charm and innate culture of the Irish Celt is the finest product of American life today and to get that you must go among the real aristocracy of America.

Chamberlain, S. D. M. J. O'DONOHUE, M.A., B.Litt.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 13, 1918

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Why Mothers Weep

THE Saturday afternoon crowd whirled about them in the Grand Central Station, unnoted by the boy in khaki and his mother. In that moment, she saw all her world in his eyes, and he in hers; and for both it was a world seen through a haze and a blur. The sight is common in these days of war when, with a brave and touching hypocrisy, mothers and sisters and sweethearts "send the boy away with a smile," and then go home with hearts whose aching cannot be assuaged by tears. The cynic smiles, too, and the lip-service patriot sneers. But the average American is apt to clench his fists and utter words which in no sense can be construed as a prayer for the prosperity of the Hohenzollerns.

For there is the source of the suffering that makes all the world dark for many a gentle heart. We know perfectly well why we have been asked to take our young men from their peaceful avocations in the fields, the counting-house, the schools and the professions, put an unaccustomed gun in their hands, and send them 3,000 miles across the sea. Whatever causes may have been at work in Europe, the United States furthered none of them. Only a lunatic can assert that our training camps are the result of a policy which Washington had been panting to put in effect. We did not wish to fight; Europe's quarrel, we thought, was none of our own, and we were a people so wedded to peace, that we bore ourselves as if war were, for us, an impossibility. As the days of conflict went on, we looked at the bloody fields of Europe, fertile with wo, and prayed that the call to arms might never be sounded in this country. Wrong, injury and insult, we passed over in patient silence, until the sneer that we were too craven to fight seemed to have a basis in sober truth. But the climax was inevitable, and it came in the senseless provocations of a militaristic Germany, faithful in all points to the blood-and-iron policy of its founder, Bismarck. That climax forced a choice. One was to allow the United States to become, through an ignoble peace, a vassal of Germany. The other was to avenge our peace and dignity, not by treachery, fraud and dishonor, but by the sword, vigorously wielded in a righteous war.

We made the choice, but we cannot forget that it was made reluctantly. It was a choice to which we were driven. We know why the hearts of mothers at home must bleed, and why our young men must face death in France. There is much excuse for the bitterness of the average citizen, but hard words break no bones, and little good comes from a denunciation of German militarism and insolence, that is purely verbal. If we cannot go to the front, it is always possible to do our part at home. There is work for all. If we have money, we can give of our wealth to every agency that is striving to make life easier for the country's defenders at sea and in France. The various committees for hospital service, for the care of the orphan, for recreation in the camps at home, and for the relief of needs that will become more pressing with our larger participation in the war, call for loyal support. Above all, we can do very much to bring the day of victorious peace nearer, by fervent prayer, imploring the blessing of Almighty God upon our beloved country, in the great conflict in which she is now engaged.

Can Man be a Criminal?

ON Easter Sunday morning, a New York gambler enticed a fellow-gambler into the hallway of an apartment house, and there murdered him. On the same day, a lady who, in the inscrutable designs of Providence, represents the imperial State of Montana in the lower House, published an article in a New York newspaper, in which the responsibility for this shocking crime is attributed not to the murderer, but to the State and City of New York. "Society," wrote the lady, with a fine disregard for fact and common-sense, "is responsible for the existence of criminals."

The District Attorney, however, is of a different opinion. According to his investigations, the murderer has always lived in communities which by a consent fairly common are rated as civilized. The man's early environment was favorable. He is passably well-educated. His parents were persons of respectable station in life, and they did all that they could to instruct the boy in his religious duties. It cannot be contended that the young man was forced into a career of law-breaking. His home was good, and he had a generous chance to make himself a useful member of society. Against the dictate of every force that had sought to mold his life, he deliberately chose a career of crime and violence. When a companion threatened to turn State's evidence, he mapped out a plan of murder as coolly as an honest business man might study a project to increase his next year's profits. Far from belonging to a low order of intelligence, he had been clever enough to outwit the authorities for a number of years. As the facts disclose, when he murdered his victim, he knew what he was doing, that it was a crime against society, an act abhorred

of God and man. Yet, with studied deliberation, he carried his plan into effect.

Neither the parents of this man, his synagogue, his school, nor the State, failed in any duty in his regard. On the contrary, each of these factors did all that could be reasonably expected to make him a good and useful citizen. But, according to the lady from Montana, "Society is responsible for the existence of criminals." That this dogma should be put forth, at a time when our lawmakers are beginning to see the necessity of decreeing the death penalty, if the spy system is to be brought to an end in this country, may serve to show how lasting was the impression made upon shallow minds by the absurdities which, in times of peace, some men, otherwise mentally sound, allowed themselves to utter. One of the blessings of war is found in the short shrift which it allots "free speech," birth-control, the campaign against capital punishment, and other social shams. In many instances, as psychologists and moralists have long recognized, the effort to arraign the State and acquit the criminal, especially if he be a murderer, or a gross offender against public decorum, is the outcome of a morbid and dangerous sentimentality. In others, to pass over the cases of plain ignorance, it springs from a love of notoriety, or from a desire to justify libertinism by denying responsibility. But nothing is so fatal to sentimentality and fine-spun theory, particularly that theory which strives to do away with the actuality of sin, as hard fact.

A Word from the Editors

WHEN "Constant Reader" fills a page with burning, winged words aimed at the editors of AMERICA, those patient men bow their diminished heads and wait until the storm passes. "Constant Reader" has just cause for complaint; his copy of AMERICA comes most irregularly. According to the calendar, mid-April is now in flower, yet he has not seen AMERICA for March 23. But the issue for March 30 is in his hands, and it was preceded by the issues, arranged in the order of their delivery by the postman, for March 9, March 2, and February 23. So far as he is concerned, the issue for March 16 does not exist, or it may be wandering through New England, although addressed to a city in California. "Constant Reader" gives notice that he will hold the editors to a strict accountability, unless "something is done."

"Something" has been done, and the editors wish they could do more, to insure a prompt delivery of AMERICA. It is just possible that subscribers whose experiences have been similar to those of "Constant Reader" can do more by sending a written complaint to the local postmaster, and, if the fault continues, to the chairman of the Congressional Committee on Post-Offices. No doubt, conditions brought about by the war must be taken into account. Labor of a suitable kind is scarce, and the railroads are congested. Both these facts directly affect the post-office department. But when a letter, electing one of AMERICA's editors to life-membership in the I. W. W., consumed seven whole days in its travels from Denver, and a communication, bearing a perfectly good three-cent stamp, tarried eighty-six hours *en route* from New Orleans, and when magazines are either delivered a month late or not at all, it is clear that the postal service has fallen far below the excellence attained shortly before the Mexican war.

The editors and publishers have never failed to issue AMERICA at the appointed time, and feel, therefore, that for the non-delivery of the magazine they cannot be held at fault. They ask all subscribers to wait for a few days before sending notice that AMERICA has not been received, and in case of repeated fault to lodge a vigorous complaint with the proper authorities.

Unjust Profiteering

IT has been often asserted that we are a selfish people, unwilling to submit to the restraints which duty or necessity imposes, and restless under the trammels of the law. The crisis through which we are passing is proving every day that the charge on the whole is unfounded. With a readiness and an obedience which many perhaps did not suspect, the country has faced with courage and cheerfulness the ordeals and the sacrifices imposed upon it. Private interests have been merged in the generous effort to obtain the common good. That is the very essence of patriotism. Jealous as we are of our privileges and little disposed to see them infringed by statute or limited by regulations, we have submitted to restrictions keenly felt no doubt, but cheerfully borne. Little disposed to let the Government interfere in the ordinary transactions of life, we have submitted to those regulations which it deemed necessary for the economic welfare of the nation. The war is teaching us all how to obey.

There have been exceptions to the general rule, cases when, heedless of others, individuals and corporations have looked to their own selfish ends. Some do not know how to submit to sacrifice or to comply with the law. In the case of those whose selfishness and disregard of authority are apt to cause suffering to others such conduct is unmanly and unjust. It is gratifying to note that the Government does not seem inclined to tolerate it. Only a few days ago, the Chairman of the Food Board, John Mitchell, and the Federal Food Administrator, Arthur Williams, in a report sent to United States Food Administrator Herbert Hoover, recommended that one of the largest packing and produce firms in the country be prohibited from buying or selling eggs from its New York branch for the period of thirty days; that the company be obliged to give to the Red Cross the $6,000 made by excess charges on eight carloads of eggs, and that the brokers who acted for the firm be also suspended from doing any egg business in New York for the period of thirty days.

It is evident that the Government is bent on suppressing as far as lies in its power all unlawful profiteering in food supplies. In doing so the Government is performing one of its noblest duties. No other action on its part will so heartily recommend itself to the general public, for it is protecting those most in need of it, the poor. In such unlawful dealings as the United States officials single out for penalty and fine, the poor are the inevitable victims and the greatest sufferers. It is upon them that the injustice most heavily weighs. The official report, in which the conduct of the firms is so severely blamed, states that the fault of the individuals concerned lay in the fact that they did not seem to understand that "especially in a time of national crisis such as the present, directions of the United States Government are for the purpose of being obeyed, and not lightly disregarded at the convenience of any dealer who sees fit to disregard them." If such firms fail to realize that Government regulations must be obeyed, the Government itself must make them and all such violators of the law realize that "No dealer, be he large or be he small, can, for the sake of personal gain, disregard those regulations of the Government, which are made solely in the interest of all the people."

A Texas Parson

AS exemplifying a curious phase of the Protestant clerical mind, the appended letter from a Presbyterian clergyman, dwelling in Sherman, Texas, is worthy of preservation. After misdirecting his communication, and addressing the business manager as "Dear Miss," the worthy man proceeds:

> I have yours of recent date advising that a Sherman friend has interested himself in my becoming a subscriber for the America, the national Catholic weekly paper.
>
> I have to advise you that I will greatly appreciate it if you will advise my Sherman friend that I consider it not only a reflection on my intelligence but an insult as well, when anyone wishes to inform me of anything I should know concerning the Catholic church. I know all I wish to know about the Catholic church and do not care for any of its literature, either that which is sureptitiously [*sic*] put in my mail box or mailed to me from the post office in Sherman or from the America, said to be by Catholic authorities, "the ablest Roman Catholic paper in the country."
>
> Yours respectfully,
>
> B. Wrenn Webb.

Rarely has a prayer for darkness in the intellect been more fervently uttered. This clergyman will allow no one to inform him of anything "concerning the Catholic Church," a subject which, it must be admitted, has occupied a fair amount of space in the world's history, and is not absolutely devoid of interest even today. Eminent scholars, Catholic and non-Catholic, some of them the intellectual equals, possibly, of the Rev. B. Wrenn Webb, are burning the midnight oil in an honest effort to know more about the Catholic Church. But Mr. Webb is not of their number. He has exhausted the matter; he knows all that he wishes to know; the subject is closed, like Mr. Webb's mind, and the Texas clergyman has succeeded, where Aesop's frog failed, in blowing himself to the size of an ox. To suggest that some small fragment worthy of entrance into the gigantic maw of his stupendous intellect may have been overlooked is more than a reflection upon his "intelligence." It is an "insult," and in Texas an insult is frequently the brief and hasty prelude to a funeral service.

Mr. Webb excellently represents the numerous tribe who, as Newman says, would know more about the Catholic Church if the Catholic Church were on the other side of the moon. Yet it must be granted that the "Sherman friend" was hasty in recommending him to read AMERICA. Apologies are due the Rev. B. Wrenn Webb, but, although he knows all he wants to know about the Catholic Church, he might discover some things which he does not know about sentence-structure and orthography in "Bone Rules" written by a Papistical poet, Father Tabb, and in the excellent spelling-book edited some years ago by those veteran educators, the Christian Brothers.

Exit the Dramatic Critic

"WITH 'give the people what they want' the prevailing law of press and theater, it is idle just now to look for dramatic criticism of value in our newspapers," is the conclusion reached by Mr. James S. Metcalf in a paper on "Dramatic Criticism in the American Press," which he contributes to the current *Atlantic Monthly*. The late William Winter, as all the world is aware, was the last of our real critics of the stage. Because he indignantly refused to recede from the firm stand he took against all uncleanness in theatrical productions, he was dismissed from the staff of a New York journal, a paper he had served for fifty years, and "his last days would have been devoid of comfort" if his actor-friends had not loyally stood by him. The finances of the paper were very low, and a powerful firm of managers whom Mr. Winter held chiefly responsible for the growth of indecency on our stage were large advertisers in the paper; consequently the great American dramatic critic was sacrificed to Mammon and expediency. On that melancholy day of Mr. Winter's retirement, commercialism and uncleanness in the realm of the drama may be said to have won an exulting triumph over art and decency.

Taught by Mr. Winter's fate, the so-called dramatic critic of the metropolitan press always keeps in mind what is likely to happen to him "if he launches into any general denunciations of theatrical methods, or if he attacks the enterprise of the advertising manager in a way that imperils profits." He is now expected to reflect rather than direct the taste of the theater-goer. As a consequence, the dramatic critic's calling is now quite obsolete and his successor is the clever reporter. For, according to Mr. Metcalf:

In the majority of newspaper offices the function of dramatic critic devolves by chance or convenience, and frequently goes by favoritism to some member of the staff with a fondness for the theater and an appreciation of free seats. One of New York's best-known dailies frankly treats theatrical reviewing as nothing more than reportorial work, to be covered as would be any other news assignment. This publication and a good many others are far more particular about the technical equipment of the writers who describe baseball games, horse-races and prize-fights than about the fitness of those who are to weigh the merits of plays and acting. The ability to write without offending the advertising theatrical manager seems in the last case to be the only absolutely essential qualification.

In the light of the foregoing, it is not surprising that the average dramatic critique in our daily press is so worthless and misleading. The reporter assigned to "write up" a new play can be pictured preparing for his task by carefully examining the Sunday edition of his paper to learn how much advertising space has been bought by the theatrical syndicate that is producing the play he is to "criticize," and having equipped himself with this important information, he knows pretty well, no doubt, even before he sees the play, what will be the general character of his "criticism." Being a skilful reporter, he is quick to see the "news value" too of the production he is "covering," and of course emphasizes that characteristic of the play in his "copy."

Since both the stage and the press are so hopelessly commercialized today that sincere and fearless dramatic criticism has become practically a lost art, the best way of cleansing our stage would seem to be by making managers realize that the exploiting of the salacious, the immodest and the indecent is financially unprofitable. But as long as Catholics themselves form a large portion of the audiences that attend these immoral plays, and as long as the children of the Church, notwithstanding their numerical strength, are willing to take no effective steps to purify the American theater, the lamentable corruption of our youths and maidens by means of a licentious and commercialized stage will no doubt continue.

Literature

MILTON AND A COMPARISON

MILTON is one of the few poets in English literature who looked upon poetry as a vocation. He deliberately set out to become a poet and a great one. He speaks at an early period of "An inward prompting which grows daily upon me, that by labor and intent study, which I take to be my portion in this life, joined with the strong propensity of nature, I might perhaps leave something so written to aftertimes, as they should not willingly let die." After leaving college he spent five years (1632-1638) at Horton, his father's country place, in assiduous cultivation of what seemed to him would best qualify him for poet. He read widely and diligently in the classics, in history, in medieval and contemporary literature. His purpose was to select and store material for the Muse, as bees the sweets from the flower for the honey of the hive.

He was not, however, entirely preoccupied in gathering material. He did not neglect the practice of his art. It was from this period that came the fruit of what was the happiest kalends of his poetical activity. It was the hey-day of the poet's lyricism: "L'Allegro," "Il Penseroso," "Arcades," "Comus," "Lycidas"—Milton, it is true, but not the Milton of "Paradise Lost." It was the Milton who still felt the Elizabethan afflatus blowing from those spacious times, before the austerity of Puritanism had overshadowed his brighter imagination. Not that he was not even then Puritan, but he was happily more poet. What might have been his ultimate poetical development, if those intervening twenty years of fierce polemical and political strife had not swept his seas into furious storm, it would be difficult to say. "Paradise Lost" might not have been his great achievement. The Arthurian legend, which allured his genius in early life, might have been the wings of his flight in drama or in epic. At least the story of Uther's heroic son would have been more in keeping with the promise of the Horton preoccupation.

The formative elements of Milton's first period, the six years at Horton, were the still lingering tradition of the Elizabethan age and humanism, which had then reached its zenith at Cambridge, Milton's university. "L'Allegro" and "Il Penseroso" are exercises in imagination depicting the contrasted moods of joy and melancholy. They are pastoral in form and theme, as indeed was the entire series of that first period. In "Lycidas" alone do we meet a distinctive Miltonic note, a hint of the polemical Milton of after years, and a larger purpose than the simple singing of a poet's mood. A threnody on the untimely death of a university friend by drowning at sea, through the poet's lamentations, woven out of classic and pastoral imagery comes the swelling diapason of an enormous menace to the hated prelacy of the Established Church, which the Puritanism of the time linked in its detestation with the Papacy. Strange to say Milton uses St. Peter, the rock of the Papacy, as the mouth-piece of his tremendous denunciation, concluding with the dire threat:

> "But that two handed engine at the door,
> Stands ready to smite once, and smite no more,"

a tantalizingly obscure indication of the instrument of destruction, unless it mean the

> "Two massy keys he bore of metals twain
> (The golden opes, the iron shuts amain)."

Howbeit, we have here a revelation of the Milton of the two later periods, the virulent pamphleteer of the Commonwealth and the blind poet of "Paradise Lost" and "Samson Agonistes."

After Horton, the visit to Italy and then a hasty return to England. From this time the Muse was deserted for nearly twenty years, save for an occasional sonnet. The high vocation was temporarily abandoned amid the turmoil of the times, the Revolution and the seething controversies of the Commonwealth. Milton gave himself over to the battles of pamphleteering, in which abuse and vituperation abounded more than argument. The poet was lost for the time being in the polemicist and by no means to the benefit of the latter.

After the Restoration Milton went into retirement. He had become blind. His polemical life over, he turned his energies to that great achievement, which had been in his mind's eye from the beginning. He wrote "Paradise Lost," "Paradise Regained" and "Samson Agonistes." "Paradise Lost" is his great achievement, the fullness and the climax of his poetic genius. "Paradise Regained" is far below it in imaginative

and constructive power and seems to have been only an after-effort to redeem "Paradise Lost" from the deserved imputation of merely rehearsing the triumph of Satan. In "Paradise Lost" Milton made English an epic tongue. In his hands, blank verse became a flexible and mighty instrument of the heroic theme. "Mighty-mouthed inventor of harmonies" is no exaggeration of his power. In cadence, balance and variation no verse in the language surpasses the metrical structure of "Paradise Lost." He is here the peer of Shakespeare, with, of course, the difference between epic and dramatic verse.

When we weigh the subject-matter of "Paradise Lost" we find evidence of the spiritual decline which divides the epoch in which Milton lived from the pre-Reformation ages. A comparison between Dante's "Divine Comedy" and "Paradise Lost" will show us how far from the intense and comprehensive spirituality of Catholic thought English Protestantism had departed in Milton's time. Both epics treat of the other world and are rooted in radically diverse conceptions of Satan and God. Satan is Milton's protagonist and is sympathetically drawn by the Puritan poet. He is indeed the author of evil and a fallen angel, but he is splendid in his fall. He is a defeated rebel, overthrown by the might of his opponent, but he is still indomitable. His pristine beauty has been marred but not extinguished:

> . . . his form had not yet lost
> All his original brightness, nor appeared
> Less than archangel ruined and the excess
> Of glory obscured. . .

His loss is not the loss of the supreme and essential good, but the forcible and unjust rape of his high estate. Hell is not an abode of essential disaster and wo, but the fallen hosts by virtue of their still architectonic and celestial powers erect out of it a mighty and orderly fabric that

> Rose like an exhalation with the sound
> Of dulcet symphonies and voices sweet,
> Built like a temple. . . .

The Dantean Satan, like the Miltonic, is the author of sin, but sin is essentially hideous. It is the prime disorder of the universe, the deadly breach in creation. Its effect in the sinner is moral death, and in Satan, the first and greatest of all sinners, the source of all evil, its effects are more hideous and deadly than in all else. Satan, a gigantic and hairy monster, with three faces and six bat-like wings, whose slow flapping is his sole power of movement, frozen at mid-breast in the ice of Cocytus, is the picture of supreme moral death, the creature eminent in beauty once, now in all the hideous deformity flowing from the primal sin. It is a horrible picture, and it is intended to be such, for sin in its effects is essentially hideous. Sin in the Miltonic scheme is merely external rebellion and Satan is only a defeated rebel. Sin in the Dantean conception is essentially destructive, an intrinsic disorder, which brings moral ruin and death, and Satan is its quintessential and personal evidence. He is not only fallen, but lost. In his sin he aimed directly and destructively at the Supremely True and the Supremely Good and, if it were possible, would have mortally assailed the Supreme Existence. He, the creature, sought to be God.

Milton's image of God is that of *Jupiter Tonans;* he is a God of omnipotence, whose chief glory consists in manifesting his might. The council between the Father and His Arian Son—for the Son, in Milton's theology, is not con-substantial—as described in Book III, is simply revolting to the Christian sense. Such a conference might well befit Zeus and some Olympian deity, or some earthly chieftain and one of his captains, but when the human imagination essays to penetrate into the Divine Council and portrays the Thrice-Sacrosanct after the manner of a Indian chief in a pow-wow with one of his braves, our sense of reverence is outraged and our appreciation of the ineffable mystery suffers profound eclipse.

Dante never attempts to penetrate into the presence of the Divine mystery save in the great conclusion, when he is vouchsafed a glimpse of the beatific vision, and here he veils it in imagery which but expresses the incapacity of putting into human speech what so infinitely transcends human faculty.

> O speech,
> How feeble and how frail art thou to give
> Conception truth.

God is the ineffably holy, nor throughout the entire *"Paradiso"* is there a single Divine utterance; yet He is ever present in the light of glory in the beatified hosts, a supreme effulgence and illumination. Dante never has vision of Him, save in that last fleeting moment, and the rest is silence. Only once does he symbolize the Divine essence, under the single intense indivisible point of light, around which the nine choirs wheel in ardourous flight, and from which all the Heavens depend.

It would be interesting to compare further the Catholic with the Puritan poet in their treatment of their respective celestial themes. But we have seen enough to show how far apart their treatments lie; how gross and terrene the method and the conception of the Puritan poet in contrast with the spiritual delicacy and the reverence of the Catholic. Both are great architectonic poets, but their conceptions of things celestial and spiritual are as far apart as the poles. The theme of "Paradise Lost" is triumphant hate, that of the "Divine Comedy," triumphant love.

CONDÉ B. PALLEN, LL.D.

BOOK REVIEWS

The Future Life, According to the Authority of Divine Revelation, the Dictates of Sound Reason, the General Consent of Mankind. By the Rev. JOSEPH C. SASIA, S.J. New York: Benziger Brothers. $2.50.

This book, with its 562 pages, is a veritable arsenal of information concerning the future life. The author has ranged through the sacred and profane literature of all time, and gleaning the best, has woven it into a connected treatise on man, his destiny, the possibility of attaining it and the danger of losing it, the immortality of the human soul, heaven and hell. It is filled with exhaustive and accurate expositions of those points about the future life which have always occupied the mind of man. It is logical, satisfying and complete.

The end of man, his ceaseless quest for happiness, the purpose and importance of his earthly pilgrimage, form the first part of the book. This is followed by a treatise on the sanction of God's laws, begun in his life but finding its perfect completion in endless recompense or retribution. This sanction, remunerative and punitive, naturally supposes the immortality of the soul, which the learned author proves from reason, revelation, the testimony of ancient and modern peoples, and the general consent of mankind. Having thus prepared the way for the discussion of the two main subjects of the book, Father Sasia takes up heaven and hell. He goes into great detail as to the happiness of the beatific vision, the nature of the joy that floods the soul of the blessed, the functions and pleasures of the glorified senses, the proof of the doctrine of the resurrection from Holy Writ and its harmony with reason; and the means God has put into the hands of man to enable him surely to reach his destiny of everlasting happiness.

Almost one-half of the book is devoted to the discussion of the doctrine of hell, as promulgated and described in Holy Writ, persisting with an unbroken though at times grotesque and fragmentary tradition in the writings of pagan literature, reinforced by the teaching of Jesus Christ, and developed, defended

and explained in Christian theology and philosophy. Sixty pages are devoted to the discussion of difficulties against the dogma of hell, and almost fifty to the place the doctrine holds in the systems of Protestant sects.

The thoroughness of the treatment of every phase of the subject, the calm, deliberate accuracy of its logical development, the vast amount of philosophical, theological, patristic and historical knowledge which the author has brought to bear on the question, together with the inherent and intrinsic interest which it has for every human being, all combine to make Father Sasia's work a valuable one. It deserves an honored place in every seminary library, it should be within easy reach of every preacher of eternal truths, it should be familiar to every one who deals with converts, and in general it will well repay being read by every one who is wont to test the value of ephemeral things by their relation to eternity. J. H. F.

A Year with the Birds. By ALICE E. BALL. Illustrated by ROBERT BRUCE HORSFALL, Painter of Backgrounds in Habitat Groups, American Museum of Natural History, New York City. 57 Colored Plates. New York: Dodd, Mead & Co. $3.00.

As her answer to the query: "What is the most attractive form in which bird study can be presented to children?" the author offers this beautiful book. There are descriptions in verse of the appearance and habits of fifty-seven kinds of birds that can be seen in the Northern States every year, and there are finely executed full-page pictures in color to accompany the text, most of them being made by Mr. Robert Bruce Horsfall. Such winter residents and visitors as the bluejay, the cardinal, and the chickadee are first described, then come the birds of the early and late spring migration, from the song sparrow to the sandpiper. Thus the children can learn to know each of their little feathered friends in the order of its appearance. Most of the verse in the volume is by the author, but there are also appropriate selections from Bryant, Lowell, Longfellow, etc., and James Ryder Randall, Maryland's Catholic poet, tells in the following stanzas "Why the Robin's Breast was Red":

The Saviour bowed beneath His Cross climbed up the weary Hill,
And from the agonizing wreath ran many a crimson rill;
The cruel Roman thrust Him on with unrelenting hand
Till, staggering slowly, 'mid the crowd, He fell upon the sand.

A little bird that warbled near, that memorable day,
Flitted around and strove to wrench one single thorn away;
The cruel spike impaled his breast—and thus, 'tis sweetly said,
The Robin has his silver vest incarnadined with red.

W. D.

BOOKS AND AUTHORS

The April 8 issue of the *Catholic Mind* contains Cardinal Bourne's remarkable pastoral on "Catholics and Social Reform." Though the letter is addressed to the people of England, the evils his Eminence describes are so much like those that prevail in this country that Americans will find the remedies he suggests to be very practical. The Cardinal lays down the Catholic principles that

> Each man has a right to a true human life, and to the labor whereby, materially, that life may be maintained; and to that labor is due a wage proportionate at least to the maintenance of such true human life. In the same way he is entitled to have and to retain property as his own personal possession, and at the same time it is his duty to render to the society of men in the midst of which he lives, the service and obedience without which all corporate existence would be impossible.

Father Plater then has a short article on "The Social Revolution," and the number ends with a new instalment of Father Reville's list of books for Catholic readers.

The January *Dublin Review* opens with a paper on Lord Acton, by Canon Barry, who justly calls him "our burden" and "our embarrassment," for "Hardly any writer, not professedly the foe of Catholic dogma, has left such violent pages to be quoted by a censorious world in condemnation of Popes and their policy, during seven hundred years. He is of us, yet in effect against us." Mr. Ronald Knox, a recent convert, then contributes a very informing article on "Tendencies of Anglicanism," in which he shows that the Church of England is no longer divisible into three parties only—High, Low and Broad—but that now there are in it no less than nine schools of thought which he labels as follows: "Active Protestants. Evangelicals, Neo-Evangelicals, Evangelical Liberals, The Rest, High Church Liberals, High Churchmen, Anglo-Catholics and Ultramarines." The last-named party, to which Mr. Knox himself belonged, concedes "primacy to Peter, and often a great deal more," and looks forward to corporate reunion between Anglicanism and Catholicism. The Rev. Dr. Adrian Fortescue has an authoritative paper on "The Latin Church in Russia," Mary Ryan gives a critical review of "Charles Péguy in His Prose," W. F. P. Stockley contributes some interesting "Notes by a Reader of 'The Dream of Gerontius'," and Mr. Shane Leslie writes a scintillating paper on "The Legend of the American Presidency." But the author is hardly correct in saying that "Tyler found an unmarked, unhonored grave," for that humdrum President has a fine monument at Richmond. The book reviews in this number of the *Dublin* maintain their usual high standard of excellence.

"Aliens" (Doubleday, Page, $1.50), by William McFee, is a decided improvement in moral tone on his previous novel, "Casuals of the Sea," although in this also there is a taint, now and then, in the atmosphere. The story is told in an original way, quite out of the ordinary run of novels, and it is filled with quaint reflections on life and happiness; but it lacks the ordinary elements of idealism and romance that go into the making of most stories and depends for its interest almost entirely on its author's undoubted power of handling effectively the commonplaces of real life.——"Love and Hatred" (Doran, $1.40), by Mrs. Belloc Lowndes, is clever in its treatment of suppressed emotion, but its character is sufficiently indicated by the fact that it is built up on two triangles, resulting in a murder and a suicide.——In "My Two Kings" (Dutton, $1.50), Mrs. Evans Nepean has written a fanciful reconstruction of the days of the Stuart restoration. Imagining herself a relative of King Charles II, occupying an unobtrusive but confidential place at court and enjoying the affection of the King and the Duke of Monmouth, she writes with the vividness of an eyewitness and gives to her story a realism that is very remarkable. Her purpose is to show that there was in both the characters she describes, a best side which contrasted with, if it did not counterbalance their very obvious faults. Were her work historical and not a creation of the imagination, it would go far to substantiate her thesis. In a book which sets forth the life and times of Charles II, there must of course be a background of futility, frivolity and immorality, but the author has been content to leave them mostly as a background. In this she has done wisely, but there can be nothing but condemnation for her unstinted approval of the relations of the Duke of Monmouth with Lady Wentworth, nor is there any justification of her plea, "Other times, other morals." The book, which the author warns the reader in the preface is neither a diary nor fiction, but a visualization of scenes, partly read, partly seen, is so very realistic, that it is aptly described in her own words as "a wearing thin of the veils between those times and these."

EDUCATION

Morality, but No God

THIS is told, as a tale might be told of Prince Hamlet, with all direct reference to Denmark studiously excluded. For I had it in mind to quote with some copiousness from the new morality code for which Dr. Hutchins of Oberlin College has received the sum of $5,000; but it seems that I may not do this thing, or do it only under conditions, which on principle must be rejected. Unlike older codes of morality, one of which is vigorous after centuries of attack, the new code cannot take the air, except by the permission, and in the company of, its nurse. "I am willing," writes the President of the National Institution for Moral Instruction, which has played the part of incubator to this new-fledged morality, "that you should publish extracts from the Hutchins morality code, provided you will allow me to print in AMERICA a reply article if I want to in view of any criticism you publish."

WHY HAMLET IS OMITTED

NOW even as your lion among ladies is a dreadful thing, so a gentleman desirous of defending the theory that morality can be taught without religion, would be a more melancholy sight than Jacques, as I conceive it, if permitted to wander in the Arden-like pages of this most orthodox review. The very thought makes my flesh creep, as if I were nearing Smithfield or a rack. "For," continues the President, "that is only common morality under the title 'fair play' which every human heart sanctions and also the good God if I understand Him correctly." Doubtless the President's implied query, which suggests some doubt whether or not he can understand infinity, is merely a verbal slip, but his conditions put me in an awkward position. For if I do not allow him entrance to the pages of AMERICA, a power of life and death which neither truth nor modesty will permit me to assume, and yet quote his code, I am guilty of an offense against common morality. On the other hand, to admit the contention that every propaganda has the right to be heard, is manifestly impossible. Sincerity in those who hold it, is no guarantee of a doctrine's truth or of its claims to a day in court. There was never a heresy that could not count devoted followers. "What of assassins, revolutionaries, teachers of Malthusian practices, and criminals who proclaim any other mission which the moral law forbids?" asks Canon Barry, in criticism of Lord Acton's astounding demand "that every man shall be protected in doing that which he believes to be his duty, against the influence of authorities and majorities, customs and opinions." "Would he have urged the same policy," comments the Canon, "had there been a question of a Congress of Socialists in Paris, or of Nihilists at Geneva," or, we may add, of Thugs at Singapore or of birth-controllers in New York?

RELIGION SPECIFICALLY EXCLUDED

LET it not be thought that the code which I may quote only under impossible conditions, advocates even one of these specific enormities. Far from it. But in some respects it goes beyond whatever constitution might be drawn up by any of these assemblies. For it proposes as a system of morality, sufficient for the needs of the coming generation, a program from which, of set purpose, is excluded every reference to natural or supernatural religion. "You have no reason for surprise at the absence of all reference in the morality code to religion," the President writes me, "because you know that the specifications did not allow the authors to include religious ideas." Why, then, it may be asked, were specifications so absurdly insufficient provided the builders of the new code? "It would have raised a great fuss," the President answers, "if we had allowed religious ideas to be included in a code written and sanctioned by us for the public schools." *Habemus reum confitentem.* It would be difficult to draw up an indictment against the public schools more conclusive than that presented by the President of the National Institution for Moral Instruction. If to include religious ideas in a moral code intended for children in a nation which has been declared "a Christian nation," would arouse "a fuss," it would seem that in practice, as well as in theory, the public schools measure up very well to the ideals so zealously fostered by Julian the Apostate.

ECLECTIC MORALITY

BUT the President is justified in his remark that I should not have been surprised at the exclusion from the code of all reference to religion. Consulting the pamphlet issued some years ago by the Institution, it is clear that by "moral truth" the advocates of the new code understand little more than "the wisdom of human experience." That the Author of all being, God, who is the source of truth and morality, can be known by the testimony of the things that are, is a fact which seems to have escaped them. Not recognizing God in His creatures, they are constrained to bar the sanctions even of natural religion from the code. As for supernatural religion, they regard it as a collection of "theological dogmas" which the individual may accept or reject at pleasure.

> Theological dogmas are not to be included in the code of morals to which the prize is awarded. This restriction does not mean that either the donor or the National Institution regards morality as not a part of religion, but it is imposed because toleration in religion assigns to each the right to hold individual opinions in matters of theology.

But it is also true that "toleration" assigns "to each the right to hold individual opinions in matters" of morality quite as fully as in theology. A man may hold what *opinions* he wishes, and in this country he is allowed exceedingly large and easy bounds within which he may even *practise* them. For many, the highest standard in morality is that set up by statute law. Thousands practise polygamy in its legalized form, and if the testimony of birth statistics has any force, even a larger number of outwardly respectable citizens continually violate the law of nature. For a still greater body, perhaps, sin is not in the fact, but in the discovery of the fact; disgrace is not in the deed, but in "being found out." This moral anarchy is the natural outcome of the rejection of religion. If in that sphere I am free to choose, independently of Almighty God and of any authority designated by Him, there is no reason why I may not claim the same right in the domain of morals. For I am, in the circumstances indicated, the sole and ultimate judge, assessing myself in the light of law made by myself. True, social conditions may impose certain limits which I must observe, if I wish to remain with my fellows, and may constrain my acts by fear of social ostracism. But these facts are merely accidental. If I reject the supremacy of Almighty God, I set up myself as God.

A WEAK AND BEGGARLY CODE

WHAT, then, is the sanction of the godless code by which the Institution seeks to bind me? If I am free to "hold individual opinions in matters of theology" independently of whether or not Almighty God has proposed for my acceptance so elementary a point of theology as His existence and supreme dominion, the Institution cannot in justice or in logic, force upon me its prize-winning moral dogmas. If I may reject Almighty God's code of morality, I am at a loss to see why I should be asked to accept the code of Dr. Hutchins. By a "code" is generally understood a body of coordinated laws, promulgated by competent authority. Law, a moral power over human acts, implies two distinct entities, one who is bound, and one who by right, binds. "That which doth assign unto each thing the kind," writes Hooker, "that which doth moderate the force and power, that which doth appoint the form and measure of working, the same we term a law." Thus law also implies necessity. But there is no necessity in Dr. Hutchins' code. His "suggestions," his codified "experiences of utility," as Lilly says,

> Can do no more than counsel. They can lay no necessity upon us to fulfil what they indicate as desirable. They are devoid of that categorical imperative indicated by the word "ought" which is the very note of an ethical law.

But Dr. Hutchins, as I understand him, eschews the "ought" and "must," thereby destroying the very nature of "an ethical law." He would induce me to conform to his moral code by appealing solely to my self-interest. I am to be moral, not because a Supreme Being authoritatively commands what is good and proscribes all evil, but because "it pays" to be moral. I hope I am not unjust in saying that the Oberlin morality is only a variant of the cynical, "Be good, if for no other reason, at least for the reason that in the long run goodness leads to health, financial independence, and a respectable grade of American citizenship." As for the life to come, man's real life which begins only beyond the grave and lasts forever, Oberlin morality knows nothing.

'Irrational and Degrading

DESTITUTE of all binding force, narrow in concept, chauvinistic in scope, irrational in ignoring God's right to command His creatures, and degrading in its patent rejection of religion as the basis of morality, Dr. Hutchins' morality code is an abomination against which the mind of the child must be fully protected. It is true that the public schools are deplorably destitute of any consistent scheme of moral training, but since so many teachers and officers are superior to the system of which they are a part, it is hard to believe that the State schools are so poor as to find this code a boon. As for our unfortunate Catholic children in the public schools, we best fulfil our duty by endeavoring to withdraw them, and failing this happy consummation, by strengthening our various societies for the extramural teaching of Christian doctrine. But this, although infinitely superior to any training based on a moral code from which Almighty God has been definitely and purposely excluded, is not our ideal. We shall attain that only when instead of less than one-half of our children, we have every Catholic child in the United States in a Catholic school.

PAUL L. BLAKELY, S.J.

ECONOMICS

Economic Determinism

THE materialistic theory of history, or economic determinism, one of the basic doctrines of Socialism, is a fusion of Hegel's dialectic with the materialism of Feuerbach. The predominance of the materialistic philosophy over the spiritualistic element of Hegel, may be gaged from the following quotation from Marx's *"Das Kapital"*:

> My dialectic method is not only different from the Hegelian, but is its direct opposite. To Hegel, the life process of the human brain, which, under the name of the Idea, he even transforms into an independent subject, is the demiurgus of the real world, and the real world is only the external phenomenal form of the Idea. With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind.

He tells us that in order to catch the ear of the public he "coquetted with the modes of expression peculiar to him (Hegel)." Marx's materialistic theory may be briefly described as materialism, expressed in Hegelian terminology. Its principal assertion is that the method of production and exchange is the only and ultimate cause which sets in motion and guides the ever-flowing course of history, and the ideas by which it is carried out.

Kinetic Economics and Static Ideas

THE enunciation of this theory is a good illustration of the general method of modern philosophy, which simply consists in reversing the meaning of any hitherto acknowledged truth. It takes no brains to do this, and always attracts as much attention as the man who reverses ordinary usage by walking on his hands. Until Marx's proposal of his theory, men believed that ideas and will power dominated the method of production and exchange, and even today this notion has a considerable following. That people are justified in clinging to their pre-Marxian idea is clear from an examination of the theory merely on its historical side, although it is disproved by other lines of argument as well.

According to Marx, every historically developed social order is in a constant Heraclitean flux. Economic conditions are ever varying, bringing in their train as effects, new ideas of morality, of religion, of politics, of philosophy. Now we freely admit that all states of society are in a process of gradual change, and that as a matter of fact, the world has run through various economic cycles in historic time, for the simple reason that nothing has yet been found strong enough to keep the world from moving on. The economic order of things is then a variable. But side by side with the kinetic order of production and exchange, we can discern all through the course of history a static order of ideas. History and ethnology reveal the fact that certain ideas have ever remained fixed and unvariable. The ideas of God, the Creator and Judge, ideas of right and wrong, the primary dictates of the natural law, the idea of the immortality of the soul, the first principles of reasoning, such as the principle of causality, have been exempt from the law of change which characterizes the economic order. Now, as we admit, it is of the essence of the economic order to be a variable quantity; it is of the essence of the moral and religious ideas noted above to be an invariable quantity. To believe Marx's statement that an economic order which is inconstant inconstancy, a fixed state of unfixity and an invariable state of variability is the cause of an order of ideas which is ever static, fixed and invariable, would involve a credulity highly repugnant to reasonable men.

Marxianism, Unphilosophical

IF the economic order is not the cause of the ideal order in a general way, it is just as little the cause of special phases of that order. Still the opposite is the contention of George Herron, a leading representative of Socialism.

> The world's sentiments and religions, its laws and morals, its arts and literatures, are all rooted in the struggle between classes for the control of the food supply. Moses and Jesus, Wyclif and Mazzini, Marx and Millet, are products of the stress and injustice of intensified economic conditions.

The superficiality of Herron's view is seen in its attribution of all historial effects indifferently to one cause, the economic order. The most obvious feature of historical phenomena is their seeming defiance of all laws, the complexity and intricacy and multiplicity of causes which are blended together to produce them. In fact, the only reason why no satisfactory philosophy of history has emerged out of the labors of so many investigators, is just the lack of some one unifying principle, some one cause to which all events can be finally reduced. Marx's is a one-sided and unphilosophical theory, the view of a man who has lost his intellectual perspective by regarding everything from the economic viewpoint. It is no wonder that his disciple travesties historical truth to the extent of declaring that Christianity was an inevitable product of the economic conditions in which it arose. If this were the case, why it may fairly be asked did its Divine Founder counsel his followers to have nothing to do with riches, and with economic problems? Why did he tell them not to ask, "What shall we eat or what shall we drink or wherewith shall we be clothed?"

Facts Disprove Theory

BESIDES, the actual facts connected with the origin of Christianity do not agree with Marx's general theory. We know that for Marx "the ideal world is nothing else than the

material world reflected by the human mind." Now, only a warped mind can contend that the ideal world of moral ideas mirrored in the minds of the first Christians was a reflection of the material world of rank corruption surrounding them. Why was Christianity so bitterly persecuted if it was so exact a reflection of the time and place of its origin?

Ordinarily people do not hate their own reflection in the mirror so much as to persecute it for three hundred years, granting that they live that long. The facts of its origin force the conclusion that Christianity introduced into the world a circle of ideas that could never have been deduced from the actual economic conditions of the Roman world.

The course of art and literature is as inexplicable on Marxian lines as is the course of religion. What economic factor is able to explain the almost miraculous rise, culmination and decay of Gothic architecture? All the ideas expressed by this noble art, all the symbols that mediate that expression, are religious, and have no more connection with economic causes than shooting stars have with seismic phenomena. Economic causes do not tell us why, when European architecture was decadent during the eighteenth century Spanish America produced a beautiful architecture. The crusades of Spain against the Moor for eight hundred years, and the religious wars at the time of the so-called Reformation were not instigated by economic but by religious motives. Sophocles, Dante, Milton and Shakespeare cannot be ascribed to the peculiar methods of production and exchange in vogue, when they wrote, nor can the unrivaled succession of musicians in Germany be assigned to an economic determinant. Philosophies like Kantianism or Scholasticism owe just as little to the laws of demand and supply. But all literatures, philosophies, religions and even wars, embody ideas. There is, then, a vast range of ideas which are not results of a fight to corner the food supply, and hence the materialistic theory which asserts the dominance of economic factors over all others is out of joint with the facts of history.

A. G. Brickel, S.J.

NOTE AND COMMENT

Growth of the Church in England

THE English "Catholic Directory for 1918," indicates a steady continuation of the advance of British Catholicism. Judged by the record of any particular year, says the London *Universe,* this growth has been small in volume, yet its cumulative effect is marked when comparison is made with earlier years. Thus the number of convents in the original diocese of Westminster in 1866 was only 32, in 1917 it had risen to 174. During the past year the number of archbishops and bishops in England, Scotland and Wales rose from twenty-six to thirty, and of the priests from 4,532 to 4,551. Unfortunately, England, too, has its problem of "leakage," which, however, is far more pronounced in the case of non-Catholic bodies. The fact remains, as Cardinal Bourne states, that "Catholics are increasing more rapidly than the normal growth of the population. The same cannot be said of any other religious organization in the country." It is only necessary, his Eminence adds, to compare the few leaves of the "Directory" of 1851 with the bulky volume that now relates to the same area, to realize how great the steady advance of the Church has been.

The "American Patriots"

THE anti-Catholic and anti-American society, camouflaged under the honorable name of "American Patriots," whose purpose, as quoted by the press, is to pledge candidates for office to vote against everything Catholic and publish a preferred list informing voters of the "Romanists" on local and national tickets, recently held two meetings in Buffalo. Genuine patriots were too numerous to leave more than a handful to attend these traitorous conspiracies against national peace, fraternity and unity, abetting the national enemy at the present critical moment. Significant, however, is the list of national vice-presidents of this society as read at the second meeting:

> Hon. James Wethycombe, Governor of Oregon; Hon. B. I. Manning, Governor of South Carolina; Rear Admiral George B. Ransom, U.S.N.; Hon. Arthur Capper, Governor of Kansas; Hon. Wm. H. King, United States Senator, Utah; Judge A. Chester Clark, Concord, N. H.; Hon. Sherman E. Burroughs, Member of Congress, New Hampshire; Hon. Charles E. Townsend, United States Senator, Michigan; Hon. Frank L. Houx, Governor of Wyoming; Lee Stewart Smith, Grand Master, Grand Encampment of the Knights Templar of the United States of America; Hon. Walter A. Dutton, Public Service Commission, Vermont; Hon. John L. Reade, secretary, Sons of American Revolution, Maine; Hon. Sidney J. Catts, Governor of Florida; Frank C. Goudy, grand sire, Odd Fellows of the United States; Hon. Thos. C. Cheney, ex-Speaker, Vermont Legislature; ex-Governor William T. Haines, Maine; Hon. Edwin C. Bean, Secretary of State, New Hampshire; Hon. W. C. Comings, collector of customs, Vermont; Hon. Louis B. B. Goodall, Member of Congress, Maine; Hon. Thomas H. Jeffries, great incononee, Red Men; Hon. Miles Poindexter, United States Senator, Washington; Hon. Ed. S. Johnson, United States Senator, South Dakota; John J. Brown, supreme chancellor, supreme government, Knights of Pythias; Major-General George W. Goethals, Quartermaster General, United States; Hon. Charles A. Crisp, Member of Congress, Georgia; Major-General Henry P. McCain, Adjutant-General, United States; Rear Admiral Millingham, U.S.N.; Rear Admiral Albert W. Grant, U.S.N.

We trust that many of the men whose names are found in the foregoing list will be able to prove that they are unjustly included in that roll of infamy and bigotry, or else that their names were obtained under false pretenses.

Who Is the "Teetering" Vulture?

THE distortion of facts to serve the purpose of bigotry has seldom been more outrageous than in the now unmasked slander of the *Saturday Evening Post,* to which previous reference has been made in America. The priest-villain of the story, "teetering rhythmically in his long robe, as lean, black vultures rhythmically teetering through the gutters of a tropic town," turns out to have been in reality a heroic pastor, the Rev. D. Cantelmi, of Anita, Pa., who at that very moment was performing as noble a service in the interest of law and order as any soldier who ever went "over the top." Says the statement issued by the attorneys-at-law, Gillespie & Gillespie, after careful investigation of the facts at the scene of the struggle:

> The testimony . . . showed that instead of acting the coward, instead of being in league with the criminals as is directly inferred from this "story," Father Cantelmi voluntarily went up to the house at the risk of his life and spoke long enough to the sole inmate of the same (Tabone) to learn who it was and to try to persuade him to come out and surrender himself. Tabone was a man completely demented and the wonder is that he did not shoot Father Cantelmi then and there as he had the State policemen.

There was no secret passage, no garrison of desperadoes, no dropping of bodies into the ruins of the falling house, but only a single, demented inmate, a trained sharpshooter, supplied with rifles and ammunition. To save the men "of the force," the heroic priest was prepared to yield up his own life and bravely sought to do their work in the face of death. Should the *Saturday Evening Post* be base enough to refuse an ample reparation for the printed calumny, the necessary legal steps will be taken to secure justice to "a very good and praiseworthy priest."

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Chronicle

The War.—The brunt of the fighting has been shifted from the Morisel-Montdidier-Lassigny-Plemont-Pierremande-Folembray-Anizy line to the northern sector stretching between La Bassée, Armentières and Messines Ridge. On April 8 the enemy opened a heavy fire on the British lines between La Bassée Canal and Armentières. South of La Bassée the British positions were flanked by Vimy Ridge, north by Messines Ridge, the objective of the German attack. Though both flanks of the British armies stubbornly resisted the forty-eight-hour bombardment and the fierce infantry attacks directed against them, their center had to withdraw to the Lawe River, a branch of the Lys, and along the southern bank of the Lys itself. Neuve Chappelle, the scene of the first English offensive in the spring of 1915, was taken and passed and the line ran back to Vieille Chapelle on the Lawe. From here the British line followed the Lawe to its junction with the Lys at Estaire, after which it followed the Lys. On their southern flank the British were strong enough to counter-attack at Givenchy. Here they captured nearly a thousand prisoners and regained some of the ground which they had previously lost. At this crisis in the battle the Germans again swung northward and struck a heavy blow at the Ypres sector. From Hollebeke to Armentières they moved forward regardless of severe losses and established a line extending along the road from Ploegsteert to Wytschaete, and thence to Hollebeke, passing through Messines. The town of Messines changed hands several times, but the ridge remained in British hands. As a result of these movements Armentières was opened to the enemy on three sides. It was soon heavily "gassed" and the British had to withdraw. In the fighting which followed the withdrawal the Germans, already astride the Lys River, advanced along the river towards Estaire and towards Steenwerck and Bailleul. The fighting during this stage of the battle was of a character unequaled in intensity perhaps during the present offensive. Official British reports of Saturday, April 13, told of a further advance made by the enemy from the Ploegsteert-Estaire-Lestrem line to a line drawn from Neuve-Eglise, thence east of Bailleul to Merville on the eastern edge of the Nieppe Forest. At this crisis Field Marshal Haig, who from the first day of the German offensive has been obliged steadily to withdraw before its onslaught, issued an order of the day to his troops, in which, after stating that the object of the enemy was to separate the British army from the French and take the channel ports, ordered every position to be held to the last man. "There must be no retirement. With our backs to the wall, and believing in the justice of our cause, each one of us must fight to the end. The safety of our homes and the freedom of mankind depend alike upon the conduct of each one of us at this critical moment." The British commander also assured his troops that the French army was moving rapidly and in great force to their support. The reports of April 13 told of the recovery by the British of Neuve Eglise, in the northern sector, three miles southwest of Messines, and that on the southern line the French had regained some ground at Orvilliers, southeast of Montdidier, and that Hangard-on-Santerre was again completely in French hands. The latest dispatches from the Lys front tell of the fiercest fighting, with the British still holding their lines. The enemy, however, claims to have taken Merris and Vieux Berquin southwest of Bailleul.

Bulletin, Apr. 8, p.m.-Apr. 15, a.m.

In the Toul sector and on the Verdun front the American troops were under heavy fire and made several successful raids and took some prisoners. On the right bank of the Meuse north of St. Mihiel they repulsed a heavy attack.

All doubts with regard to General Foch's rank in the Allied Army have been removed by an official note from Paris stating that the British and French Governments have agreed to give him the title of Commander-in-Chief of the Allied forces operating in France.

An official statement giving the text of a telegram from Emperor Charles to Emperor William relative to the assertion of Premier Clemenceau that the former recognized the claims of France to Alsace-Lorraine was issued on April 11. The Emperor accuses M. Clemenceau "of piling up lies to escape the web of lies in which

The Austrian Emperor and Alsace-Lorraine

he is involved" by making "the false assertion" that the Emperor had in some manner recognized France's claims to Alsace-Lorraine as just. "At the moment," says the Emperor, "when Austro-Hungarian cannon are firing alongside the German artillery on the western front, no proof is necessary that I am fighting for your provinces."

Almost simultaneously with the appearance of the imperial telegram the French government published what it affirms is the text of an autograph letter of the Emperor Charles communicated on March 31, 1917, by Prince Sixtus de Bourbon, the Emperor's brother-in-law, to President Poincaré and communicated immediately with the Prince's consent to the French Premier. In the letter the Emperor begs the Prince "To convey privately and unofficially to President Poincaré that I will support by every means and by exerting all my personal influence with my allies France's just claims regarding Alsace-Lorraine." In the same letter the Emperor gives his views with regard to the Belgian and Serbian questions. With regard to Belgium he says "Belgium should be entirely re-established in her sovereignty, retaining her African possessions without prejudice to the compensations she should receive for the losses she has undergone." The Viennese press doubts the authenticity of the letter. Some papers call it a downright forgery, others say that it was garbled.

Canada.—During the week much light has been thrown on the Quebec riots. On April 9 the special correspondent of the New York *Evening Post* presented Borden's and Laurier's version of the incidents which led to the disorder as follows: According to the former the Federal police arrested a man named Mercier who had been exempted from military service and detained him until his exemption papers were presented. A small crowd gathered and followed a dozen of the Federal police who took refuge in a police station, where they were attacked. The next night another crowd attempted to burn the building where the offices of the registrar are, and failing this, they attacked the offices of two pro-conscriptionist papers. The Government deemed that the municipal authorities of Quebec had not taken adequate steps to curb the disorder and therefore sent Federal troops from Ontario. These arrived Sunday morning and paraded the streets. On Monday night six civilians were slain and a great but unknown number were wounded by machine-gun fire. Laurier, rising immediately after Borden's speech, declared that the latter could scarcely mean to imply that the Mercier incident had sufficed to arouse Quebec. For months imported Federal police had been arresting Merciers and detaining them. Indeed men of class B, a class not yet called up, had been subjected to similar treatment. This caused friction, especially since among the Federal police, there were men like Desjardins charged with dynamiting Lord Athelstane's residence. The Canadian Minister of Justice had confessed in the House of Commons that Desjardins was his employee, and that the Government had provided the bail of this *agent provocateur*. The Government had been equally unfortunate in its choice of other officers. Moreover 27,000 draft cases had been appealed; of these appeals 25,000 were made on behalf of the Government, although the grounds for exemption had been restricted practically to one, physical unfitness. These and other incidents made the law unpopular, and tactless applications of the statute led to the slight disorders of March 28. In these disturbances no lives were lost and the damage done to property was estimated by the Government press at between $15,000 and $25,000. On March 30 the Government decided to call on the Federal troops, alleging that the mayor of Quebec had not adopted adequate measures of defense. Then the mayor of Quebec wrote this message to Borden:

The Quebec Riots

> I am unaware of press accounts on which you base statement contained in your telegram of March 29 to the effect that the attitude of the municipal police authorities was passive, that no real effort was made by the civic authorities to prevent the assault on Federal officers or put down disturbers. Such accounts, doubtless, were grossly exaggerated in the outside press. The disturbances of last night and tonight are sincerely deplored by myself and citizens of Quebec. The lack of discretion, tact, and discrimination on the part of the officers responsible for the enforcement of the Military Service act seems, to a large extent, to account for these unfortunate occurrences. I sincerely hope that immediate instructions will be issued to the proper authorities here in order that further trouble be avoided.

Borden replied:

> Your telegram has been received and transmitted to the Military Service Council for their consideration. They desire to have particulars of the alleged lack of discretion, tact, and discrimination to which you allude. My telegram to you made no statement beyond a reference to the press reports, which were fairly summarized therein. If these reports are inaccurate it would be greatly in the public interest that the truth should be known immediately. To that end I hope that you will let me know what steps were taken by the civic authorities to identify those who engaged in the assault upon the Federal officers and whether any arrests have been made.

Troops followed hot on this wire, but, as it appears from the appended affidavit, bloodshed could still have been avoided. Unfortunately the *Orange Sentinel* and other Ontario papers had been exhorting the soldiers to violence, and violence eventuated. Cardinal Bégin and the clergy immediately appealed to the people and were successful in placating the enraged citizens of Quebec. The following affidavit gave a clear and succinct account of events:

> I, Armand Lavergne, of the city of Quebec, advocate, being duly sworn upon the Holy Evangelists, doth say and declare:
>
> (1.) Sunday, the 31st of March, about 6:45 P. M., at my house, where I was confined by a slight attack of grippe, I was called to the 'phone by Mr. Alleyn Tachereau, public representative of the Minister of Justice for district E, under the Military Service Act;

(2.) Mr. Tachereau, who has been for long a personal friend of mine, requested me to go over immediately to the Château Frontenac, and meet him at room 301, stating he had something very important and urgent to talk to me about;

(3.) When I got there, about a quarter past seven, I was introduced to Col. Machin, and another gentleman by the name of Carruthers, captain or colonel;

(4.) After a few friendly words, Col. Machin asked me what I thought of the present situation in Quebec city, how it was caused, and the best means to face it;

(5.) I told Col. Machin that in my humble opinion the situation had been brought about by the choice and lack of tact of the Government Federal detectives charged with enforcing the Military Service Act. On this point we all agreed.

(6.) I then said that my impression was that the whole thing could be stopped if anybody was willing to go and meet the rioters, speak to them, tell them that those detectives which are known in the city as very low characters would not have anything more to do with the enforcing of the act, and that the troops who were patrolling the streets would be retired to barracks; if that were done all the trouble would end.

(7.) Col. Machin, or one of the parties present, informed me that we should try to avoid bloodshed, as the troops that night were going to fire.

(8.) To this I agreed willingly, as Col. Machin, myself, and others present were desirous to bring the thing to an end, as soon as possible, with the least serious consequences. I suggested sending anybody, and said that as far as I was concerned, I was willing to do it if I could state the above-mentioned conditions, namely, the removal of objectionable detectives and retirement of troops.

(9.) Col. Machin told me that he had not the necessary authority to assure me of that, but he would do his best to have those things accepted in Ottawa, and he thanked me for my willingness as the best means to end the trouble.

(10.) He then asked me to dine with him, which I refused, saying that I was going to try immediately, to which he consented, and wished me Godspeed.

(11). I left the Château Frontenac and went down to headquarters, where I saw Gen. Landry, officer commanding Military Division No. 5. I told Gen. Landry that I had seen Col. Machin, and what I proposed to do. He told me it was the best service I could do them, and the city, under the circumstances. I then asked him where he expected the most serious trouble to break out that night. Gen. Landry told me the rioters had just burnt the store of Martineau on St. Joseph Street, and he was informed they were coming to lower town to the Mechanics' Supply, via St. Paul Street, and asked me to go down that way and meet them.

(12.) I then left and went down alone by Mountain Hill, St. Peter, and St. Paul Streets. Opposite the Mechanics' Supply I met two municipal policemen, and asked them for any sign of rioters, which they told me they had not yet. I then walked out St. Paul Street and met a small group opposite the C. P. R. Station, composed of about thirty, which group came to my notice as they were walking on the sidewalk, by some whistles being blown, and some of them yelling "Let us go down (*en bas*)." I made a sign to them with my hand to stop and asked them where they were going. Their welcome to my question was very equivocal, so I said to them, "You know who I am," gave them my name, and told them that if they went further they would be mowed down by the troops; that on the other hand, I was the bearer of a message of peace if they would stop trouble. After some discussion, their number had then increased around me to about three or four hundred, who could hear what I was saying. I made them the above proposals, and a few of them suggested my addressing them to the whole crowd, which might number one thousand or fifteen hundred. I got up on a Ford automobile, which was there, and repeated what I had said, and asked them to disperse, stating that the military authorities would rely on their honor to keep quiet, and that they in their turn could rely on the honor of the military authorities to have things in the city restored to their normal state the next day if they would be peaceful that night, and if the military authories kept their word, to pledge themselves (the rioters) to create no further disturbances on any of the following days. To this they agreed in great majority enthusiastically, although I had to meet objections and insults from a very few scattered individuals.

(13.) After that some one suggested that a great crowd was assembled on the Jacques Cartier Market Place, and to prevent any trouble from them that I should go and repeat my remarks there, to which I agreed.

(14.) The crowd was swung back, and we walked back to the Jacques Cartier Market Place, where I repeated practically the above remarks before an audience of five or six thousand persons. The people then again pledged themselves to keep the peace, and the propositions I was bearer of were greeted with enthusiasm, except from the same few scattered voices.

(15.) After that, they requested me to let them accompany me to the Château but I begged them to disperse and go home immediately. I boarded a street car, came up to the Château, and reported to Col. Machin, who thanked me for what I had done, and I told them that, although I understood that the troops had to be kept in readiness, if they were taken away from public view, I felt assured perfect quiet would reign in the city. He agreed with me, and said he would report same to Gen. Lessard. I then reported by telephone to Gen. Landry, stating the same opinion, and also personally to Gen. Lessard, who appearad at the Château a few minutes later. I must say that, of all the people I saw last night in the crowd of rioters, I knew nobody personally except one man, to whom I had not spoken for the last five years. When I went home about one o'clock, practically all the troops had gone back to headquarters, and no trouble had been reported since.

(16.) I also want to state further that if it had not been for Col. Machin's earnest request and sincere desire for peace, I would not have taken any action in the matter, and I have signed.

(Sd.) ARMAND LAVERGNE.

Sworn before me in Quebec this first day of April, 1913.

(Sd.) H. E. LAVIGNEUR,
Maire de Quebec.

Added to this, is the verdict of the Coroner's jury which attributed the riots to the "tactless and grossly unwise fashion in which the Federal police acted toward absentees under the Military Service act." The conscription law has been modified by an order in council so that now martial law prevails in Quebec and the penalty for assembly is summary arrest by the military and conscription irrespective of the class allotted by the Military Service act.

Conscription and the Convention

Ireland.—On April 9, Lloyd George announced in the House of Commons that conscription would be extended to Ireland as soon as possible. He justified the act on the ground that Ireland, through her representatives, had approved of the war and voted to commit the Empire to it. Moreover, by its very character the war was as much

Ireland's as England's. As a consequence there should be equality of service as far as possible. The Premier then declared that conscription was not a guarantee of Home Rule; on the contrary, the latter problem would be solved on its own merits. These statements brought forth a storm of angry protests from the Nationalists, who declared that Lloyd George's words constituted a declaration of war on Ireland and that not a man would be had under compulsion. Mr. Devlin then moved an adjournment, which was defeated by 323 to 80, and the same evening, April 9, the War Power act, which will place at the disposal of the Government every able-bodied man from the age of eighteen to fifty, and in some cases to fifty-five, was introduced by a vote of 299 to 80. On April 13 the proposal of the Nationalists to omit the Irish Conscription clause from the bill was rejected in the House of Commons by a majority of 172, and the same day the clause was passed by a vote of 281 to 116. All this has lashed the Irish nation to fury. On April 9 the Dublin Corporation, by a vote of 39 to 30, warned the Government against any attempt to draft the Irish, and the Lord Mayor was requested to invite Messrs. Dillon, Devlin, De Valera, Griffith and representatives of the Irish Trades Union Congress to meet him in conference with a view to united resistance, and though Carson accepted conscription in the hope of preventing Home Rule, an Ulster delegation sent word to Dublin that Ulster would also resent the draft.

The Irish Bishops met in Dublin, amongst them many who favored recruiting, and issued a unanimous protest. T. P. O'Connor, at present in America, wired Lloyd George a "solemn warning that conscription would paralyze [Ireland's] friends and encourage [Ireland's] bitterest enemies in this country [America] and . . . render futile the best efforts of Irish leaders everywhere." Even such papers as the English *Daily Chronicle* protested against the measure as a blunder, and ex-Premier Asquith pleaded for moderation and time for serious consideration of the clause.

On April 12, while the clause against the draft was at its height, the Convention submitted its findings. There are a majority report carried by 44 to 29 and two minority reports, one by the Ulsterites, who submitted one scheme to the Convention, namely, the exclusion of Ulster, and one by a small group of Nationalists, who differed from the majority in only one important detail, namely, the control of customs, which the Nationalist minority would give to Ireland immediately. The majority report is summed up as follows:

Section 1. The Irish Parliament to consist of the King, Senate and House of Commons. Notwithstanding the establishment of an Irish Parliament, the supreme power and authority of the Parliament of the United Kingdom shall remain unaffected and undiminished over all persons, matters and things in Ireland and every part thereof. (Section carried by 51 to 18.)

Section 2. The Irish Parliament to have general powers to make laws for the peace, order, and the good government of Ireland. (Section carried 51 to 19.)

Section 3. The Irish Parliament to have no power to make laws on the following: Crown and succession, the making of peace and war, army and navy, treaties and foreign relations, dignities and titles of honor, necessary control of harbors for naval and military purposes, coinage, weights and measures, copyrights and patents. The Imperial and Irish Governments shall jointly arrange, subject to imperial exigencies, for the unified control of the Irish police and postal services during the war, provided that as soon as possible after the cessation of hostilities the administration of these two services shall become subject to the Irish Parliament. (Section carried 49 to 16.)

Section 4. Restriction of the power of the Irish Parliament; prohibition of laws interfering with religious equality; a special provision protecting the position of Freemasons; a safeguard for Trinity College and Queens University; money bills to be founded only on a viceregal message; privileges and qualifications of the members of the Irish Parliament to be limited as in the act of 1914; rights of existing Irish officers to be safeguarded. (Section carried 46 to 15.)

Section 5. Constitutional amendments as in the act of 1914. (Section carried 46 to 15.)

Section 6. The executive power in Ireland to continue to be vested in the King, exercisable through the Lord Lieutenant on the advice of an Irish Executive Committee, as in the act of 1914. (Carried 45 to 15.)

Section 7. Dissolution of the Irish Parliament, as in the act of 1914. (Carried, 45 to 15.)

Section 8. Royal assent to bills, as in the act of 1914. (Carried, 45 to 15.)

Section 9. Constitution of the Senate as follows: One Lord Chancellor, four Bishops of the Roman Catholic Church, two Bishops of the Church of Ireland, one representative of the General Assembly, three Lord Mayors, of Dublin, Belfast, and Cork; fifteen peers resident in Ireland, elected by peers resident in Ireland; eleven persons nominated by the Lord Lieutenant; fifteen representatives of commerce and industry, four representatives of labor, one for each province; eight representatives of County Councils, two for each province. Total, 64. (Carried, 48 to 19.)

Section 10. Constitution of the House of Commons. The ordinary elected members shall number 160. The University of Dublin; the University of Belfast, and the National University shall each have two members, elected by graduates. Special representation shall be given to urban and industrial areas by grouping the smaller towns and applying to them a lower electoral quota than the rest of the country. The principle of proportional representation shall be observed wherever a constituency returns two or three members.

Forty per cent. of the membership in the House of Commons shall be guaranteed to the Unionists, and, in pursuance of this, twenty members shall be nominated by the Lord Lieutenant, with a view to due representation of interests not otherwise adequately represented in the provinces of Leinster, Munster and Connaught, and twenty additional members shall be elected by Ulster to represent commercial, industrial and agricultural interests; the nominated members to disappear in whole or in part after fifteen years. Extra Ulster representation is not to cease except on the decision of a three-fourths majority of both houses sitting together. The House of Commons shall continue for five years unless previously dissolved. (Carried, 45 to 20.)

Section 11. Money bills to originate only in the House of Commons, and not amendable by the Senate. (Carried, 45 to 22.)

Section 12. Disagreement between the houses to be solved by a joint sitting. (Carried, 45 to 22.)

Section 13. Representation in the British Parliament to con-

tinue. Irish representatives to have the right to deliberate and vote on all matters. Forty-two Irish representatives shall be elected to the British House of Commons. Irish representation in the British House of Lords to continue as at present until that chamber is remodeled, when that matter shall be reconsidered. (Carried, 44 to 22.)

Section 14. Finance-Irish exchequer and consolidated fund to be established; an Irish Controller and Auditor General to be appointed as in the act of 1914. If necessary, it should be declared that all taxes at present leviable in Ireland should continue to be levied and collected until the Irish Parliament otherwise decides. Necessary adjustments of revenue between Ireland and Great Britain during the transition should be made. (Carried, 51 to 18.)

Section 15. Control of customs and excise by the Irish Parliament to be postponed for further consideration until after the war, provided that the question shall be considered and decided by the United Kingdom. Parliament within seven years after the conclusion of peace. Until the question of the ultimate control of Irish customs and excise shall be decided, the United Kingdom's Board of Customs and Excise shall include persons nominated by the Irish Treasury. A joint Exchequer Board, consisting of two members nominated by the Imperial Treasury and two nominated by the Irish Treasury, with a Chairman appointed by the King, shall be set up to determine the true income of Ireland. Until the question of the ultimate control of the Irish customs and excise shall be decided, the revenue due to Ireland, as determined by the joint Exchequer Board, shall be paid into the Irish exchequer. All branches of taxation other than customs and excise shall be under the control of the Irish Parliament. (Carried, 38 to 30.)

Section 16. The principle of imperial contributions is approved. (Carried unanimously.)

Section 17. Accepts the report of the sub-Committee on Land Purchases. (Carried unanimously.)

Section 18. Deals with the judicial power similarly to the act of 1914. (Carried, 43 to 17.)

Section 19. The Lord Lieutenant shall not be a political officer. He shall hold office six years. Neither he nor the Lords nor Justices shall be subjected to any religious disqualification. His salary shall be sufficient to throw the post open to men of moderate means. (Carried, 43 to 17.)

Section 20. A Civil Service Commission consisting of representatives of the Irish universities shall formulate a scheme of competitive examinations for admission to the public service, and nobody shall be admitted to such service unless he holds a Civil Service Commission certificate. A scheme of appointments and salaries shall be prepared by a special commission, and no appointments shall be made until the scheme of this commission has been approved. (Carried, 42 to 18.)

Section 21. The Irish Government, if desired, may defer taking over the departments of Old Age Pensions, National Insurance, Labor Exchanges, Postal Savings Banks, and friendly societies. (Carried, 43 to 18.)

The concluding paragraph submitting the report to the Imperial Government was carried by 44 to 29. The Nationalist minority report, signed by such men as Archbishop Harty, Bishop O'Donnell of Raphoe and Joseph Devlin, advocates a Dominion system which would put all Irish affairs, including taxation, under the Irish Parliament, while leaving foreign relations, the army, the navy, the declaration of war and treaties of peace under the Imperial Parliament. This report presents a detailed argument for Irish control of taxation, suggests a British-Irish commission for commercial and postal matters, proposes an arrangement for imperial contribution by joint negotiations and insists that Ireland shall have the same power as the Dominions for providing local defense. Conscription without the sanction of the nation is denounced as impolitic, unjust and bound to end in disaster. The report further opposes membership in the British Parliament; it prefers a joint council, but waves objection and agrees to a delegation of forty-two members at Westminster. Agreement is expressed to a Unionist representation of forty per cent. in the Lower (Irish) House and the majority scheme for representation of the Southern Unionists. Postponement of vital problems till after the war is opposed. Ulster issued a protest signed by nineteen members of the Convention, including the Marquis of Londonderry, the Duke of Abercorn and the Lord Mayor of Belfast. The document is aimed principally at a distorted view of the Nationalists' minority report and protests:

(1) A sovereign independent Parliament for Ireland, co-equal in power and authority with the Imperial Parliament.

(2) Complete fiscal autonomy for Ireland, including the power of imposing tariffs and control of the excise, involving, as it would, the risk of hostile tariffs against Great Britain, the right of making commercial treaties with foreign countries, and full powers of direct taxation.

(3) The right to raise and maintain a military territorial force in Ireland.

(4) Repudiation of any liability for national debt, on the plea of overtaxation in Ireland in the past, but admitting the principle of a small annual contribution to the imperial expenditure.

(5) Denial of the right of the Imperial Parliament to impose military service in Ireland, unless with the consent of the Irish Parliament.

The report proceeds to reject as undemocratic the proposal that Ulster be represented in the House in excess of its population, and expresses fear that Sinn Fein would control Ireland under the Convention scheme.

Finland and the Vatican

Rome.—The newly etsablished Republic of Finland has opened direct diplomatic relations with the Holy See. On March 2 the three members of the delegation sent by the Finnish Government to convey to the Vatican the official announcement of the existence of the new Government were received by the Holy Father with all the honors due to official representatives of free and independent States. The delegates expressed the desire of their Government to enter into direct and friendly relations with the Holy See. The Pope acceded to their request with the utmost cordiality, and as a mark of his good-will, with his own hands conferred the decoration of the Grand Cross of St. Gregory on Messrs. Wolf and Kihlman, the heads of the delegation, and on the Secretary of the delegation the decoration of the Commendatore of the same order. The act of Finland is the more remarkable, as it is not a Catholic State, and this is one of the reasons why the *Corriere d'Italia* regards the Finnish Mission as one of the most significant in the whole history of the Church.

In its issue of March 16, the *Civiltà Cattolica* quotes a passage from the official note sent by the Military Administration of Austria-Hungary to the Holy See, which gives proof positive that it was at the solicitation of the Pope that the Italian prisoners, suffering from tuberculosis, were sent back to Italy during the months of January and February of the present year. In the quoted document the Austro-Hungarian Government begs the Holy Father to use his influence to have the prisoners of war, belonging to Austria-Hungary, but at that time held in Italy, restored to their own country. In the same issue attention is called to the fact that at the time that the Swiss Federal Council proposed an exchange of severely wounded prisoners, the Holy See addressed a formal proposal of the same nature to the belligerent powers. As a result of these efforts between March, 1915, and November, 1916, 8,668 French and 2,343 German prisoners passed through Switzerland on their way to their respective countries.

The Pope's Beneficence

Another proposal made by the Holy See to the Swiss Federal Council concerned the internment in Switzerland of less severely wounded prisoners and those who were suffering from permanent or temporary illness. The Swiss Government gladly accepted the proposal in May, 1915, and began negotiations with a view to carrying it out. Germany, in an official reply, dated August 25, 1915, declared that the Emperor "was in agreement with the good intentions of His Holiness, and accepted the principle of internment, leaving the conditions to be determined at a latetr date." Mgr. Marchetti, the then official representative of the Holy See at Berne, succeeded in arranging the final settlement, and on January 26, 1916, the first transfer of French and German tubercular prisoners to Switzerland took place, 100 from each side being interned.

As noted in AMERICA at the time, on the feast of St. Patrick, whether by a happy coincidence or by deliberate design, there took place in the hall of the Consistory in the Vatican, a ceremony which will long be remembered with grateful happiness not merely by the French and Irish, but by the whole Catholic world. In the presence of the Holy Father and many distinguished prelates, Mgr. Verde, Secretary of the Congregation of Rites, read the text of the decrees, technically called "*De tuto,*" in which it was declared that the Commissions appointed by the Holy Father declared that in their opinion it was safe to proceed to the canonization of Blessed Margaret Mary Alocoque and to declare the fact of the martyrdom of the Venerable Oliver Plunkett, Archbishop of Armagh. After the reading of the decrees, Mgr. Virili, postulator of the cause of Blessed Margaret Mary, and Mgr. Riordan, rector of the Irish College and postulator for the cause of the Venerable Oliver Plunkett, expressed their thanks to the Holy Father for his gracious favor in acceding to their requests. Pope Benedict XV followed them and spoke words of praise and encouragement, which have just now reached America. Among other things, he said:

The Decrees "De tuto"

> We are grateful to the Lord for having given us the opportunity of manifesting today a new proof of our good-will toward the French nation, on which Margaret Mary Alocoque casts resplendent glory and over which she will extend her loving protection. We thank Him for having given us this occasion for testifying our heartfelt gratitude to the Irish people who have always been the strenuous defenders of the Catholic Church. We extend our thanks to God in no less a degree for enabling us to make public profession of our high esteem for the religious institute in which lives without change, the spirit of St. Francis de Sales, and for the college of our own city of Rome, which was merited to inscribe on the fairest page of its history the formation of Oliver Plunkett, not merely to the sanctity of the priesthood and the episcopacy, but also to the heroism of martyrdom.

Speaking of the coming canonization of Blessed Margaret Mary, the Pontiff developed the reasons which should urge fervent souls to cooperate with renewed energy in the spread of the devotion to the Sacred Heart. He referred to the response made throughout the world to his recommendations made recently that families should be consecrated to the Heart of Christ:

> We experience great joy at being able to express publicly the satisfaction we have felt on learning that since that time there has been a remarkable development of the practice of consecrating families to the Sacred Heart of Jesus. Among the bitternesses which from the very beginning have marked our Pontificate and through which it seems it must take its course, the Lord has made us at all times feel His paternal hand.

Pope Benedict insisted that the approaching canonization should give added impulse to practical devotion to the Sacred Heart, and drew from the martyrdom of the Irish prelate cogent reasons for the practice of strong Christian life.

At the end of His discourse the Holy Father rose and pronounced a benediction which deserves to be enshrined forever in Catholic memory:

> May the blessing of God descend in fulness on France, the cradle of Blessed Margaret Mary, and bring it to pass that from the land, in which appeared the first tiny spark of the devotion to the Sacred Heart, there may also come forth an unfailing example of constancy and fervor in this devotion, such as will rejoice not only the cloisters of the Visitation, but the entire Christian world.
>
> May the blessing of God be the recompense of the heroic people of Ireland, at all times strong in defense of Catholic truth, and give them today, the day consecrated to the glory of its great apostle, Saint Patrick, a foretaste of the joy, to be theirs at no distant date, of being able to claim the intercession of another son of Ireland.
>
> May the blessing of God be extended, in fine, to all the children of the Catholic Church, and keep them from ever forgetting the harmony that exists between the two decrees, published today by the Holy See; for if one affirms the theory, the other teaches the practice. If Blessed Margaret Mary demands of all of us fervor in devotion to the Sacred Heart, the Venerable Plunkett stimulates us by his example not to let ourselves be conquered by the difficulties we may encounter in striving for that end.

The date of the official act of the Holy Father by which these two heroic souls will be ceremoniously raised to the altar has not been announced.

The Supremacy of Conscience

J. HARDING FISHER, S.J.

A WRITER in the Seattle *Post-Intelligencer,* filled with the spirit of true patriotism and carried away by flaming indignation against conscientious objectors, recently allowed himself to be betrayed into enunciating a proposition which, in its unequivocal and unrestricted form, must be pronounced unethical. He says: "In all matters of national preservation the individual conscience must submit to the national conscience." These words sound strange in the ears of a people pledged to secure liberty for themselves and their posterity and committed to the belief that freedom, no less than life and happiness, is one of the inalienable rights of man.

By what show of consistency can we profess to be ready, as the President has so clearly and so truly professed us to be, to spend every resource at our disposal to bring liberty to strangers abroad, if in the same breath we deny to our citizens at home the most precious of all freedom? It has been the glory of our country that it has known how to conciliate individual liberty with State authority; and its success in so doing has come very largely from the recognition in actual practice of the principle that civil power, from its essential limitation, cannot licitly invade the sanctuary of conscience. This sanctuary has hitherto been respected in the United States; and it would be a disastrous step, directly militating against national welfare, if its unquestionable inviolability were to be disregarded. Even two such extremes as rationalism and the Catholic Church are agreed on the incompetence of the State to interfere in the relations of the citizen with God.

It so happens that in the matter of the war the national conscience of the American people is correct and furnishes a safe guide for the individual conscience. Undoubtedly the preponderance of public opinion, being so overwhelming, should give pause to every objector and furnish him with irresistible motives for reconsidering his own personal erroneous views and rectifying them in the light of right reason. It is not too much, therefore, to say that in the present instance the individual conscience would do well to listen to argument and conform to the national conscience; but this is far from saying that it must submit to it. The word, "must," at once raises the question, "By what compulsion?" and to this question no satisfactory answer is forthcoming.

National conscience is a very vague, elusive thing, difficult at all times to crystalize and by no means to be identified with the editorial views of an only too frequently venal press. If national conscience is taken to mean only the united opinion of the great mass of the people, it has no supremacy whatever over the individual conscience, for all men are equal and held to be equal before the State. Moreover, the mere fact that many men are agreed on a point of morals gives them no right to override the conscientious scruples of others. In all such matters the individual has a right to lay himself open to persuasion. He has also the right not to be forced.

The views of the majority are not endowed with infallibility as the writer of the article in the *Post-Intelligencer* seems to assume, an assumption certainly not warranted by the facts of history, and the less likely to have even a semblance of truth in a country where the right of private judgment is vindicated for every irresponsible thinker, and where it is becoming the fashion to rule God and His rights out of court, thus undermining the ultimate basis of responsibility, without which conscience is meaningless. Nor has national conscience, understood as the official expression of civil authority, full power to contravene the practical dictates of conscience.

The State can licitly restrain a man from performing actions which are clearly against the common good, as, for instance, the practice of polygamy or the driving of motor cars at excessive speed in crowded cities, but it cannot lawfully compel a man to do things which he conscientiously believes are forbidden by God. The consistency of the Menonites, who have shown themselves ready to perform every difficult and menial service in Fort Taylor, Louisville, shows their sincerity and entitles them to toleration of their religious reluctance to bear arms. They are in error concerning the question of right and wrong, but they are acting on the same principle as St. Agnes did when she braved both fire and sword rather than abjure her Christian faith, namely, that when conscience declares that the ordinances of God and the State conflict, God rather than man, must be obeyed.

In the scale of supremacy the State is superior to the individual but is inferior to God. As a consequence State rights, although they take precedence of individual rights, yield to those of God. Precisely, therefore, as the individual must bow before the law of the State, so must the State bow before the law of God. Once the mandate of the State has been promulgated, the citizen is bound to respect it; similarly once the mandate of God has been promulgated the State is obliged to respect it. From this appears the supremacy of conscience. Conscience promulgates to the individual in the concrete case the mandate of God, and bears the stamp of Divine authority. Consequently civil authority must respect it. For the State has no authority, except what it has re-

ceived from God, and it is inconceivable that God should give the State authority to command what He Himself forbids.

In the abstract discussion of right and wrong, conscience is not the court of last appeal, nor indeed is unaided reason, as rationalists claim; the supreme arbiter of questions of morality is the Divinely-appointed, Divinely-enlightened Church, the guardian and interpreter of Revelation, which pronounces infallibly on questions, not merely of Faith, but of morals. Incalculable harm to the formation of correct views on right and wrong has been done to humanity by the repudiation on the part of the reformers of the supernatural guidance of the Church.

The Catholic can always appeal to the Church's higher wisdom when he has need to form his conscience; in many cases reason alone catches only broken lights of truth, but reason, enlighted by Faith, sees clearly and surely. Non-Catholics unfortunately have deprived themselves of the Church's direction; but for them, no less than for her own children, the Church vindicates the supremacy of conscience in concrete cases where the individual is face to face with the necessity of acting or abstaining from action. Her teaching, based upon the foundations of sound philosophy and Divine Revelation, maintains that if a man, having taken reasonable care to form his conscience on the morality of any action arrives at the prudent decision that he personally is bound, by what he understands to be God's will in the matter, to perform or omit the action, he has the right of following this practical dictate of his conscience without let or hindrance from outside influences, provided the performance or omission of the action in question does not violate the rights of others or involve serious injury to the community. The reason for this teaching is that the action, no matter what may be its objective morality, takes on its subjective moral complexion in the concrete case from the reasoned judgment of the individual conscience, and it goes without saying that a man may not do, nor be compelled to do, what he, here and now, thinks —it may be erroneously—involves sin; for the malice of sin is in the will which is ready to do what the intellect judges to involve an offense against God.

The philosophical basis of this statement is not hard to grasp. Man has the strict obligation, arising from his relation of creature to the Creator, of rendering to God homage and service and glory, an obligation from which he cannot be emancipated even by the Supreme Being, much less by any inferior power. This he does by observing the moral law. This moral law is manifested to him in the concrete case by the practical dictate of his conscience. He has therefore the obligation of following the dictates of his conscience, not indeed a doubtful conscience or an erroneous conscience which he has not taken reasonable care to form correctly, but a certain, prudential, or even an inculpably erroneous, conscience. Now every obligation implies a corresponding right. It follows therefore that the obligation of obeying one's conscience carries with it the right to do so.

Freedom from compulsion in following outwardly the dictates of conscience is necessary for the moral well-being and the moral dignity of every person, and for the attainment of the end for which he was created. It flows from the very nature of man, and hence cannot be abdicated; it comes from the very essence of the intelligent being by the very fact of his creation and destiny; it is an unassailable gift of God, not a concession of the State nor the result of a convention entered into by the citizens; and hence it is independent of the State and superior to any merely human legislative power. Liberty of conscience, therefore, in its proper sense, and not of course in any of the broad meanings of the word which are practically synonymous with license, is a right of which a man may not licitly be deprived. It is just such well-meant but false, or at least ambiguous, statements as that made by the writer of the article under discussion that tend to break down the morals of the country and to pave the way for anarchy and despotism. No democracy is safe that does not respect the supremacy of conscience.

Feminism and Gargoyles

GEORGE D. BULL, S. J.

TO the average feminist the most absorbing part of a Gothic cathedral would be, we imagine, not the arches nor the angels, but the gargoyles, for feminism seems to have a predilection for distortion.

If we are to believe the movement, woman's real history is something very like this: Ages ago when the race was young man secured the advantage over woman during the physical helplessness of confinement. This position he improved with such zeal and skill that, as generations went on, woman receded further and further from her primeval plane of equality, more and more learned or was forced to learn dependence on man, until beneath his inexorable tyranny, not only her mind and qualities of soul, but even her very physique gradually changed and the "weaker sex" was introduced to the world. No occupation which required more than a modicum of assertiveness was allowed her, no relaxation which would take her from the home was countenanced, until the tradition grew that "woman's place was the home." From a being as free, as assertive as man, as strong physically, as keen mentally, she became a creature blunted in intellect, stunted in body, with but one sphere, the home; with but one occupation, to mend and patch what man had broken and torn; with but one

human function, to bear his children and aid his race to inherit the earth. If woman protested, man was ever ready with a rod or a reason, or finally, we are told, with a creed, to keep her quiet. In some ages the rod predominated and woman was a slave; in others the reasons, the soft excuses that lured her from her birthright of equality, as in the Middle Ages, and set her apart to be worshiped and further softened, dressed in silks and jewels that her body might be the more desirable to him who owned it and held it in his sway.

Of this long history modern woman is the heir, and her status today, though veneered by many a soft layer of external difference, is still the same; she is a drudge or a doll, or both, but a human being free to develop her own personality she is not. Her subjection begins in the home, it is carried on in the school, where, by such things as feminine modesty, gentleness, and so on, she is prepared to accept her allotted place as an inferior, a "clinging vine about the sturdy oak—man." A thousand times a day is this inferiority, in various ways, kept before her eyes. The deference of men, the rising, the bowing, the very garments she is forced to wear, are badges of her subjection.

Now grotesque as this picture is—and surely to the non-feminist it can appear as nothing else—it fairly represents, I think, what is at least implicit in the writings of the most typical feminists. The distortion of woman's history, nature and present status are unquestionably evident, yet to attempt to pry what truth the picure may contain from the absurdity surely present would be about as useful as attempting to trace the lines of the normal human countenance in the weird features of a gargoyle. Who, for instance, could find in this feministic picture the hitherto accepted glory of woman's status in the Middle Ages? Woman *was* raised aloft, but only that her serene simple presence might be the star that would lead men to the noblest and best on earth; she *was set apart,* but only in the sense that as queen of life's tournament she was spared the blood and blare of the mêlée.

But it is feminism's view of the modern, rather than of the medieval woman, which best illustrates this inherent predilection for distortion. One example out of many possible must suffice. Feminism is fond of pointing to certain figures in modern society and of finding in society's attitude towards them strong justification for its own existence and for its sworn object to "emancipate woman." It points to the woman in the shop and cries "dependence," it singles out the woman in the home and shrieks "repression," and when it comes to the woman who has fallen, it rings the changes on a single word, "injustice." Woman, it will tell you, either marries, in modern society, or she does not. If she does, she surrenders perforce independence of personality even as she surrenders her name; if she does not, she is denied the open use of one of the most fundamental of human faculties, sex, and if caught in its surreptitious use, becomes an outcast from society, while her male partner may admit his guilt with a grin of impunity. Here, it will tell you, is the very essence of injustice. But here, we make bold to echo, is a striking example of the defect in feministic vision.

In the crime of the woman who surrenders honor, it sees nothing but the inequality of society's attitude between her and the man. It has focussed its attention on the penalty, not on the sin, and is not so much concerned as was the hero in the "Mikado," that the "punishment fit the crime," as that one criminal should have no advantage in sinning not conceded to another. This is a situation so fundamentally awry, so curiously distorted that it almost defies delineation. It is as though Bill Sikes or Fagin came before society and complained that he had neither the opportunity for plying his trade nor, when apprehended, caused the same stir as his more genteel counterpart, Raffles. Or again it is as though De Quincey's artistic murderer, Williams, should cry "injustice" at receiving no better treatment than a common bungling throat-cutter. The complaint would be no more naive, the cry "injustice" no more grotesque than the feministic attitude on the double standard. In both cases the viewpoint is the same—a vision focussed not on the proportion between the penalty and the wrong done, but upon the personality of the wrongdoers; a curious parade in the limelight of people usually glad to shun even daylight; above all, a mentality so impervious to incongruity that it can actually see injustice, even in inequality to sin. So strange is the situation, so at variance with the normal, that it would be ludicrous were it not for what it implies as to the state of the public conscience. Certainly no more unswerving index of defective moral vision can be found than this: That a movement can arise, exist, and even prosper, which, in the dreadful position of the "woman living outside the law," can find nothing to mention—not the crime against society, not the perversion of a faculty, not the degradation of the whole human nature, nothing except that she is a victim—the victim of "injustice."

These two instances, then, the history of woman as implicit in feministic writers, and the feministic attitude on the "double standard" will illustrate that quality of feministic writing which, for want of a better name, I have called "distortion." Though it has many forms, some more or less tangible, others defying expression, no one can go very far into the pages of Ellis or Key and be for long unconscious of its presence. It is an intellectual irritant, a kind of mental alkali dust, in the atmosphere of which the non-feministic reader simply writhes with the constant necessity of ever separating the true from the false and of rescuing the sane from the absurd.

It remains now to point out one inevitable conclusion from what has thus far been said. If feminism distorts what it looks upon, then much of its cry for "emancipation" is baseless; the enslaved woman whom feminism is seeking to free does not exist. She is for the

most part a phantom. Feminism has simply misread the facts.

But here, obviously, it may be objected: "If feminism is concerned with a phantom, why object to the movement at all? If we have in feminism only another Don Quixote and the mill, why give it any serious attention?"

Bernard Shaw, a feminist of extraordinary frankness, has given the answer—a gem of truth flashing from as black a setting of falsehood as was ever penned. In "the womanly woman," he says, "a whole basketful of ideals of the most sacred character will be smashed by the achievement of equality for women and men." Here is the reason why we may not ignore feminism. For the movement may, after all, theorize, but it does not live and operate in a realm of imagination. It may find the reason for its existence in a phantom, but the subject matter of its efforts is real existing womanhood. Feminism, in practice, whatever it may be in theory, is *not* tilting with a mill; it is meddling with the most sacred relations of human life,—principally with the relation of one man and one woman bound irrevocably in the sacredness of the home. The world cannot allow these ideals to go because feminism is having a nightmare any more than it could allow an astygmatic barbarian to blow down a Reims because he saw only a gargoyle. There are abuses in the modern woman's status; all men do not live, with regard to woman, the ideals Christian civilization puts before them; there is work to do, and possibly feminism might help to do it; but only if it corrects its viewpoint, only if it looks not to the gargoyles, but with broader vision, aloft to the arches and the angels.

The Cardinal of Reims

Comtesse de Courson

AMONG the great Churchmen of France, who have earned the lasting regard of their countrymen, is a venerable Cardinal, who bravely keeps guard over his ruined cathedral under the fire of the enemy. His Eminence, Cardinal Luçon, Archbishop of Reims, is well over seventy, but, like his colleague and fellow-worker Dr. Lauglet, Mayor of Reims, his physical vigor seems equal to his moral endurance. These two old men are the moving spirits of the half-ruined city, many of whose inhabitants cling tenaciously to their homes and stoutly refuse to seek any other place of safety. Dr. Lauglet governs them with the quiet authority of former and happier times, and keeps up the old traditions of order and discipline, despite the German shells. As far as he can, he repairs day by day, the damage done to the houses and streets by the bombs. Owing to the dearth of able-bodied men and the menace constantly overshadowing Reims, he cannot attempt to rebuild the ruined buildings, but the streets are regularly cleared of the debris and every attempt is made to secure that sense of order, self-respect and cleanliness that goes far to make men's spirits better and brighter.

The Mayor watches over the material interests of his much-tried city, the Cardinal over its spiritual welfare. United by their common love of Reims and their fearless devotion to duty they remain at their respective posts faithful to a task, which in these days, has a tragic meaning.

Since the beginning of the war the Cardinal has only once been absent for a few weeks from his archiepiscopal city. This was at the end of August, 1914, when his duties as a member of the Sacred College called him to Rome for the election of the new Pope. There he heard of the invasion of France by the enemy and of the entrance of the Germans into Reims. On September 3, 1914, the election of Benedict XV took place and that same day, Cardinal Luçon had an audience with the Holy Father and begged permission to return to France immediately, without waiting for the new Pontiff's coronation. He explained that delay might prevent his reentering Reims. The permission was given, and he started homewards. He arrived in Paris on September 9, during the battle of the Marne, and reached his archiepiscopal residence two days after the enemy had withdrawn from the town.

In speaking of those days he often alludes to the intense anxiety which made him lean out of his motor, to catch a glimpse of his beloved Reims. When the twin towers of the cathedral appeared, a great wave of joy swept over him. On entering the town his joy turned to sorrow. The enemy's guns had begun their work. The streets already bore the marks of the shells, and a crowd of refugees were making their way to less dangerous zones. At the sight of their distress the Cardinal got out of his motor and surrounded by his people made his way to the cathedral. Blackened by fire and stricken by the bombs, it was still standing, a vision of tragic grandeur. The Cardinal had much to learn from his children of the events that had taken place during his absence. He was told that his coadjutor, Mgr. Neveny, was a hostage in the enemy's hands, that his priests, Mgr. Landrieux, the present Bishop of Dijon, at their head, had heroically saved the lives of the German prisoners who were sheltered in the cathedral. The enemy's shells had set fire to the great basilica. The wounded Germans were removed by the little band of priests, almost in spite of the protests of the inhabitants of Reims, infuriated at the shelling of their cathedral, over which floated the Red Cross flag.

Since then, the venerable Cardinal has remained at his post. In the space of one month his house was struck eleven times by the enemy's shells. He succeeded, however, in saving the episcopal archives. When the bombardment is more violent he takes shelter in the cellar. Every day he visits the cathedral. Generally accompanied by his coadjutor the old man makes his

pilgrimage to the shrine so dear to him, counts the wounds of the noble edifice and, as far as lies in his power, has the damage repaired. The rest of his day is spent among the stricken people or the soldiers, who keep guard in and around Reims. Many of his friends or colleagues have been killed at his side. Seven of the city churches are hopelessly injured and all the churches of his diocese on the fighting front are in ruins. Nevertheless "My priests are at their post," adds the Cardinal with fatherly pride, "and are fulfilling their parochial duties as best they can, under tremendous difficulties." No wonder that the people of Reims cling to their Archbishop.

When some portion of the town has been more violently attacked by the German guns, he hastens to the spot where the people crowd around him: "Thank you for coming here," they say, "we want your encouragement." The Cardinal then visits the ruined houses, reassures the survivors and prays with them by the side of their dead. When some of the inhabitants decide to leave they find it difficult to say good-by to their Archbishop. After a terrible bombardment in April, 1917, the Mayor prevailed upon a certain number of families to leave Reims. Cardinal Luçon went to bid them farewell. "Come with us," they urged as they pressed around the venerable figure. "You know that I must remain," was the answer. "My duty is to stay at my post." "But you will be killed and we shall never see you again." "God is the Master, my children," and the Cardinal tore himself away from the departing exiles, who clung to his hands as if they could not bear to lose him. One of the strongest bonds between the Archbishop and his flock is their common love for their noble cathedral. "My people," he says, "are more distressed by the damage done to it than by their own personal loss."

The soldiers quartered in and around the city bring into the Archbishop's strenuous life a ray of joy and consolation. "During these terrible years I owe to them the greatest joys of my ministry," says the old man. In recognition of his services the military authorities made the Cardinal honorary chaplain of a certain regiment. The regiment has lately been honored by the distinction of *la fourragère,* a badge awarded only for exceptional services, and the Cardinal is now entitled to wear it on his red robe. He also wears the Cross of the Legion of Honor, presented to him on June 17, 1917, by President Poincaré. That same day a hail of shells deluged Reims and the ceremony took place in a cellar. There were no flowers, no music, no speeches, only a few whispered words from the President speaking in the name of France to the Cardinal, who so bravely upholds the honor of the Church by his fidelity to a supreme and dangerous duty.

The Archbishop makes it a rule never to leave his shattered city except to visit the soldiers quartered in the neighborhood, or the military hospitals situated within a short distance. In November, 1917, however, he visited Paris and was present at the annual meeting of the Catholic University. In his opening speech, Cardinal Amette, had a special greeting for his venerable visitor from Reims, "Who, for the last three years, has faced the bombs and shells, close to his mutilated cathedral and close to his people. Like the good pastor, he refuses to desert his flock when it is attacked by the enemy." Mgr. Baudrillart, in his report of the work done by the Catholic professors and pupils during the last year, also did homage to the venerable Cardinal. What adds considerably to the interest of Cardinal Luçon's personality is his extreme simplicity. "I did my duty only," was his answer to President Poincaré, when the latter congratulated him on his noble conduct during the last three years. He owned that when the Legion of Honor was pinned to his red robe, his thoughts went out to the priests, nuns and civilians of Reims, his fellow-sufferers, to whom he attributed a large share of the honor conferred upon him. As for the *fourragère,* bestowed upon him by the soldiers, the distinction gave him unqualified pleasure. "The men whom I have seen at work for the last three years, thereby made me their humble pastor, their equal and I am proud to be considered by them as a Cardinal and a soldier."

May the venerable Archbiship live long enough to hear a *Te Deum* of thanksgiving echo under the shattered roof of his cathedral. Such is the wish of all those who know what his presence meant at Reims in the days of its great sorrow and agony.

Catholics and Social Legislation

JOSEPH HUSSLEIN, S. J.

"IT'S coming yet, for a' that," Burns sang in a fine elation of triumphant optimism, "That man to man, the warld o'er, shall brothers be for a' that!" To make this possible, religion must doubtless be the prime influence in the lives of men. Without it there can never be any true brotherhood of man. But after religion itself, and prompted and directed by it, the most potent means at our command is social legislation.

Brotherhood is the thought uppermost in the minds of all today. It has never been fully realized in any epoch of modern history except among the early Christian communities and in certain periods of the Ages of Faith. We cannot hope to restore it again except by the

reunion of all men in the one true Fold of Christ. So will all mankind be one in Him. But while our best efforts should be given to bringing about this happy consummation, we may not pause in our social labors while we are striving to attain that supreme end. The immediate remedy, ready at hand, is social legislation animated by the spirit of Christ and of His Church. For such legislation we shall find the entire world receptive.

No social legislation can ever be final. Economic conditions are in a constant state of fluctuation, and periods of tranquility are followed by renewed contests of conflicting interests. There have been centuries of comparative rest, when social adjustments had been satisfactorily established by law and the status of industry and commerce changed but slightly. On the other hand there have been critical periods when entire phases of economic life or the entire economic system of nations, or of the civilized world itself, imperatively called for a reconstruction. After a sudden and violent struggle and at the cost of a deluge of blood, or else peacefully and in the silent lapse of years, a new social order rose out of the old. Today the world is apparently entering into another great climacteric. A clear historic retrospect is needed if we would rightly face the possibilities of the future.

The hour of such a change had struck when at the dawn of modern history, at a time when centralized governments were unknown and industrial life had not yet begun in the renascent civilization, the early European farmers, unable to protect themselves against piratic invasions and in constant danger from marauders, sought shelter under the shadow of some powerful stronghold and rendered personal service in return for their safety. In the same manner their own lords found it necessary to give fealty to still mightier overlords, and thus an organized resistance against all foes and disturbers of the peace was made possible. So the feudal system arose with its undoubted benefits and its obvious evils, yet withal an economic necessity of those turbulent days.

But the time came when the evils of the system began to outweigh its benefits. The villeins fled into the rapidly growing cities and the gilds arose with their high ideals of a free Christian manhood. The hour of a second transformation had struck. Yet at first the complete change became effective in the cities alone. Often the freedom of the craft gilds was won only after periods of violence and bloodshed; in other instances, as in England, a quiet and peaceful development took place. A further crisis, however, was inevitable. It came with the peasants' war that followed hard upon the awful havoc of the Black Death, comparable only to this world-war itself, no less universal and no less terrible in its destruction of human life.

In all the preceding economic crises, which far outweighed in importance the political struggles of kings and nations, social legislation had been the one means, after religion itself, of securing peace and prosperity to all classes. The more perfectly this legislation was adapted to each changing economic period and the more perfectly it applied the unalterable Christian principles of justice and charity, the happier was the entire population.

A new and momentous crisis awaited the world at the very period of the Reformation. It was not in any way connected with the latter, but arose inevitably out of the economic circumstances of the time, the invention of machinery and the immense growth of the city population, not to mention other similar conditions that vitally affected the methods of production, and consequently called for the most sweeping changes in social legislation. The elements for a peaceful readjustment were not wanting and could be found in the existing gilds. But the Reformation rendered this readjustment impossible and delayed for almost four centuries the needed social legislation which might at once have obviated all the social misery and economic chaos that was to follow. Nothing indeed could have been more foreign to the gild principles than "The concentration of so many branches of trade in the hands of a few individuals," as Pope Leo XIII. described the economic situation which resulted, "so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself."

This four-century-long retardation and retrogression of social legislation, this casting-back of the masses into a new state of industrial serfdom far worse than the old from which they had been freed, this degradation of labor from the exalted dignity to which it had attained in the ages of Catholic Faith, was due to the false individualism which came as a consequence of the Reformation. Directly it was brought about by the paralysis inflicted upon the gilds.

Robbed by the "reformed" autocracies of the time, that found in Protestantism a most advantageous economic ally, the gilds were not merely deprived of those immense possessions, which, though consecrated to religion, had been in great part devoted to charity, but they were above all things debarred from the religious influences that had been the mainspring of their enlightened social legislation. Thus, in England, they became little more than convenient spoils for king, queen, or court favorites. Highly approved methods were invented of turning their revenues into sources of private emolument for these exalted patrons. Hence the impossibility of meeting the new social conditions by fitting social legislation and adapting to new economic developments the old principles of religion, brotherhood and co-operation. The powers of economic legislation were retained exclusively in the hands of the rich, who used them for their own purposes of exploitation.

The fact is that today we are taking up the thread of social legislation precisely where it was broken off at the Reformation. We are seeking to apply to the changed conditions of our time the principles of brotherhood and

co-operation which the Church applied in her gilds 400 years ago, and which have been ignored during the intervening period in our dominant economic system of industry and commerce. But how shall this be done without the aid of the Church?

The danger of radicalism, never greater than in periods like the present, can be met in no other way than by constructive legislative action. It is a folly to imagine that it can be destroyed by legal repression. Remove the crime of profiteering and the edge is taken from anarchism. The cure must begin with attacking the source of the evil. In the same way Socialism cannot be fought intelligently by directly assailing its principles and ignoring the corresponding ethical unsoundness of the capitalistic system. Both extremes are equally reprehensible and perilous. Both are equally opposed to all true rights of property and individual liberty. In adhering rigidly to our Catholic principles, in preventing by sound legislation the future concentration of wealth in the hands of a few, in promoting anew our ideals of co-operation and of the widest possible diffusion of ownership among the many, we shall not merely follow our Catholic pre-Reformation traditions, but we shall find ourselves in agreement with the ablest minds of our day. More than all this, we shall be in advance of our own age, the heralds of a new era of social justice through Christian legislation.

History has taught us her lesson. If the world is indeed entering into a period of great economic changes, as all admit, it is important that we ourselves direct these changes along peaceful lines and towards Christian ideals. It is not an optional task, but a duty which confronts the Church. Thus shall we be able to preserve the world from the bloody cataclysms of the past which have so frequently preceded the epochs of economic transitions.

No mere surface legislation will suffice today. We must boldly strike at the very root of economic evils. Why attempt merely to strike off the hydra-heads of innumerable secondary evils instead of reaching the very heart of the social injustice? We do not want a multiplicity of laws that defeat their own purpose, but measures of such far-reaching and vital importance as the legal minimum wage. Similar fundamental legislation will apply to shares and the direction of industries, to taxation of incomes and profits, to the unearned increment and other primary questions. In all these problems the clear teaching of the Church is imperatively needed at the present moment, and nothing in the whole range of social science will prove so thoroughly satisfactory as that teaching itself, even to the most genuinely progressive men and women of our time. It would be a fatality as well as a folly for Catholics to overlook their immense possibilities at this critical period of world history, when civilization is being shaped anew. Shall it be formed on the anvil of Marx or shall we provide that it may be wisely fashioned by the loving hands of Christ?

On the Road to Rome

JOSEPH F. WICKHAM

AS you come up from Naples toward the Empire City on the Tiber, a strange silence steals over you; not the silence of weariness, but the stillness of thoughtful mien in the realization that in a few brief hours you are to appear in the presence of majestic Rome. And as you roll along over the fertile plains, past harvests that will ripen again before the twelve-month counts itself a year, you have but a divided gazing for the cities and hamlets and all the towers and busy haunts of men. The smoke-wreathed cone of the ancient hill of Vesuvius is behind you, and you look back no more. All the smiles of the sunny southland are receding into memory's unladen recesses, and all the laughing voices of idyllic days are sounding their gayety in spirit-halls that are moving farther and farther from the living hour. Not forgotten for a moment are the gladness and the laughing and the song, but yielding their places to other guests. For Rome is in your heart, Rome and Cæsar. Rome and Cæsar, conquest and triumph, majesty and power, warring hosts and victorious eagles, empire of land and submission of seas, the world. This is the burden of your silent thought. And you are picturing the Colosseum and the Forum when Caserta and old Capua are flashing by you, and it is the river of the Eternal City you seem to see when the Volturno falls into view, dragging its dark-grey waters toward the Tuscan sea, past orchards and vineyards unsurpassed on the soil of Europe. The spell of thought is broken, perhaps, when you behold green mountains, sun-kissed and shadow-laden, rearing themselves loftily, and grouping their fantastic earthworks in chains of billowy hills. For on the breast of one stands the watcher of fourteen centuries. St. Benedict's monastery of Monte Cassino, the far-famed temple of devotion and learning whose light has never paled. And Aquino wakes the train of remembrance, and the Angelic Doctor is speaking once again the truths of philosophy in the tones of old that make things heard full as mighty as things seen. So you will go, through many a lovely valley, and through ancient cities nestling happily in the hills, Ferentino and Segni and Palestrina that used to call itself Praeneste, and a host more; and they are worth an undistracted watching. But all the time you are sharing your heart with Rome. And then the Via Appia in the grey distance. The city at last. *Salve, Roma!*

The Via Appia first, and it is not unjust that the Eternal City should offer her old majestic road as the primal gift of her heart. For your mind is with hosts unconquered and triumphs of fallen emperors and pageants of days of fighting men and man-made gods. And so the Via Appia gives them to you. Even through the hazy distance you seem to hear the measured tramping of uncounted thousands of shield-slung warriors and the clanking of iron sabers, and in imagination you see the sun flashing on burnished breast-plates, and the silver eagles carried aloft proclaiming a Roman victory, victory, nothing but victory. A thousand thousand Romans, men and women and youths and maidens gay, are crying their *aves* to brother and lover and husband, as the well-trained troops of the Empire swing by in procession with the sweep and dash and irresistible vigor and firmness that have won themselves the spoil of a hundred cities, and made their leader the greatest man in the world. Back they are marching from Spain or Africa or Asia, back they are coming victors, always victors. Golden treasure for Roman coffers, golden jewels for Roman matrons, golden empire for Roman glory, golden coronets for Roman Cæsar. For where Cæsar was, there was victory, and where conquest was, there was Cæsar, this was empire's meaning. Marius had marched down that road, and the vengeful Sulla, and the famous Pompey, but Cæsar was the greatest, and the greatest brought empire and world-sway and the fulness of glory. For seven-hundred years Rome had fought for it all, and now it was hers. And her champion refused the proffered crown and won death. For so are men ever unjust.

But this is only one tiny picture in all the wonderful romance of Rome, and it is but your day-dream as you faintly catch the outline of the Appian Way. But this afternoon when you are hiding from the sirocco weather in your hotel overlooking the *giardino* of Queen Margherita upon the Pincian hill, you will begin somewhere near the beginning of the story, and every day, perhaps, come a bit closer to patching together the warp and woof of Roman days and Roman ambitions and the toiling and the moiling of a sturdy people to achieve a greatness that was never thrust upon them; a greatness that measured the span of seven centuries to attain; a greatness that was born amid the sand-swept heat of African tropics, that was wrung from shivering bivouacs under the cold stars of Gaul, that was won amid sinking galleys when the tumult of half-mad sailors rose above the desolate moaning of a pitiless sea; a greatness that they battled for and wept for and prayed for, men and women, old and young, and that finally, when they had spent their souls and wearied their social sinews, when the worm of decay was creeping into their hearts and the game was well-nigh played out, they attained.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Prohibition and the Mass

To the Editor of AMERICA:

As the Hon. Dudley Wooten, a lawyer of many years of honorable service at the bar, has pointed out in AMERICA, the contention of S. L. B. to the effect that the Constitution of the United States is "an instrument of *grants* and not of *limitations*" is a conclusion "not debated by competent lawyers and publicists." Nor does this conclusion show any undue sympathy with the late "Jeff Davis," lamented or deplored, according to sympathy or birth-place. For the Tenth Amendment says clearly:

> The powers not *delegated* to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

I am therefore at a loss to understand how Father Kenny in his excellent article, "Prohibition, the Constitution and the Mass," can accuse S. L. B. of giving utterance to "recrudescences of the ante-secession period." Equally groundless, so it seems to me, is his characterization of Father Blakely's contention that "as far as the Constitution of the United States is concerned, the States are free to establish any or prohibit any religion." The contention may not be correct, but as it is upheld by so respectable an authority as Zollmann in his recent "American Church Law," as well as by older authors, it can hardly be termed "fantastic." Furthermore, it is clear that the First Amendment lays an inhibition upon Congress *only*.

In this precise respect, I think, Father Kenny hardly does justice to the arguments advanced by S. L. B., and others. With a wealth of historical learning, he proves conclusively that Congress has always favored the free exercise of religion, for without a single exception, his citations refer to acts by *Congress*, not by the *States*. But S. L. B., Mr. Wooten, Mr. Elder, and others who have written on this subject in AMERICA, never dreamed of saying that Congress was in the habit of passing acts in restraint of freedom in religious belief, or of practices consistent with public order. They read the inability of Congress to do this very thing, in the First Amendment.

New York. J. W.

"Slopping Over"

To the Editor of AMERICA:

In the closing paragraph of J. E.'s "Slopping Over" communication in AMERICA for March 9, commenting on the recording of Catholic activities in war-work, he advises: "Let us make the sacrifice demanded of us willingly, wholeheartedly, uncomplainingly. But let us quit 'slopping over.'" Needless to say this advice is superfluous. The numbers in which our Catholic men are going to the front prove a willingness and a wholeheartedness that needs no urging, and as to "complaining," I fail to see where it comes in. What he calls "slopping over," I call "rubbing it in." The angle from which one views the matter has much to do with the name you call it. Bigotry or ignorance has long been doing the "slop-over" act, by persistent misrepresentation of Catholic standards, especially our attitude towards patriotism, and now that the occasion has arisen to prove our position, now that our Catholic young men are eagerly and cheerfully pressing to the front in numbers far surpassing their proportion to the population, I see no reason why such a fact should not be emphasized, not only with a like persistence but, for a good reason, with double insistence. "Rub it in." Good oil and wine should not be lost in these Hooverizing days, on the gangrenous wounds caused by disappointment in the vitriolic minds of muck-rakers and mud-slingers. Shout to them rather from the housetop, reminding them of their misrepresentations. By all means "rub it in."

Fort Bayard, N. M. PATRICK A. SUGRUE.

Ireland's Fate

To the Editor of AMERICA:

I have often wondered why I cannot see the objects of the war as others seem to see them; and your editorial, "England, Ireland and America," has set me wondering again.

I wonder why I cannot see as you do that "The war is ours for freedom's sake, that small nations as well as large may enjoy the right of self-determination, and thus work out their destiny according to high purposes." And also why I cannot see that we are fighting to obtain for Ireland the right to determine for herself whether she shall remain within or without England's empire; that we are fighting that Irishmen may enjoy, even within the empire, the measure of freedom necessary for national prosperity.

I doubt that our Government is willingly going to interfere between England and Ireland in any way whatever. That is my belief, and it is founded on authority and reason. My authority is our President. In his message of January 8, there is no general statement about the right of self-determination, such as was in his previous messages. In that message he says all Russian territory must be evacuated; Belgium must be evacuated; all French territory must be freed, and the wrong done to France in the matter of Alsace-Lorraine must be righted. Italy is to get Austrian territory, and the peoples that go to make the Austrian empire are to be given the freest opportunity of autonomous development. Rumania, Servia and Montenegro must be evacuated. Nationalities, other than Turkish, now under control of the Turk, must be accorded autonomous development. Poland must be freed and made independent. "What about Ireland?" Nothing, not a word. In the message of January 8 we have specification, not, as in previous messages, general statements. It is true generality again appears in the message of February 11, in the statements:

> That peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game, even the great game, now forever discredited, of the balance of power; but . . . . . every territorial settlement involved in this war must be made in the interest and for the benefit of the populations concerned, and not as part of any mere adjustment or compromise of claims amongst rival states; and . . . . . all well defined national aspirations shall be accorded the utmost satisfaction that can be accorded them without introducing new or perpetuating old elements of discord and antagonism that

would be likely in time to break the peace of Europe and consequently of the world.

But in the forepart of this message, February 11, he speaks only of the peoples, provinces and territory the Central Powers and their allies control, and, inferentially, these are the only peoples, provinces and territory that are not to be bartered, and whose national aspirations are to be accorded the utmost satisfaction. Evidently he means by "every territorial settlement involved in this war," what the *Evening Post* calls territory "dislocated" by the war. Ireland, therefore, by intentional omission is eliminated.

England will never consent to Ireland's independence; nor will she consent to all Ireland home rule so long as the Carsons continue their opposition. It is inconceivable that England appealed to our Government for aid without assurance that such help would not mean even official suggestion, "frankly and in the public view," that Ireland be accorded the right of self-determination. It is almost preposterous to think England would hail our deciding participation in the war, if there were no understanding there would be no interference in what Ian Hay euphemistically calls England's domestic trouble.

It may be that indirectly through our participation in the war Irishmen in Ireland will be given the right to determine the political future of their country; but, if so, it will be the result of the efforts of the Irish race in America, and I am wondering if the English tradition with respect to the Irish will permit of those efforts being efficacious. What is that tradition? Why, pick up almost any book written by an Englishman, and many Americans, for that matter, that touches on Ireland and you will find the tradition. It is that the Irishman is warm-hearted, hospitable, and witty; slothfully indolent, thriftless, a lover of inebriety and quarrels; impatient and unhappy under restraint of law and order; temperamentally and religiously unfitted for self-government; mentally superficial; intellectually brilliant, but unstable and an impracticable visionary. The last places I found this English Irishman were in the "Oppressed English," and "The Soul of Ulster." W. F. Monypenny has this Irishman in "The Two Irish Nations"; he is utterly opposed to home rule, but tries to be fair, and says:

> There are, indeed, many defects in the character of Irishmen, and not confined to those who live south of the Boyne; but of all such defects history, and that too, comparatively recent history, supplies the sufficient explanation. To fix our eyes for the moment on the larger Irish nation, if the people of that nation are prone to violence and deficient in respect for law, it is because for a long period law was for them constituted injustice and violence their only resource; if they are idle, it is because they were denied the fruits of their industry; if in politics they are wanting in the practical spirit, it is because they were so long shut off from the realities of government; if they surrender themselves too readily to demagogues and agitators, it is because they were deprived of the guidance of their natural leaders; if their patriotism takes other forms than allegiance to the kingdom or empire in which they live, it is because they were long taught to feel as aliens within them. "*Tout comprendre c'est tout pardonner*," and the student of Irish history will be able to extend some tolerance even to their crimes.

Now this English picture of the Irishman has been drawn times innumerable for centuries; and, although it is untrue, the English and Scotch and many Americans believe it, and so do many Irish. No Irishman need accept this picture of his countrymen on the say so of anyone, least of all those who condemn Ireland and all things Irish, yet many do. The writer left Scotland, after living the first fourteen years of his life there, with this picture thoroughly impressed on his immature mind. The number of full grown Irishmen he has met since Easter Week, 1916, who are permeated with this tradition is—well, irritating; and their permeation is exposed by their depreciation of an independent Ireland, then shrinking with dread at the thought of Irishmen in Ireland governing their native land. Unthinking men may believe anything; and it would seem that from the English traditional Irishman not all thinking men of the Irish race escape. For have we not Dr. Walsh telling us his race are prone to violence and deficient in respect for law, by saying that if there had been Irish-Americans present at a meeting in Buffalo they would have disregarded law and order and by unlawful mob violence assaulted a speaker!

Some men of the Irish race imbibe this tradition through association with Englishmen who condescendingly tolerate them; and those who are infected this way couple with a deprecatory opinion of the Irish an adulatory estimation of the English. I am sure one of these is a New York lawyer. Listen to him as he speaks of the leaders of the Easter rising: "Those leaders, full of enthusiasm about a something quite indefinable which they called 'the Irish republic,' made their appeal to the Irish enthusiasm for the ideal and the beautiful."

A school boy can tell what a republic is; but an "Irish" republic, ah, that soars in the realm of the indefinite far above the comprehensive powers of a man learned in the law. The ideal is usually sought by an idealist; and an idealist is most always considered an impracticabilist, if I may be permitted to coin that word. An Irish republic is indefinable, therefore impracticable. A great many Irish believe an Irish republic possible, therefore they are impracticable. Now let us see what he says of the English. He quotes an Englishman on the Irish question, but does not name him, and says: "He approaches the subject with an open and disinterested mind and with a candor and honesty that I like to think are characteristic of the liberty-loving English people." He also says:

> The English do not hate the Irish. As a rule the English admire the Irish tremendously, though at times their admiration is mixed with apprehension or misgiving, not merely of the Irishman's intellect and brilliancy, but of his keen common sense and practical wisdom and the dramatic expression of Irish temperament.

I do not think the Irish hate the English; but they have an irrepressible desire to have their country and themselves let alone by the English. And it is the dramatic expression they give to this desire that causes the English apprehension. And I am certain the English do not hate the Irish; for English contempt of the Irish is too great ever to reach the dignity of hate. He admits that part of the tradition which concedes intellectual brilliancy to the Irishman; and he may be safely challenged to name an Englishman who attributes common sense, keen or otherwise, and practical wisdom to the Irish. It is hard to refrain from asking whose liberty the English love; certainly not the Irishman's.

Among others who believe in the English-Irishman are many powerful Americans whose love of England is greater than their respect for America, and who are opposed to self-determination for Ireland other than that which England may determine; and it was certainly not their intention that our participation in the war should mean interference in England's "domestic trouble." These men are brutally frank, and declare Ireland must remain within the empire, a naval base for England's safety. It is not strange that among the best known, if not the most powerful of these men, the Choates, Becks, Putnams, etc., are some of the gallant thirty-nine who signed the declaration characterizing all those who resented Mitchel's treatment of our charitable institutions as deserving of "emphatic condemnation."

This letter is longer than intended, and I shall end it by repeating that if our participation in the war is to give to Ireland the right of "self-determination," it will be through the efforts of those of the Irish race in America who believe Irish men and women are no worse than those of any other race, and a great deal better than most others.

New York. JOSEPH FORRESTER.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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What is an American?

A LIST of "casualties in France," recently published by the War Department, opens with the names of O'Connor, Redmond and Loehr, dead on the field of honor, and of Spiegel, severely wounded. Other names, taken down at random, with no thought whatever of proving a preconceived thesis, are Douglass, Hahn, Murphy, Brown and Thill, "died in hospital," and Wilson, Kunz, Bedernicek, Cavazza, Ferde and Rutledge, slightly wounded. A study of this roll of honor may give some answer to the question, "What is an American?"

Of these fifteen names, three, O'Connor, Redmond and Murphy, are unmistakably of Irish origin. Brown and Wilson may furnish some grounds for controversy, since they might be either English, Irish, Welsh or Scotch. Here they are classified, along with Rutledge, as probably English, thus bringing the Anglo-Saxon total to a precarious three. Douglass is as Scotch as heather, Cavazza is plainly Italian, and Bedernicek is a representative of the Slavic races. The calculation thus accounts for three Irish and three English names, and three names traceable to Scotland, Italy and Eastern Europe. But the palm of honor, it would seem, must go to the men whose ancestors sought these shores from Germany, for six names—Loehr, Spiegel, Hahn, Thill, Kunz and Ferde—can be assigned to none but a Teutonic root.

What, then, is an American? Is he one who was born within the boundaries of the United States? Is he a man who prates of patriotism and spends the rest of his time in planning schemes to evade the income tax? Must he be a member of the Mayflower Society, or a Son of the Revolution? It is not easy to state with precision what qualities are necessary to the making of an American, but a man who is willing to lay down his life for this country would seem to merit the name. One thing, however, is certain. He need not be an Anglo-Saxon. He may even be a naturalized German.

In these days of hysteria, which have already brought us the disgrace and humiliation of mob-violence, that is a truth which should not be forgotten.

The Index in New York

IT is with a surprise fully equivalent to a shock that the antiquated, retrograde, narrow-minded Papist reads of a "campaign" which counts many devoted followers in New York. He feels that his thunder has been stolen. Ideas which he thought copyrighted are being freely appropriated by men and women who have no connection whatever with the old religion. Plans which, for these many years, he has contentedly accepted as "medieval," are being refurbished for the purposes of this campaign which is determined to remove, peacefully if possible, by force of law, if necessary, certain books now reposing on the shelves of the New York Public Library.

All this commotion merely means that in twentieth-century Manhattan, the once-despised principle of the Index of Forbidden Books has been placed upon a pedestal of honor. For the volumes in dispute are unquestionably of a character not calculated to cheer the spirits, or further the aims of the American people. Their intention, according to the New York *Tribune,* is "to deify the German war-lords and to praise the German achievements and aim." Consequently, they are not fit reading for the indiscriminate crowds who patronize our public libraries. Books which "deify" vice may safely be put into their hands, but books which "deify the German war-lords" are intolerable. "Therefore," concludes the New York *Tribune,* editorially, "these books ought to be withdrawn from general circulation."

This advice implies a change of policy, for which the Catholic has surely not been prepared by the current of public opinion dominant during recent years. The principle that certain books and writings have no right whatever even to exist, much less to be circulated, he has always accepted. But if one thing has been dinned into his ears by magazine and newspaper advocates of "near-thought," it is this: that every cause has its right to a day in court, and that to close one's mind to the statements of any propaganda, however discredited by decent folk, is to write one's self down as intellectually unfair and dishonest. In consequence of this theory, every agency, capable of influencing public opinion has been freely used in this country, for the exploitation of such uplifting organizations as the anarchists and the I. W. W., and for the promotion of causes so valuable to the individual and to society as divorce, legalized polygamy, feminism, and birth-control. Nothing was to be considered sacred, nothing immune from attack, not even Almighty God Himself. When the Catholic timidly ventured to assert that certain topics should not be discussed in public by untrained minds, and that books denying the ultimate sanction of all law and order were fit only for the public hangman, he was told with an air of finality that the "truth" could never be discovered if "complete and free discussion" on any subject whatever were not always fully open to all. The troubled times have forced some return to common-sense. An easy-

going Government has brought home with some force its constitutional right not only to control the overt acts of the citizen, but even to limit the circumstances under which he may express his thoughts and opinions.

Books in defense of the maxim that might makes right, or of the principle that the end justifies the means, break down, as far as they can, the sanction of all law. Rightly, therefore, will they be proscribed by the New York Public Library. The New York campaign to remove books which belittle American ideals by "praising German achievements and aims" is easily justified, for the principle upon which it rests is undoubtedly valid. But the leaders of the campaign, afraid of logic, shrink from the ultimate conclusion. What do they propose to do with publications which, under the guise of "art," corrupt the morals of young and callow readers? Rightly excluding the arrogant glorification of German militarism, will they permit the circulation of those books which, by making every man a law unto himself, attack the supreme dominion of Almighty God? If we are to have an index, it ought to contain other titles besides those listed under the heading "Germany."

The One Foundation

THERE was a time when the most "orthodox" among the American Protestant denominations held fast to one dogma. They did not prefer to call it a dogma, but dogma it was, declaring the Divinity of Jesus Christ. These sects took the position that only if Jesus Christ were God could He be accepted as the Founder of Christianity. If He was not God, they thought, He was, at best, nothing more than an "interesting personality," but if He were God, He could deliver a message to mankind, and rightly insist that it be accepted by every rational creature. The "Church" was an institution which assumed the duty of perpetuating God's revelation through Jesus Christ. If it delivered that revelation, complete, unimpaired, it had fulfilled its duty. Withholding any part of Divine revelation, it failed utterly in its purpose, even though its clergymen preached in crowded temples.

The older American Protestantism acknowledged principles which had been rudely attacked in the religious revolt of the sixteenth century, and in that acknowledgment, illogical as it was in Protestantism, lay its strength. Incomplete in foundation, and utterly at variance with revelation in many necessary doctrines, "old-fashioned Protestanism," at least as it existed in this country, could always boast one prime virtue. It did not deny the Divinity of the Son of God. If it could not preach all the truth, it could, and did, teach some of the truth. Hence it is with feelings touched with anything but exultation, that the Catholic views the practical disappearance of this one dogma from present-day Protestantism. Rationalism, the legitimate outcome of private judgment, has had its natural effect. Today a Protestant may regard Jesus Christ as a fallible member of a fallible race, like to us in all things without exception, and suffer no loss of standing. More than this, he may even be permitted to promulgate his blasphemy as head of a theological school, or, a fairly common occurrence in England, he may be advanced to the Episcopal Bench.

In answering the question, "Has Christianity failed?" a prominent Protestant clergyman recently observed that, in any case, a great deal of Protestanism masquerading as Christianity had certainly been rejected by the world as useless. Modern thinkers had tried it, only to find it illogical in theory and unworkable in practical life. No other result could have been looked for. When the only safe foundation has been rejected, the whole building must soon tumble into ruins. "But now as ever," continued the clergyman, "it is the spire of the Catholic Church, pointing to Heaven, which bears witness to an institution insisting on the Divinity of Jesus Christ. There is where we must stand if we would survive." But who shall lead Protestantism back to Christ? If, searching the Scriptures and appealing to reason, the Protestant concludes that the new religion which knows nothing of Christ and dogma, is better, he can rationally take his stand on a right furnished by Protestantism itself, the right of private judgment.

The First Service Flag

THE first service flag, as it has well been said, was raised on Calvary. There the first great sacrifice was consummated, the world's supreme service was rendered to mankind. Ever since has that Cross of Christ, the first service flag of Christianity, been sacred to the Church. It was honored in the days when the Apostles went forth to preach Jesus Christ, and Him crucified; and it is glorified today in its position over a million altars. Once drenched with the blood of the Divine Victim, it now shines radiant in the light of the Resurrection morn.

With reverent hands it is hung upon the walls of every Christian home. We find it where the woes of the world bow down the head of the Vicar of Christ, and in the humblest chamber where a loving heart is beating in union with the Crucified. Far more than a mere symbol is that first Christian service flag. It is an inspiration to Christian deeds, an incentive to heroic sacrifice, a motive of supreme devotion in the service of God, of country and of our fellow-men.

Wherever that banner hangs it recalls the story of that love of Christ, greater than which no man hath, whereby He laid down His life for us. Hence that readiness for sacrifice which is bred in every truly Catholic heart: sacrifice for the Church, sacrifice for the Christian upbringing of children, sacrifice for institutions of charity and zeal, sacrifice for home, for country and for God. History bears on every page the testimony to this spirit. Without it no one can be a true Christian. It implies the renunciation of the world's flattery and favors, for we cannot doubt the Divine assurance that

if the world hated the Master and persecuted Him, it will deal no better with His faithful servants. Nor should we wish to be more tenderly treated. Indeed the love of the world for us would be the surest sign that we ourselves have proved renegade to that service flag of Christ.

Yet in the school of war the world has been taught one lesson. If it once tore down the crucifixes from our churches in the Reformation, if it banished them from our schools under the rule of a French atheistic Government, if it vainly tempted the Christian martyr to trample upon it in token of apostacy, if it denounced as idolatrous the very reverence shown to that service flag of Christ, it has now been made to confess, in its own practice, the beauty and truth of our devotion. What human emblem can be more sacred in the eyes of all the world than that modest service flag we see hung from the window of some humble home? It tells of the brave youths who have gone forth in their prime of life to offer for their country all that earth holds dear. It speaks of the young wife's anxious fears, and tender hopes, and loving tears; of the mother's heart that bleeds and the mother's hair that daily grows more silvery underneath the silent burden of grief, even though the sorrow be borne heroically. Who indeed might hope to put into words all the voiceless eloquence of that tiny emblem, that mere span of cloth which every breeze can lift and every gust of wind can toss about, but which is sacred to us all with a world of tender thoughts and fond affections woven in with every fiber of its texture? Yet what is the greatest glory that is cast about it but a reflection from the Cross of Calvary, and what are the highest hopes that can rest upon it but the light of the Resurrection morn?

Sectarian Jugglery

THERE is a Methodist paper in Chicago called the *Northwestern Christian Advocate.* Its standard can be gaged from the fact that not long since its editor was guilty of a gross perversion of truth and professional ethics, by pretending to quote verbatim from AMERICA an article into which the editor of the Methodist paper had deftly inserted his own words. This infamy accomplished, he calmly proceeded to use the illegitimate product of his perverted soul as one basis of an attack on the benighted Papists. Later he adorned his pages with this delicious bit of news about our soldiers, from the pen of no less a person than a Methodist bishop:

> The Catholics gather in the Young Men's Christian Association buildings, receive the khaki-bound copy of the New Testament, and rejoice for the first time in the possession of a portion of the Word of God. They are hearing for the first time, many of them, the preaching of the Gospel, and are deeply interested in the strange, new preaching which insists that there must be a vital relation between creed and conduct. They are learning the inconsistency of coming away from Mass, where their knees knelt before the sacred symbol, and at once returning to their gambling and their profanity.

Such men and such papers are, of course, quite hopeless; as a consequence, it is not a matter of surprise that, at this critical period, the *Northwestern Christian Advocate* should manifest its dark heart once again by attributing to Catholics, by presumption and statement, dishonesty and evil motives in regard to statements about the number of Catholic soldiers. The paper attempts to refute claims made about the quota furnished by Catholics to the army, a perfectly legitimate act. But why argument, if such there be in the *Northwestern Christian Advocate,* should be interspersed with attribution of dishonesty and accusation of evil motives can be explained best by editors who mutilate a document to score a point, as did the editor of the *Northwestern Christian Advocate.*

The method in his present bit of apology is quite in keeping with his former achievements. In almost every instance he chooses comparatively small camps situated in distinctly Protestant regions, and recruited, in great part, from similar regions. Moreover, if words mean anything, his words will convey the impression that he exhausted all available statistics in his effort to arrive at the truth. But in point of fact such is not the case. Other figures which tell heavily in favor of Catholic majorities were easy to get; in fact such statistics were published long since. Thus Camp Gordon reported 14,159 Catholics, or 41.7 per cent, and Camp Gordon was omitted from the Methodist list. Why? Camp Hancock reported 40 per cent Catholic and Camp Hancock was omitted from the Methodist list. Why? Omitted too were Camp Greene which was about 40 per cent Catholic, Camp Upton, about 50 per cent Catholic, Camp McClellan, about 45 per cent Catholic, Camp Devens, over 60 per cent Catholic. Why were all these omitted? A chaplain at Camp Devens declared that the 301st Infantry is 91 per cent Catholic, the 304th 90 per cent Catholic, and he proceeds to say that no regiment at Devens was less than 50 per cent Catholic. This was all omitted from the Methodist list. Why? And the Methodist editor might have investigated the number of Catholic volunteers, the best of all soldiers. He would have found the figures far higher than the number of Catholics in the country warranted. Instead of doing this he rails at a distinguished prelate who has never forged a document, for not taking "greater pains to gather statistics" and for not including more camps in his calculations!

The *Northwestern Christian Advocate's* task done, that dear, frowzy little girl who smells strongly of Ceylon tea and pink lemonade, the *Christian Advocate,* takes up the same popgun and shoots hard this way:

> These returns also give point to an inquiry why the complete figures are unobtainable. On the showing made above, it would seem that the Catholics would demand the publication of the census in full, for the incomplete returns leave the Catholic authorities in the position of having solicited contributions from the general public and demanded chaplaincies from the

War Department upon grounds which were not warranted by the facts.

How sweetly Methodistic the accusations are! But it is "the way with them" from bishop to editor. And talk about boasting; in the face of figures what can equal this?

"I was born in the Methodist Church," said the Secretary (Daniels). "They have sent more men into the army, more nurses to the front and more prayers to Heaven than any others."—N. Y. *Tribune,* April 6, 1918.

Why, years ago, those words were attributed to Lincoln in reference to the Civil War! But perhaps the reporter forgot to say that Secretary Daniels announced this fact, or the Secretary may have been indulging in the figure of prolepsis, or perhaps during the passion of eloquence he may have held both hands on high and "crooked" two figures of each hand in the form of quotation marks.

Literature

ON THE FARM WITH VERGIL

"ARM OR FARM." That double call has gone forth to the whole country, the call of the ploughshare and the sword. The latter, though too often heard in history, sometimes dies away over the peaceful fields. The former ever rises from the soil, compelling and masterful: to those who catch its music, as alluring as the voice of the great mother; in crises like the present, with a menace almost in its appeal, should it be unheeded. Back to the soil! That is the counter-echo to that other watchword of the hour: To the trenches, the gun-deck and the firing line!

History repeats itself. About 2,000 years ago, after the civil wars in which Roman had been arrayed against Roman, and the exhausted world was trying to renew its energies, a far-seeing statesman saw that nature supplied a remedy for the existing evils. In his mind, Mother Earth herself was to become the nurse and the healer of a weakened race. The veterans of Brutus and Cassius, the men who had fought with Agrippa at Actium, with Caesar, under the snows of the north, or with Antony, under the shafts of a Syrian sun, were to be lured back to the farms of the reedy Mincius, to the vine-slopes and corn-lands of the Sabine hills, and to the orchards, cool and moist, along the Tiber's "golden wave." The statesman was Caius Cilnius Maecenas, whose name seems to be identical with that of patron of letters and friend of art. He saw that the sword had to be beaten into the ploughshare, that, if Italy were to be saved, agriculture had to be revived. But a program had to be framed and a plea written to allure the veterans of so many fights from the camp to the sheepfold and the farm. Though the agrarian question was ever a burning one at Rome, there was no Department of Agriculture under Augustus, to distribute seeds to the public or to enlighten it with pamphlets, published at the expense of the Treasury, on the best methods for the cultivation of alfalfa and vetch. But Maecenas was, perhaps, better inspired. He asked the Vergil of the "Eclogues" to write a poem on agriculture. The answer was given in a manner worthy of the subject, the patron and the poet. The bard who had sung of Tityrus and Menalcas, now wrote his masterpiece, the "Georgics."

This great work forms a splendid apology of labor. It is a hymn to the great mother, a song of the soil. In these four short books, Vergil joins to the imagination and the fancy of the poet, the practical knowledge of the genuine farmer, the enthusiasm of the patriot and the far-seeing gaze of the economist and the statesman. It was a theme for which his genius was eminently fitted. In the "Eclogues," he had shown how keenly he was alive to the charms of nature. But, beautiful as they are, they are rather indefinite in their tints and vague in their outlines. They are rather artificial copies of a great original, Theocritus. Damoetas and Mopsus remind the reader of the prim and besatined shepherds and shepherdesses of Watteau. The bloom and the pose do not seem to be natural. Not so with the "Georgics." Though Vergil was not afraid to follow in the footsteps of others, the poem is thoroughly original. If there are echoes here and there of "The Works and Days" of Hesiod, of the *"Phaenomena"* and *"Diosemeia"* of Aratus, of the "Georgics" of Nicander, the *"De Re Rustica"* of Varro, and if the influence of the *"De Rerum Natura"* of Lucretius is felt in the general atmosphere, the "Georgics" have a stamp absolutely individual. It is no longer Arcadian and Sicilian shepherds whom the poet sings. Italy, the Italian yeomen now rise fair and virile on his canvas. The Watteau graces have given way to the truth, the vigor and the fidelity to life which we see in the "Gleaners" of Millet. Here Vergil is a genuine realist. The life of the Italian farmer, his daily and annual round of duties, with his fields, his stock, his vines and his bees are brought home to us with all the truth of one who loves the beauties of nature, who has felt the repose, the calm, the worth and the dignity of a country life, and who contrasts the peace, the security and the inward nobility of such a life with the unrest, the rivalries, disappointments and treacheries of the bustling world. If the "Georgics" are a didactic poem, they are not the lifeless thing we usually associate with the name. The breath of the wide-aisled forests is upon them, the shadows of beech and oak and yew fall across their pages. They are a deep and solemn symphony vibrating with the mystic voices of stream and hill, tingling with the strains of the ceaseless anthem of earth.

In the four books of this immortal poem, the most perfect in form and rhythm that Vergil ever wrote, he sings of agriculture proper, or the tilling of the fields, of arboriculture and especially of the growing of the olive and the vine, of the rearing of the cattle and the horse, and of the labors, the battles and the polity of the bee. Nothing seemed to be more commonplace. But the commonplace has been viewed with the eye and the heart of the artist. The instinct of the born farmer and yeoman ever lingered in Vergil from the days of his boyhood, with his father on the little farm near Mantua. That instinct inspired him to tells us that ploughing should begin in early spring and that the land produces the best crops when ploughed twice in summer and twice in winter, that the husbandman must study the quality of the land, that he must pray for a wet summer and a dry winter; that the olive thrives best in a gravelly soil, but that the vine gives its finest clusters in a rich and rather moist ground rising to the south, that if he wants a fine crop of corn, the farmer must sow it in black crumbling soil or ground reclaimed from the forest. Vergil knows the points of a good horse: "He has a high-arched neck, a clean-cut head, a short barrel, a broad back, and his noble chest is a mass of muscle." He knows how sheep and goats should be housed, he analyzes the diseases which attack the stock. It is evident, even when his conclusions do not coincide with those of Huber or with the minute investigations of Henri Fabre, that he has made a close and loving

study of the life, the polity and the habits of the bee. But far above all this technical knowledge, for the most part accurate, he has the poet's eye, the poet's insight into the secret of nature and her hidden beauties. In the bee, he sees the individual short-lived, but the race enduring, and notes the marvels of the hive's little commonwealth.

Who but a poet and one so tender as Vergil, could give us the pathetic picture of the ox smitten with the plague, of the ploughboy unyoking the bullock, that in its dumb way mourns for the death of its team-mate, and leaving the plough standing idle in the unfinished furrow, a scene that Landseer would have loved to paint? Was ever the call of stream and wood more bewitching than when Vergil hails the gleaming waters of Spercheus, as

> Those deep Laconian shades
> Made vocal by the songs of Spartan maids,
> The glens of Haemus and the waving bough
> To fan my aching limbs, my fevered brow.

With what skill he relieves the details of the farmer's toil with those splendid episodes, the praises of labor and the country, the account of the prodigies which followed Cæsar's death, that marvelous story of Eurydice and Orpheus, which last, may, it is true, break the unity of the poem, but which in spite of that defect, is one of the gems of Latin literature. The panegyric of Italy, in the second book, would alone suffice to raise the work to the dignity of a national monument.

> *"Salve, magna parens frugum, Saturnia tellus,*
> *Magna virum."*

With what love he celebrates that "Saturnian" land, the fertile mother of nature's richest fruits, the nobler mother of a hardy stock of heroes and great men. No other land is like Mother Italy,

> "Nor any foreign earth of greater name
> Can with sweet Italy contend in fame!"

No dragon's teeth were sown in its valleys. Its plains never bristled with helmets and warriors' thronging spears, but the olive and the vine gladden its fields. He lovingly numbers its monuments, its cities piled by the busy hands of man on beetling rocks; its rivers, gliding under ancient ramparts. How fair its streams and lakes, Clitumnus, Larius and Benacus, which in a single word the poet has immortalized. Above all, it is the land of heroes. Thence came the Sabine chivalry and the pikemen of the Volscian hills.

The poem is thoroughly Roman with its reverence for the Deity, its love of the fields, of country and home; its admiration for the simplicity and the manly virtues of the good old times. It is so virile, so true, the work of a great "landscape-lover" and "lord of language" unsurpassed when he sings "in the stateliest measure ever molded by the lips of man" of

> Wheat and woodland, tilth and vineyard, hive and horse and herd;
> All the charm of all the Muses often flowering in a lonely word.

The lessons of the "Georgics" are as needed today as when Augustus was endeavoring to bring back peace, prosperity and plenty to a disordered world.

JOHN C. REVILLE, S.J.

THE WAYSIDE SHRINE

It fronts the beaten courses
  Where weary feet go down
To join the flowing forces
  Beyond the stricken town.
And they who pass in blindness
  Nor mark thy loving face—
O Mary, in thy kindness,
  Be thou their strength and grace!

The pointed roof is broken,
  The empty vase is dry,
The statue all unspoken
  Of thousands marching by.
The drooping wreath long faded;—
  O Mary, make them thine,
Who pass so spent and jaded
  Thy lonely wayside shrine!

HELEN MORIARTY.

REVIEWS

Hugo Grotius, the Father of the Modern Science of International Law. By HAMILTON VREELAND, JR. New York: Oxford University Press. $2.00.

Mr. Vreeland should never have written this book. Grotius was far too great a man to have his biography undertaken by anyone so little conversant as is the author with the true history of Grotius's times. A mere text-book knowledge of the leading events of the sixteenth and seventeenth centuries is utterly insufficient for such a task. Moreover the slurs which Mr. Vreeland goes out of his way to cast upon the Popes and upon the Church prove in almost every instance to be mere adaptations of statements taken over from the works of Andrew D. White, undoubtedly the most notorious *manipulator* of history we have had since H. C. Lea.

For of all ascertained facts pertaining to the actual events of Grotius's career none stands out more dominantly than the life-long persecution he was made to suffer at the hands of Protestants on account of his leanings towards the Church and towards Catholic doctrines. When his work on Antichrist appeared in which he proved that the Popes were being slanderously accused by the Protestants his two most intimate friends among the latter, Salmasius and Vossius, turned against him. Furthermore his poem to the Blessed Virgin written in Latin, contains a fine eulogium of Urban VIII. The Reformation on the other hand was in his opinion a grave mistake nor could he see how unity and peace among Christians was to be re-established and maintained unless the Primacy of Peter were again acknowledged by all. The truest and most devoted friends he had were Catholics and with none was he on more intimate terms than with the Jesuit, Dionysius Petavius, one of the most eminent of the many noted Catholic theologians of his day.

It may be worth noting that, with a few possible exceptions only, there is not an accusation brought against the Popes by Mr. Vreeland that cannot be refuted from the works of Grotius himself. To give but an instance or two. Andrew D. White, in a highly ignorant account of the arbitral decision given by Alexander VI in 1493, a decision which concerned none but Spain and Portugal, misrepresents the facts. Mr. Vreeland in a passage in which he treats of Grotius's work *"De Mari Libero"* improves on this by maintaining that the lands discovered west and east of the line of demarcation were *given* respectively by the Pope to the two nations concerned. Grotius on the other hand in this very same treatise *"De Mari Libero"* shows most clearly that the Pope never did anything of the kind. At the very least therefore Mr. Vreeland might have consulted the wording of the Bull itself in which the decision was given. Again Mr. Vreeland asserts that the Popes almost forced Francis I to break his oath, whereas Grotius in the *"De Jure Belli ac Pacis"* points out the fact that the oath taken by the French King was null and void, which is no less than what the Pope himself maintained .

It is quite true that the *"De Jure Belli ac Pacis."* was put on the Index but only *donec corrigatur* and if Mr. Vreeland, instead of trusting to the prevarications of Andrew D. White, had only taken the trouble to find out the real reason why, he might have gained some valuable information both as regards the history and the principles of international law. No less an

authority than Mr. Albert de Lapradelle vouches for the fact that "Grotius had written the international law of absolutism" and that he "was led astray by his knowledge and worship of ancient authors." Many of the principles which he advocated are far and away behind those of the schoolmen who before his time had already treated the problem of international law, while his ambiguous enunciation of the natural law became the fountain-head of many of the errors we are now atoning for in the present war. The very fact that Gustavus Adolphus should have prized the work as he did is in itself a sufficient comment, since whatever the ground might be on which he would naturally approve of it the same would certainly come very near justifying the rulers of Prussia today both in their policies and in their methods of warfare.

In conclusion the reviewer challenges Mr. Vreeland to substantiate his assertion that the Popes stated that "No faith is to be kept with heretics." Should the author be able to trace this back to anything more reliable than the inventive brain of Andrew D. White the reviewer would be very grateful for the information, for he has long been looking for the latter's reference. Meanwhile both master and disciple could do nothing better than ponder for a quiet moment over the following words from Grotius: "Those who wish for an everlasting schism and who tremble at the very name of unity or of union in the Church are bound to represent the Pope as Antichrist. For once the schism were removed many would be left without a livelihood." M. I. X. M.

Cavalry of the Clouds. By CONTACT (CAPT. ALAN BOTT, M.C.), Garden City, New York: Doubleday, Page & Co. $1.40.

Over There and Back in Three Uniforms. By LIEUT. JOSEPH S. SMITH. New York: E. P. Dutton & Co. $1.50.

The first of these volumes is a book that takes us out of the trenches and up into the air, where we are enabled to see how the western front of the war-field looks from above. We are invited to be passengers on some daring flights over the enemy's lines, are attacked by German machines, have several hair-breadth escapes from death, see a number of our comrades fall headlong to destruction, and feel "the frozen hand of the atmosphere slap our face" at the icy altitude of 10,000 feet. We learn what the German anti-aircraft guns are like and become acquainted, at somewhat too intimate proximity, with the various branches of their family tree. "The family ghost," for example, appears without warning in the form of a pillar of white smoke, stretching to a height of several thousand feet. "It looks rigid as far as the top, where it sprays around into a knob. Altogether, it suggests a giant piece of asparagus; and fades away as suddenly as it arrived, after the manner of ghosts." The volume is a little vulgar and blasphemous at times, but, apart from these blemishes, is worth reading as a beginning of the "great tradition and noble chivalry" of the air.

"Over There and Back" is a book of memories of the war, some sad, some happy, but all portrayed with the vividness and keenness of actual participation. The writer is an American, born in Philadelphia, but who was a cowboy on a ranch in British Columbia when the war broke out. He enlisted in the Twenty-ninth Vancouver Battalion in Canada, and served under the British flag until August, 1917, when he resigned to put on the uniform of his own country. His account of the adventures he had is different from most of the war-books, and furnishes graphic pen-pictures that will grip the heart of all who have friends or relatives overseas. He writes as follows, for instance, about one of the regiment's first casualties: "What more could a real mother ask than to be the mother of a real man? She had told him when she said good-by: 'You are all my heart, Johnny. If you come back, I will be proud and happy. If you don't come back, well—I will be proud.' Thus did this mother of Canada give her son to the Empire." F. J. D.

Chronicles of St. Tid. By EDEN PHILLPOTTS. New York: The Macmillan Company. $1.50.

Simba. By STEWART EDWARD WHITE. Garden City, N. Y.: Doubleday, Page & Co. $1.50.

The sixteen short stories in Mr. Phillpotts's latest book are marked by a high quality of literary workmanship. The scenes of the tales are Devon and the West Country which the author knows so well, and the characters that figure in the book are the folk of the slate mines. Every tale is so artistically narrated that the reader's interest seldom flags, a genial humor pervades the book, the men and women he describes are made of real flesh and blood, and the touches of dialect and the odd turns of expression heard in the parish of St. Tid's have been cleverly caught. "'The Green Man' and 'The Tiger,'" is a story that tells just why Widow Nute did not marry Matt Polwarn but Bart Keat instead; "The House in Two Parishes" tells how Parson White unwittingly kept Grandfather Jago from being buried alive; "The Rare Poppy" relates how two queer young people made a match; "The Reed Rond" tells how poor old Charity Bickford was driven to suicide; "The Saint and the Lovers" relates how a Popish saint furthered the "tokening" of Cherry and Sam, and the other stories in the book are almost as interesting as those named above.

"Simba," an African word for lion, is the name of a negro crown-prince who becomes the trusted gun-bearer of "Kingozi" an English elephant-hunter, and throughout the nine somewhat disconnected chapters in Mr. White's interesting book the young savage appears here and there. But the central figures in these tales of adventure are Kingozi, the old campaigner, Trelawney, the youthful governor, Lord Kilgour, the would-be sportsman, Captain Lewis, who opened hostilities on Captain Heine as soon as the news of the present war's outbreak reached the interior of Africa, and Seton and "Charley" Braxton, who made such a disastrous deal in cow ivory. W. D.

A Social History of the American Family. By ARTHUR W. CALHOUN, Ph.D. Vol. II. Cleveland: The Arthur H. Clark Co. $5.00.

The second volume of Dr. Calhoun's work, which embraces the period from the end of the American Revolution to the close of the Civil War, exhibits the same defects and excellencies which characterized the first. It is only fair to say, that the two volumes give every evidence of industry and, in general, of an intelligent open-mindedness on the part of the author. These are excellent qualities; nevertheless, it is impossible to escape the impression that, from isolated instances Dr. Calhoun frequently draws conclusions which are far too sweeping. It is easy to find in the court records of a century ago or of today, a collection of cases which exhibit shocking violations of the natural and of the moral law. Clearly, however, it would be both illogical and unjust to conclude, forthwith, that the community in which these violations occurred was altogether corrupt. All such collections call for careful analysis and interpretation, if they are to have any social or historical significance. Thus, ten murders in one year might constitute an appalling criminal record for a small village, while in New York, so small a number would mark an improvement almost miraculous. This surely is an easy canon of sociological criticism; yet Dr. Calhoun does not appear to have taken it sufficiently into account in drawing up his black indictment of the social conditions which, as he claims, existed in many pioneer American communities. He fails to point out clearly the relative proportion of vice and virtue in the localities under investigation, and in this failure lies the chief defect of the work.

Incidentally, it may be noted that the author is often exceedingly inaccurate in his presentation of points of Catholic doctrine. Thus in the brief compass of two or three lines, he manages to present what is nothing short of a burlesque upon

the Church's position in regard to matrimony, and on birth-restriction. After so many centuries of controversy, it should be fairly clear, that the Church neither forbids nor forces any one to marry. Marriage is free, or it is not marriage. Furthermore, her condemnation of conscious birth-restriction affects only those forms of restriction which postulate a violation of the natural or of the Divine law. Restriction by mutual and free consent to abstention, she not only allows, when all due moral safeguards are employed, but, in some cases, even counsels.

P. L. B.

Sea Dogs and Men at Arms. A Canadian Book of Songs. With Frontispiece in Colors. By JESSE EDGAR MIDDLETON. New York: G. P. Putnam's Sons. $1.50.

The author of these poems has learned how to blend war and poetry melodiously. There is a genuine briny tang about his sea-songs and a fine martial swing to his soldier-lyrics as can be seen from the following stanzas from "Missing at Lloyd's" and "Dismounted":

Night, and a driving hissing snow
  Dulling the lamps aport.
Night, and a million mocking waves,
  Wild in their demon sport.
Spindrift whirling above the bridge,
  Ice on the plates below.
We are strong, and the bunkers full,
  Winds of the world may blow.

Our cavalry spurs are red with rust
  And our bridle arm is stale.
We can but dream of the cut and thrust,
Of the flying charge or the saber lust,
And never a cavalry trumpet-gust
  Goes shrilling upon the gale.

The author's attachment to the British Empire is musically expressed in such poems as "The Canadian" and "The Brotherhood"; the hidden heroism of naval engineers and submarine mechanicians is sung in "The Engineer" and "The Nereid": "Only Three" strikingly shows how cheap human life has now become: "The Mother" chants a tearful *Magnificat* because her boy lies slain in Flanders, and this poem is "Irony" indeed:

Out of the hill's eternal store
  We brought the gift of God.
The orange drifts of iron ore
  Long hid beneath the sod.
From rocks as old as night and hell
  Green-crusted copper came.
We forged the gun, the mine, the shell
  And praised the Maker's name!

W. D.

A Russian Gentleman. By SERGE AKSAKOFF. Translated from the Russian by J. D. DUFF, Fellow of Trinity College, New York: Longmans, Green & Co. $2.25.

Those who read with interest this author's book about "A Russian Schoolboy" (Longmans), which was favorably noticed in our issue of last February 9, will find more entertaining still the volume under review. Mr. Aksakoff now tells all about his grandfather, Stepan Mihailovitch Bagroff, and the courtship and marriage of his own parents, as he had the story from them by word of mouth. Old Stepan Mihailovitch seems to have been a pretty difficult man to get on with, for he ruled his family like a savage Tartar, dragging his wife around by the hair when she ventured to protect their child who had angered him. The author's grandmother, he records, received more than one beating from her husband because she absolutely refused to supply him with anything but the coarsest linen. Even when "he took an axe and chopped up all his objectionable shirts," his wife "howled at the sight and implored him to beat *her* rather than spoil his good clothes." When the old Russian nobleman's rage had subsided, however, he was quite gracious, would let the family kiss his hand, and would even deign to ask his wife how she had slept. "This question was a signal mark of favor," attests the author, "and my grandmother replied at once that, when Stepan Mihailovitch had a good night, she of course had one too."

Particularly interesting are the chapters describing the progress of the love affair that Alexyéi Stepanitch, the only son of the house of Bagroff, carried on with Sofya Nikolayevna Zubin, a fair maiden of Ufa, his inferior in birth, but his better by far in breeding and education. Alexyéi's feminine kin did their best to break off the match, and he secured his domineering father's consent to marry Sofya only by threatening to commit suicide. The interval between the young couple's engagement day and the morning of the wedding was by no means free from difficulties and complications. But at last they were permanently married and on their honeymoon, paid, though with grave misgivings, a ceremonious visit to Bagrovo, where the groom's truculent father lived. The bride won the old barbarian's heart at once, however, and completed the conquest by getting up and joining him on the stoop where he was accustomed daily to watch the sun rise. So he took Sofya's part against all his intriguing womankind and gave her besides some good advice about how to keep her husband's respect and love.

Very entertaining too are the pages describing the bridal party's visit to Alexandra Karatayeff's, where the newcomers were almost devoured by night-prowling rats; the pages telling how Sofya adroitly continued her stupid husband's education, and those which relate what tyrannic power servants sometimes exercised in an eighteenth-century Russian household, and how brutally the serfs were often treated. The first baby born to Sofya and Alexyéi, an unwelcome girl, died in infancy, but subsequently a little heir came to the house of Bagroff, and when the joyful news was brought Stepan Mihailovitch, the old man first crossed himself, then "sprang out of bed, went barefoot to his desk, snatched from it the family tree, took the pen from the ink-bottle, drew a line from the circle containing the name Alexyéi, traced a fresh circle at the end of the line, and wrote in the center of the circle, Serghei," the name of the boy, who lived to be the author of this excellent book.

W. D.

BOOKS AND AUTHORS

For those who are planning a service-flag celebration, the Rev. Francis P. Donnelly, S.J., has published a song to the music of "The Top of the Morning." Copies of the words and music are for sale on application to Holy Cross College, Worcester.——During the Christmas time, Fischer & Bro. published "*Gesu Bambino*," a sacred song by Pietro Yon. The anthem is built upon a phrase of the "*Adeste Fidelis*," and this, together with its general composition, makes it redolent of Yuletide. It can be effectively used by a solo voice, as also by boys' voices in unison.——The B. Herder Book Co. have published in a convenient form and at the price of $2.00 an organ accompaniment prepared by Victor Winter, S.J., for the "Students' Mass Book and Hymnal," compiled by Rev. W. B. Sommerhauser.

"Tales from a Famished Land" (Doubleday, $1.25), by Edward Eyre Hunt, "Miss Pim's Camouflage" (Houghton Mifflin, $1.50), by Lady Stanley, "Conscript—2989" (Dodd, Mead, $1.00), and "Blown in by the Draft" (Doubleday, $1.25), by Frazier Hunt, are four recent books bearing on the war. The first is made up of fourteen stories told by an American who served on the Commission of Relief in Belgium. He says they "are not strictly truth," and "not fiction," but "both." The mixture is not very satisfactory, but the background of the stories gives a good picture of war-riven Belgium. Miss Pim, a middle-aged English woman, has the gift of making herself invisible, so the military

authorities send her to spy on the Germans. It is not much of a story. The other two volumes describe the making of our new American soldiers. "Conscript—2989," which H. B. Martin illustrates, is the amusing diary of a "rookey" from the day of his reaching camp till he goes south. "Blown in by the Draft" is an entertaining collection of "camp yarns," illustrating how civilians turn into soldiers.

The late Donald Hankey's purpose in writing "Religion and Common Sense" (Dutton, $0.60), was perhaps as orthodox as that which set the Angelic Doctor to writing the "*Summa contra Gentiles.*" He had read rationalistic books and saw how the whole fabric of Christianity and the supernatural was being torn and hacked by the "higher" critics. He must answer the rationalist and win the day for Christ. His method would be ludicrous were there not a certain pathos which attaches to the posthumous utterances of a man in such evident good faith. He answers all the rationalistic vaporings about comparative mythology, the absurdity of the Resurrection, the impossibility of the Virgin Birth and miracles by declaring that all such discussions are simple beside the point. According to the author, we approach the Gospels not to study Jesus as we find Him in historical books, but to find a character which sums up certain feelings of the common conscience of mankind. This sounds very much like the Modernistic definition of the Church. All will go well, if only we believe. Just what we are to believe seems to be of secondary importance. Of course, faith with him is fiducial. The book is only another striking proof that modern Protestantism is tantamount to a Christless Christianity.

It will be hard even for the most callous reader to go through the "*Impressions de Guerre de Prêtres Soldats*" (Paris: Plon-Nourrit.) collected and edited in two volumes by Léonce de Grandmaison without a growing admiration for the splendid sacrifices and the chivalrous devotion manifested at every stage of the thrilling and martial episodes which they record. The soldier-priests from whose notes and letters the various incidents which make up the volume are taken were in the closest contact in the trenches, in the hospitals, in the charge and the attack with the soldiers whose deeds and heroism and glorious deaths are here described. From every source available the editor has given us a pen-picture unsurpassed in reality and picturesqueness of the French fighting man, and his splendid officers and chiefs. The soldier-priests depict for us in these pages, all written with a rare distinction and refinement of thought and style, the soul of the French armies. Everywhere in their gallant regiments there is evidence of a wonderful revival of faith and piety. That is undoubtedly one of the reasons of the heroism and the devotion displayed by the men of Verdun and their companions in arms. Unconsciously also the soldier-priests who record their impressions in these pages have painted their own souls and their own spirit. The whole world knows at the present moment that these are in every respect worthy of their own high calling and of the heroic men by whose side they have fought and prayed.

The following poem, entitled "The Wayfarer," was written by Padraic H. Pearse while he was imprisoned in Kilmainham Jail, May, 1916, awaiting execution for his part in the Easter week uprising. The lines are taken from the "Collected Works of Padraic H. Pearse." (Stokes, $3.00).

The beauty of the world hath made me sad,
This beauty that will pass;
Sometimes my heart hath shaken with great joy
To see a leaping squirrel in a tree,
Or a red lady-bird upon a stalk,
Or little rabbits in a field at evening,
Lit by a slanting sun,
Or some green hill where shadows drifted by,
Some quiet hill where mountainy man hath sown
And soon would reap; near to the gate of Heaven:
Or children with bare feet upon the sands
Of some ebbed sea, or playing on the streets
Of little towns in Connacht,
Things young and happy.
And then my heart hath told me;
These will pass,
Will pass and change, will die and be no more,
Things bright and green, things young and happy;
And I have gone upon my way
Sorrowful.

The verses in Cale Young Rice's "Wraiths and Realities" ($1.25), or in Alice Duer Miller's "Wings in the Night," two books recently published by the Century Co., contain little that is of permanent value. Mr. Rice relates in verse two short stories which would have been better in prose and there is an unpleasant note of skepticism in many of his lyrics. "Chansons of the Bells of Osenèy," much of which has already been quoted in AMERICA, is the finest poem in the volume. The best things in Miss Miller's book are her stanzas on "The Stars" and the following tribute of "An American to France":

O France, with what a shamed and sorry smile,
We now recall that in a bygone day
We sought of you art, wit, perfection, style,
You were to us a playground and a play.
Paris was ours—its sudden green edged spaces,
And sweeping vistas to the coming night,
Brocades and jewels, porcelains and laces—
All these we took for leisure and delight.
And all the time we should have drunk our fill
Of wisdom known to you and you alone,
Clear-eyed self-knowledge, silent courage, will;
And now too late, we see these things are one:
That art is sacrifice and self-control,
And who loves beauty must be stern of soul.

Though Mother St. Paul's "*Passio Christi,* Meditations for Lent" (Longmans, $1.40) reached this country too late to be seasonable, it is a good book to keep in mind for next year. Ignatian meditations on the sacred Passion, with preludes, two or three points, "colloquy," "resolution" and "spiritual bouquet" are set for each day of Lent, and Father Joseph Rickaby, S.J., furnishes the volume with a preface.——"*Au Coeur de Jésus Agonisant*" (Téqui, 2 fr.), by J. Darguad is a collection of twelve meditations on the Holy Hour in which the author conforms to the more exact interpretation of an "hour of prayer in union with the prayer of the Saviour in the Garden of Olives on Maunday Thursday night." The meditations are colloquial in form, and full of unction and devotion, the intention being that the one praying should be immediately united in spirit with the Sacred Heart of Jesus. The book has become the vademecum of the members of the Archconfraternity of the Holy Hour in the church of the Monastery of the Visitation at Paray-le-Monial, the convent-home of Blessed Margaret Mary Alacoque.

The following stanzas on "The Connaught Rangers" are contributed by Miss W. M. Letts to the current *Yale Review:*

I saw the Connaught Rangers when they were passing by,
On a spring day, a good day, with gold rifts in the sky.
Themselves were marching steadily along the Liffey quay
An' I see the young proud look of them as if it was today!
The bright lads, the right lads, I have them in my mind,
With the green flags on their bayonets all fluttering in the wind!

A last look at old Ireland, a last good-bye maybe,
Then the gray sea, the wide sea, my grief upon the sea!
And when will they come home, says I, when will they see once more
The dear blue hills of Wicklow and Wexford's dim gray shore?
The brave lads of Ireland, no better lads you'll find,
With the green flags on their bayonets all fluttering in the wind!

Three years have passed since that spring day, sad years for them and me.
Green graves there are in Serbia and in Gallipoli.
And many who went by that day along the muddy street
Will never hear the roadway ring to their triumphant feet.
But when they march before Him, God's welcome will be kind,
And the green flags on their bayonets will flutter in the wind.

BOOKS RECEIVED

American Book Co., New York:
Chemistry in the Home. By Henry T. Weed, B.S. $1.20. Laboratory Manual of Chemistry in the Home. By Henry T. Weed. $0.44. Practical English for High Schools. By William D. Lewis, A.M., and James Fleming Hosic, Ph.M. $1.00. Elementary Spanish Grammar. By Aurelio M. Essinosa, Ph.D., and Clifford G. Allen, Ph.D. $1.24. Le Premier Livre. By Albert A. Méras, Ph.D., and B. Méras, A.M. $0.64. A Community Arithmetic. By Brenelle Hunt. $0.60. A Greek Grammar for Schools and Colleges. By Herbert Weir Smyth, Ph.D. $1.50. An Introduction to Science. By Bertha M. Clark, Ph.D. $1.20. Laboratory Manual for Introduction to Science. By Bertha M. Clark, Ph.D. $0.44; The First Spanish Book, After the Natural or Direct Method, for Schools and Self-Instruction. By James H. Worman, A.M., Ph.D., LL.D. $0.48.

Gabriel Beauchesne, Paris:
Dictionnaire Apologétique de la Foi Catholique. Sous la Direction de A. D'Alès. Fascicule XIV. Mariolâtrie—Modernisme.

Benziger Brothers, New York:
The Man From Nowhere. By Anna T. Sadlier. $1.00; The Straight Religion. By Father Benedict, O.SS.S. With a Foreword by Father Bernard Vaughan, S.J. $1.50.

Bloud et Gay, Paris:
Who was Responsible for the War? By Senator Tommaso Tititoni; The Church of France During the War. By Georges Goyau.

Samuel Byrne, 420 N. Highland Ave., Pittsburg, Pa.:
Silken Thomas, an Irish Historical Drama. Period 1535-37. By Samuel Byrne. $1.00.

The Century Company, New York:
Roving and Fighting: Adventures under Four Flags. By Major Edward S. O'Reilly. Illustrated with Photographs. $2.00; Film Folk: "Close-ups" of the Men, Women and Children Who Make the "Movies." By Bob Wagner. Illustrated with Photographs. $2.00.

Dodd, Mead & Co., New York:
Poems: 1908-1914. By John Drinkwater. $1.25.

E. P. Dutton & Co., New York:
Foster on Auction. A Complete Exposition of the Latest Developments of Modern Auction. By R. S. Foster. $2.00; Use Your Government: What Your Government Does for You. By Alissa Franc. $2.00; The Unwilling Vestal: a Tale of Rome under the Caesars. By Edward Lucas James. $1.50; Economy Cook Book. By Mary McIlvaine Gillmore. $1.00.

Harper & Brothers, New York:
The Real Front. By Arthur Hunt Chute, Late First Canadian Division. $1.50; Outwitting the Hun. By Lieut. Pat. O'Brien, Royal Flying Corps. Illustrated. $1.50.

B. Herder Book Co., St. Louis:
A Manual of Modern Scholastic Philosophy. By Cardinal Mercier and Professors of the Higher Institute of Philosophy, Louvain. Authorized Translation and Eighth Edition. By T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A., with a Preface by P. Coffey, Ph.D. Vol. II, Natural Theology (Theodicy) Logic, Ethics, History of Philosophy. With Facsimile Letter. $3.50; The Story of St. Patrick's Purgatory. By Shane Leslie. $0.50.

Houghton Mifflin Co., Boston:
The Melody of Earth: Anthology of Garden and Nature Poems from Present-day Poets. Selected and Arranged by Mrs. Waldo Richards. $1.50; Miss Pim's Camouflage. By Lady Stanley. $1.50.

P. J. Kenedy & Sons, New York:
The Origins of Contemporary Psychology. By Cardinal Mercier, Archbishop of Malines. Translated by W. H. Mitchell, M.A. $2.25.

Alfred A. Knopf, New York:
The Outrage. By Annie Vivanti Chartres. $1.35; National Miniatures. By "Tatler." $1.50; Martin Rivas. By Alberto Blest-Gana. Translated from the Spanish by Mrs. Charles Whitham. $1.60; Singing Carr and Other Song-Ballads of the Cumberlands. By William Aspinwall Bradley. $0.75.

La Salle Extension University, Chicago:
The Employment Department and Employee Relations. By F. C. Henderschott and T. E. Weakly.

J. B. Lippincott Co., Philadelphia:
Death, Virtues and Exploits of General George Washington. By Mason L. Weems. $1.50.

Longmans, Green & Co., New York:
Education: Selective, Specific, Compensatory. By Michael West, Indian Educational Service. With a Foreword by Hon. Mr. W. W. Hornell. $1.25; Christianity and Immortality. By Vernon F. Storr, M.A. $2.50.

The Macmillan Co., New York:
Toward the Gulf. By Edgar Lee Masters. $1.50; Criminology. By Maurice Parmelee, Ph.D. $2.00.

A. C. McClurg & Co., Chicago:
Holding the Line. By Sergeant Harold Baldwin, of the First Division, Canadian Expeditionary Forces. With Illustrations and Diagrams. $1.50.

G. P. Putnam's Sons, New York:
Georgean Poetry: 1916-1917. $2.00.

Charles Scribner's Sons, New York:
"Over There" with the Australians. By Captain R. Hugh Knyvett, Anzac Scout, Intelligence Officer, Fifteenth Australian Infantry. $1.50; The Flower of the Chapdelaines. By George W. Cable. $1.35; The Ways of War. By Professor T. M. Kettle, Lieut. 9th Dublin Fusileer, With a Memoir by His Wife, Mary S. Kettle. $1.50.

Sturgis & Walton Co., New York:
Universal Service, the Hope of Humanity. By L. H. Bailey. $1.25.

The Stratford Company, Boston:
Nine Humorous Tales. By Anton Chekhov. Translated by Isaac Goldberg and Henry T. Schnittkind. $0.25.

Mary Immaculate Press, San Antonio, Texas:
In the Shadow of the Alamo: a Garland of Lyrics for San Antonio's Bicentenary, 1918. By Paul A. Lewis, O.M.I. $0.40.

Yale University Press, New Haven, Conn.
The Method of Henry James. By Joseph Warren Beach, Associate Professor of English, University of Minnesota. $2.00.

EDUCATION

Notes on Oral English

AN essential condition for a correct use of the mother-tongue is a ready knowledge of grammar. Some schools really teach grammar while others have the reputation of teaching it, whereas they hardly teach it at all. The excellence which the pupils display is due to home-training. Furthermore, some schools which are really making an intensive effort to impart a good training in this important subject are often accused of negligence, because their work is impaired by home conditions and by the general surroundings of the pupils. It may be worth while to examine these phenomena. They explain, at least in part, the contradictory opinions so often expressed, as to the value of formal grammar in the teaching of composition, whether written or oral.

Why Formal Grammar?

WHERE formal grammar has been industriously pursued without a seemingly adequate return, there is a strong temptation to turn to the language-lesson, or to something which seems to promise better practical results. Where formal grammar has been skimped, there is a lack of exactitude and certainty, even where there is, in general, correctness in expression. This inexactitude and uncertainty manifest themselves especially in high school and college, wherever there is question of acquiring a foreign language. The result of this manifestation is a clamor for more formal grammar.

Here as in everything else we must cleave to the golden mean. We should give a considerable amount of formal grammar, and we should make formal grammar fruitful of good by a very considerable amount of practical application. In etymology, for instance, we ought to drill, I insist on the word *drill,* classes in the verb. We should drill them in the different voices, the different tenses, the different forms of the same tense. I know that many exponents of modern pedagogy object to drill, on the score that it is work, and that school should be play. I have no patience with these innovators. School is a preparation for life, and life is work. This does not mean that I would advocate grammar for grammar's sake. I would advocate grammar for composition's sake. With this end in view I would eliminate everything but the essentials. Nice questions of purely technical value I would relegate to specialists.

Writing and Speaking

THE principle which should guide us in the selection of matter from theoretical grammar should be *non multa, sed multum,* "not much, but muchly," if I may use the term. The "muchly" I would understand as constant insistence on a few essential principles. You have the parts of the verbs. Insist that they be used correctly. "I have saw," "I seen," "I have did," "I done," and the like mistakes in etymology which daily jar on our ears must be corrected, constantly, relentlessly, till the very look cast at an offender will notify him of his fault. You have taught the rules of syntax. Then, and even before, begin the war on "It ain't done," "you was," "them fellows." You have taught the analysis of sentences, the theory, and the practice. Reverse the process, and make it fruitful in the line of composition by teaching sentence-synthesis. The final purpose of all the English precepts of the primary school should, I think, be the power to write and to speak a grammatical sentence.

It is not likely that, ordinarily, there will be much facility in the speaking of a sentence without considerable practice in writing. There should be a daily theme in sentence-structure. It may be the amplification of a sentence by the addition of words, of phrases or of clauses; it may be the synthesis of several sentences into one; it may be the expansion of an assigned topic into a sentence of an indicated form. The determination of these details of the theme may be left to the inclination and

discretion of the teacher. The theme should, however, be adapted to the grades of the pupils, and even in the same grade be so graduated as to be a progressive exercise.

English in Every Class

IT must not be imagined that, because pupils can write a sentence, they can speak one trippingly on the tongue. Writing is a preparation and a help to speech, but it is not speech. There must be exercise, and a great deal of it, in oral composition. Nor is this exercise to be confined to the English hour. It must be extended to other classes; in *all* classes, attention must be paid to expression. But we must be reasonable in what we expect in classes other than English. A teacher cannot halt a class in history or arithmetic to give a lesson in English. All that can be done is to correct a mistake, or to straighten out a construction, and this, with the least possible interruption to the subject in hand. But while we put these limitations on this matter of English instruction, we do not mean to limit instruction to class-hours and class-times. Here, as in pronunciation, the teacher may with profit teach even on the playground or in the recreation-hall. The help given to expression outside of the English hour, will probably be especially notable in the matter of vocabulary. Speech, even merely correct speech, is impossible without a fitting supply of words. How to equip the child with a suitable vocabulary is, by reason of conditions in American life, often a problem which is left altogether to the teacher to solve.

Getting a Vocabulary

THE children who attend our schools may come from homes where the standard of information and conversation is such that they become possessed of a vocabulary without any conscious effort. In the majority of cases, however, our children come from homes where they can never gather a vocabulary, either because in these homes there is no English at all, or because the English spoken is deficient in quality. This lack of vocabulary these children usually piece out with slang. There is no gainsaying that much of American slang is picturesque; neither can it be denied that it is often a very effective method of expression. In saying this, I am merely quoting the opinion of a distinguished Englishman, who some years back paid a prolonged visit to the States. Unhappily, the efficiency of American slang is shortlived. The slang term, which covers a multitude of ideas today, tomorrow is expressive of nothing. A slang term is usually not a permanent addition to vocabulary. Its efficiency is frequently due to its blanket quality, which does not contribute to that precision of expression which is essential in correctness of speech.

Slang must be tabooed. An English vocabulary must be substituted. What can be done by the parish school in this direction? In a high school you can assign reading to be covered outside of class, and you can, by demanding word-lists, and by set tests, compel pupils to investigate the meaning of new words, and to add them to their vocabulary. Work of the same kind may be done in the higher grades of the parish school, but it does not seem to me to be very practicable in the lower grades. In these lower grades, I think the gathering of a vocabulary will have to be largely, if not altogether, a matter of class-work. The teacher will insist on the meaning of words and must be prepared to explain the simplest terms, because the vocabulary of the ordinary child is extremely limited. Words once learned may be worked into sentences, either written or oral, and the endeavor, both in written and oral composition, must be toward making new words a part of the child's living vocabulary. Here, too, as in other efforts toward correct speech, there must be insistence on the purpose intended in every place and at every turn. What degree of precision in vocabulary is attainable, cannot be determined with mathematical precision. Common-sense would seem to indicate that in this the grammar or parish school can make only a beginning. Precision in expression is a life-work.

An Encouraging Outlook

FOR whatever they may accomplish in this line, however, we should be grateful to the teachers in our parish schools. A little thankfulness may be some compensation for the failure which frequently seems to be the reward of their labors. It has been remarked by some directors of parish schools that the efforts of their teachers, especially in English, go sadly to waste. The boy or girl who leaves the parish school, fairly correct in the use of the mother tongue, loses in the factory, or in the store, or in later companionship, the fruit of devoted instruction.

"Love's labor lost"! Still we seem to be coming to better things. The art of vocal expression, some years ago, was hardly recognized as an element in higher education. There were even colleges which neglected it. Men were to be equipped with illimitable stores of information, but were to receive no training in the method of expressing it by word of mouth. Today we live in a new order. Public speaking has its place in high schools and colleges. The professions recognize that their members should have some ability in the gentle art. The dental schools of the country have inaugurated their four years' course, and I have been informed that some practice in public speaking has a place in it. Business men have for some years back seen the advantages of capacity in speech. They have been taking lessons in voice-culture, not to fit themselves for the platform, but in order to acquire a finish of expression which will increase their efficiency. Oral expression has a future. It should engage at least some part of every teacher's attention, whether in the grammar school or the university.

John P. McNichols, S.J.

ECONOMICS

Economic Versus Political Democracy

MINIMUM-WAGE and labor disputations have often developed the distinction between economic and political democracy, but the phraseology is comparatively recent. While peace conferences may adjudicate political democracy as an international problem, peace terms will not settle the internal domestic problems which will follow in the wake of the war. One of the first of these will be that of social and industrial reconstruction, or briefly stated, economic democracy. Already our Government has named a commission to develop a healthy policy with respect to labor, now and after the war. The President's Mediation Commission has successfully opened the copper mines in Arizona, quelled the unrest in the lumber industry in the Pacific Northwest, and averted the threatened strikes in the oil fields of southern California, the strike partly executed on the telephone lines of the Pacific States, and the threatened tie-up of the packing industry centered in Chicago. Again, the labor troubles in our Eastern shipyards were successfully remedied.

The Guarantees of Democracy

ON the other side of the world, the Russian Bolsheviki profess to be less interested in political than in economic democracy. The British Labor party, under the leadership of Arthur Henderson, a former member of the British War Cabinet under Lloyd George, has launched its program for an industrial democracy in England. Quite recently through a report upon reconstruction made by a sub-committee, it has given the world an economic program that demands the attention of all economists and others interested in human welfare. The labor interests of the other Allies are also more or less well organized, and together with British labor present a very formidable front to reconstruction problems that will come after the war.

Political democracy guarantees the self-determination of a people through plebiscite, provides a representative system of government with majority rule coincident with the recognition of minority and individual rights, and extends suffrage to its electorate, irrespective of creed, race, property, wealth, or hereditary tests. With women playing so large and important a part in the prosecution of the war at home, it is only fair that a further test, that of sex, be removed. Political democracy, quite naturally, cannot bestow the full and proper degree of material prosperity as between all individuals except, in so far as healthy political institutions affect abundant production of wealth, and the equitable distribution of the resultant social dividend.

And it is in the equitable distribution of the social dividend that economic democracy begins and ends. Economic democracy does not mean equality of income, nor even equality of opportunity. It precludes Socialism, since a State bureaucracy would even suspend man's inalienable right to labor or not to labor; negative the right to strike, labor's most potent weapon in collective bargaining; deny the liberty of investing wages or savings, so as to accrue rent, interest, or profits; destroy the incentives for initiative and saving; reduce the sum-total of operative capital equipment, with a consequent reduction in production; and finally, fail to accumulate a sufficient social income even to "go around" under any system of distribution, utopian or otherwise.

"Economic Democracy" Interpreted

ON the contrary, what society wants and needs is more production of wealth, a greater volume of economic goods, more capital equipment per worker. A shorter day and greater pay are ultimately economically inoperative, unless the worker can add a correlative increment to production, either through increased efficiency resulting from a refreshed mind and body, or through a more extensive application of machinery per unit of labor. Otherwise higher wages only become an aggravating factor in raising commodity price levels, and energizing the "vicious economic circle" which calls for still further wage increases and the repetition of the cumulative progression upwards. In the final analysis, I believe economic democracy, correctly interpreted, means "distributive justice," if I may use the words of a distinguished Catholic economist. The British Labor party's reconstruction program would seem to confirm this interpretation. The four "pillars" designed to support its socio-economic structure, and on which I shall comment in a following article, apparently constitute, with some important revisions, a feasible economic mechanism, capable of effecting a more scientific and equitable distribution of wealth than now prevails. While intrinsically sound, our present system does not direct the various shares now going to land, labor, capital, and the entrepreneur in the full and proper proportions, so as to conduce to universal human well-being. Especially is this true respecting unskilled labor. War and rising living costs have only emphasized the social madadjustments for which not a few corfective programs have been advanced. Socialism is omnipresent with its specifics, but Socialism would shortly develop into State tyranny and State absolutism. British labor has promulgated its program, and our own Federal Government has constituted a commission to outline an industrial and labor policy. In its report, this commission counsels the creation of a National War Labor Board.

Russian Socialism

SOCIALISM as sponsored by Bolshevism, both in its economic and political aspects, will first be reviewed. The Socialist party in Russia consists of the majority faction, the Bolsheviki or Maximalists, and the minority faction, the Mensheviki or Minimalists. Lenine was and is now leading the former element, while Kerensky and the "intellectual" Socialists represented the latter. The Minimalists are the practical Socialists. They believe in effecting reforms gradually even through the instrumentality of existing political parties and economic institutions. They anticipate the millennium only in the distant future. Kerensky's party alone recognized Russia's proper relations to her Allies and determined to fight autocracy first and then institute reforms at home. Lenine and Trotzky, as spokesmen for the Bolsheviki, reversed the process. Opposing Kerensky because he failed to give Russia a peace at any price, they disorganized the industrial organization at home and ordered an armistice and demobilization on the eastern front. The bourgeoisie were dispossessed, wealth expropriated, bank funds transferred or simply stolen, industry slackened and the channels of distribution actually dammed. In fact, their economic warfare was so extended that everybody who had ever saved a dollar was deemed bourgeois and as possessing no rights worthy of recognition. Such is the Bolshevist idea of industrial democracy.

Bolsheviki in America

THE Russian fiasco is consummated. How that benighted land ever hopes to achieve political democracy, the forerunner of industrial democracy, while it remains the footstool of the Kaiser has not been explained. The world must first be made "safe for democracy" politically, only after this can industrial and social reconstruction begin. The Russian Bolsheviki seem to have forgotten this; the American "Bolsheviki," Nearing, Berger and other "intellectuals," are blind to it. Spargo, Russell and other leaders of the orphaned American Socialist party, through their disaffection with their former political allegiance, most emphatically confirm this fact. America has extended her sympathy to a misled people seeking to become masters of their own destiny, and also to encourage Russia in the fight against the common foe. Our country expresses the same solicitude for the people of Russia now under the dominance of Germany as she does for unfortunate Belgium, Northern France, Serbia and Roumania. Nevertheless, the awful penalty for the failure of Russia experimentalists is being paid by America and the Allies. The American and British laborer and the French peasant are being opposed in hand to hand combat on the western front by Teutonic hordes released through the Bolshevist perfidy. The Central Powers through peace arrangements with Roumania and the Ukraine, have removed the last vestiges of fear of starvation, so that now we can no longer hope to bring Germany to submission through any economic blockade. The small French bourgeoisie, noted for their thrift and frugality, will largely lose their savings now invested in Russian loans, unless a responsible Russia guarantees them; and finally, Russia, split into several quasi-independent States, is doomed to supply Germany with the human munitions and provisions for future wars, unless we are victorious.

We have our Bolsheviki in this country, nominally posing as the champions of our "exploited classes." They, too, would "fight" the Kaiser with platitudes; they, too, are urging a desultory prosecution and even cessation of the war, by striving to undermine the morale of our citizenship and military forces, just at the time relentless German might stalks about unconquered on the battlefields of Europe. A peace with such a Germany drunk with military success, would be most premature and, for a free country, shameful. It would involve the recognition of German world-mastery, the forfeiture of democracy in its most vital forms, the political and economic tyranny of a military caste, and indemnities severe enough to conscript the savings of the humblest workman in America. And such a peace would result as surely as the machinations of the Russian dreamer, playing into the hands of a shrewd German diplomacy, forced Russia to sign a degrading pact. Far from achieving political democracy, the Bolsheviki have only made the struggle of the free nations the more difficult. With German autocracy rampant, freedom, both industrial and political, is impossible.

John J. Wagner.

NOTE AND COMMENT

Our Men in France

IT is delightful to read Father Coakley's impressions of our American soldiers at the front, as described in a letter published in the Pittsburgh *Observer*. After his first week's experience with our army in France he wrote:

> The character of the men is a revelation. Perhaps I should not say this, but I had heard so much from inexperienced persons as to what to expect in the army, that the realization is a grateful surprise. I have been in this camp for nearly a week, associating with the officers and men intimately, at meals, in the field, at instruction camps, at lectures, in all places, and I have found as high and as generous natures and as noble characters as I have ever found in my life. In quarters where one would least expect it, one finds unsullied innocence, the sound mind in the sound body, men keen, alert, fresh, active, intelligent, bubbling over with enthusiasm, working hard and with no time for the sordid things of life. I have heard less profanity, for instance, during the last week at this camp than I could hear any day on the streets of Pittsburgh, which, to me at least, proves that the fine flower of chivalry still blooms fair and lovely in the American army.

So far as the chaplains themselves are concerned, says Father Coakley, everything possible is done by the officers to facilitate their work. Orderlies are at their disposal, announcements are read out at camp gatherings, and the brigade and regiment bands are gladly offered for religious services.

The New Food Regulations

A REDUCTION of our monthly consumption of wheat from 42,000,000 to 21,000,000 bushels, or fully one-half, is described by the Food Administration as an "essential provision." This would leave approximately a pound and a half of wheat products for each person per week. The new rules, with which a voluntary compliance is expected, may thus be briefly summarized:

(1) Householders shall not use more than one pound and a half of wheat products per person each week. (2) Hotels and clubs shall observe two wheatless days per week as at present, and in addition shall not serve to any one guest at one meal breadstuffs containing in the aggregate more than two ounces of wheat flour; nor shall they serve any wheat products unless specially ordered. (3) Retailers shall not sell more than one-eighth of a barrel of flour to any town customer at one time, nor more than one-quarter barrel to a country customer, and in no case shall they sell wheat products without selling an equal weight of other cereals. (4) Bakers and grocers are asked to reduce the victory bread sold by delivery from a one pound loaf to a three-quarter pound loaf. The same proportions are to be observed in other weights. (5) Manufacturers using wheat products for non-food purposes shall cease such use entirely. (6) No limit is placed upon the use of other cereals, flours and meals, etc.

It is hoped that with the arrival of harvest these restrictions may be relaxed. The suggestion is made that those who can afford to substitute other products should strive to forego the use of wheat entirely, thus leaving a margin for the poor who are dependent upon bakeries and unable easily to readjust their diet.

Self-Denial and the Liberty Loan

THE virtue of self-denial is earnestly urged by the Government in connection with the purchase of Liberty Loan Bonds. Aside from all supernatural motives, the following purely natural reasons are deserving of consideration. The American citizen who, instead of spending a given sum for articles that are not strictly necessary, denies himself and lends the money to the Government performs a two-fold service. In the first place he provides the country with the sinews of war. In the second he relieves to that same extent the drain on our "goods and services." In other words, he saves all the labor that would be required for the manufacture of the articles he wished to buy, and in addition allows so much more freight space for Government needs. Thus by his sacrifice he has left at the disposal of the country a certain amount of material, a certain amount of labor, and a certain amount of transportation facilities. When millions of other citizens pursue this same course we can understand what it will mean to the country at large. It implies a loan of millions of dollars, a supply of tremendous quantities of material, and free space in hundreds of thousands of cars left entirely at the Government's disposal. Hence the reason for urging thrift and self-denial in connection with the War-Savings Stamps and the Liberty Loan.

Mailing Parcels to American Expeditionary Forces

IT is important that attention be called to the new postal regulations dealing with the mailing of parcels to members of the American Expeditionary Forces abroad. Postmasters are not permitted to accept for mailing any articles addressed to such members unless sent at the written request of the soldier or other individual connected with these forces. Such requests must further have the approval of the regimental or higher commander, or of an executive officer of the organization to which the addressee is attached. Postmasters are ordered to secure in each case the assurance of the sender that all the articles contained in the parcel are sent at the addressee's approved written request. This must be inclosed in the parcel and the sender must place, under his name and address, the following indorsement on the wrapper of the parcel: "This parcel contains only articles sent at approved request of addressee, which is inclosed." The new orders and instructions are issued at the request of the War Department. Express and freight companies are bound by the same regulations.

Bishop Russell on the Y. M. C. A. and Y. W. C. A.

IN the Charleston *Evening Post* for March 13, a clear statement is offered by Bishop Russell relative to the Y. M. C. A. and the Y. W. C. A. Non-Catholics cannot fail to appreciate the force of his argument. He had been asked to make an address in behalf of a Y. W. C. A. campaign, and in declining the invitation explained that he did not refuse his assistance because these organizations were Protestant. Were they frankly to profess themselves such and ask his cooperation in any philanthropic work he would be pleased to comply. But it was not possible to do so when they called themselves Christian, and at the same time implied by their constitution that Catholics cannot be comprehended under that term, but are nothing more in their eyes than infidels. He, therefore, could not join forces with them without insulting his own Church. Here is the pith of the Bishop's argument, which members of the Y. M. C. A. and Y. W. C. A. can readily comprehend by placing themselves in our position:

> Both these organizations call themselves Christian. At the same time their constitutions exclude Catholics, the largest Christian body in the world, from active membership. Catholics, it is true, may become members, but only on a par with the infidel, the Mormon or the Mohammedan. I am a Christian. Consequently, I cannot affiliate in any way with an organization which, while professing to be Christian, says to me by the provisions of its constitution: "You are not a Christian."

It is the Bishop's suggestion that both these associations should squarely place themselves before the public as "Protestant evangelical associations." This would change the Y. M.

C. A. into Y. M. P. A. and no offence could be taken by Catholics. "They should change their name or their constitution." We would quite readily cooperate with any Protestant organization in any plan for the good of the community, he adds, "but we cannot do so without stultifying ourselves so long as these organizations refuse to recognize us as Christians."

American Jews Pay Tribute to John Redmond

A MARKED copy of the *American Israelite* was sent to us containing the following tribute to the memory of John Redmond:

> It is not only the Irish people who have lost an ardent champion through the death of John Redmond, for so many years the brave and intelligent leader of the Irish Parliamentary party. The Jews the world over have through the passing of John Redmond been deprived of a sincere and whole-souled friend, who at the time of the fearful massacres at Kishineff and elsewhere, directed the attention of the world to the barbarities and atrocities which were being committed in Russia and so stirred the conscience of the civilized nations that a universal protest put an end, at least temporarily, to the outrages. Nor was John Redmond silent when even in his own country there were those who sought to soil Ireland's record of never having persecuted Jews, and a malicious attack was made upon the good name of the Jews of Ireland by the Limerick Confraternity. It was John Redmond, backed by all decent and fair-minded Irishmen, who put an end to the agitation.

For these reasons the Jews wish their gratitude to be placed upon record and to be "counted among the mourners for John Redmond."

Latest Catholic Statistics for the United States

IN his recent statistics of church-membership in the United States, Dr. H. K. Carroll remarked:

> The Roman Catholic Church added to its numbers in 1916 nearly 390,000 estimated communicants; the editor of the "Official Catholic Directory" estimates the net increase for 1917 at 175,000 "population," which represents 148,750 communicants, a falling off in net gains of 241,250. The reason which promptly suggests itself is failure of immigration, which has long been a source of increase to that polyglot Church.

Dr. Carroll is curiously mistaken both in his figures and his conclusion. He had taken the statistics for 1916 and ascribed them, by an explicable but rather unscientific oversight, to 1917. The fact is that the figures for 1917 are now set forth for the first time in the 1918 issue of the "Official Catholic Directory," published by P. J. Kenedy and Sons, New York, and at present in the hands of the binder. We find that the increase in the number of Catholics for the year 1917 actually amounts to 393,424. Nor does this represent the entire growth of the Catholic Church in the United States, since in thirty-eight dioceses no new census was taken last year. The conclusion consequently is exactly the opposite of that drawn by Dr. Carroll; for since no immigration was possible, as he himself argues, it follows that the splendid growth of the Church during the past year has been entirely indigenous, not foreign but purely American. The present number of Catholics in the United States is 17,416,303. Our total increase during the last ten years has been no less than 3,538,877. Mr. Joseph H. Meier, who during all this period has compiled these statistics for the "Catholic Directory," adds the following important comment:

> The figure 17,416,303 is not at all exaggerated, in fact, the figure is low, as no records can be kept of the "floating" Catholic population and as nearly all of the thirty-eight dioceses in which no census was taken have surely increased in population during the past few years. If it were possible to show the increases for the thirty-eight dioceses, among which are some of the important Archdioceses in the country, and if it were possible to gather data on the "floating" Catholic population of the United States, the actual Catholic population of this country would be shown to be *over* 19,000,000. Special care was taken so that the young men in the military service would not be counted twice, that is, once in the diocese in which the camp or cantonment was located and again in their home dioceses. Arrangements were made to include only the Catholic soldiers and sailors in their home dioceses.

If to the figures already quoted we add the number of Catholics in Alaska, the Canal Zone, the Virgin Islands, Guam, our possessions in Samoa, the Hawaiian Islands, Porto Rico and the Philippine Islands, it will be found, according to the advance sheets of the "Catholic Directory", that *the total number of Catholics under the protection of the Stars and Stripes is 26,266,642*. Taking into account all the inevitable omissions in such a census it is safe to say that there are approximately 30,000,000 Catholics under the folds of our starry banner. In the list of Catholic army and navy chaplains will be found the names of 309 Catholic priests. Additional chaplains have since been appointed, but their names arrived too late for insertion in the new issue of the Directory. We may further judge the development of the Church by these items of special interest:

> There are now 20,477 Catholic priests in the United States. Of this number 14,922 are secular priests and 5,555 are priests of Religious Orders. Other figures are as follows: archbishops, 13; bishops, 93; churches with resident priests, 10,369; missions with churches, 5,448; seminaries, 106; seminarians, 7,238; parochial schools, 5,748; children attending parochial schools, 1,593,407; colleges for boys, 217; academies for girls, 677; orphan asylums, 297; homes for aged, 109.

We are further informed that there are now twenty-seven States in the Union with a Catholic population of 100,000 souls or more.

Passing of a Great Missionary

THE REV. GEORGE DE LA MOTTE, S.J., whose death occurred recently at St. Ignatius Mission, Montana, was a man who combined in himself many exceptional qualities. As a brilliant theologian he distinguished himself at Woodstock College, Md., by the public defense of all philosophy and theology. Later he was made rector of the Jesuit School of philosophy and theology in the far West, and taught in the department of theology. At another period he was superior of the entire Rocky Mountain "Mission" of the Jesuits, which he directed for many years. When in 1907 the Jesuit Missions of California and of the Rocky Mountains were combined he was again chosen superior to prepare them for the further development that was soon to follow, when they were erected into the independent California Province of the Society of Jesus. While these achievements made him a man of public note, he will perhaps be best remembered as an ardent missionary to the Indians. Among them he had spent his early years of activity in the religious life, learning their tongue and teaching them the mysteries of the Faith. With them his heart remained always, no matter what honors might be given him or what dignities thrust upon him. When relieved of the duties of his public office he at once asked to be sent back to his beloved Indians. He was one of the most revered and successful missionaries that have labored among these tribes, and Mission Valley will long bear its testimony to his life of heroic sacrifice and devotion to duty. He was master of three different Indian languages, and loved nothing better than to teach his redskin children the rudiments of our holy religion, to picture to them the scenes of the sacred life and death of Christ, or to instruct them in his clear and simple way in the sublime mysteries of Christianity. The Catholic Indian Missions have sustained a great loss through the death of this zealous priest, and our Indian Mission Bureau has been deprived of one of its most efficient and ardent colaborers.

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Chronicle

The War.—The offensive of Picardy has turned into the battle of Flanders, the brunt of the fighting during the week centering around the historic fields of Ypres. The week began with a struggle for the village of Neuve Eglise on a plateau 225 feet above the sea or 165 above the surrounding plain, and midway between Messines and Bailleul. Against the height the Germans launched attack after attack. Twice they took the town only to be driven out by the British. They succeeded finally in holding it, and thus secured their first foothold on high ground in Flanders. From the strategic point thus won they moved forward towards Wulverghem at the southern edge of the Messines Ridge, and the day after taking Neuve Eglise occupied that town. Reports of April 16 told of some British positions taken at Bailleul, but stated also that massed enemy attacks on Merville to the south, on the edge of the Nieppe Forest, were repulsed. Wytschaete, at the northern end of the Messines Ridge, and Spanbroekmolem, in the central and highest point of the Ridge, were captured soon after by the enemy with a fierce struggle. At the same time severe fighting was in progress on the nine-mile front running northwest from Meteren, about a mile west of Bailleul in which the Germans also gained a footing, to Wytschaete. Bailleul, which had been under fire for several days, had to be evacuated by the British, who fell back on an east and west line slightly north of Bailleul and Wulverghem. For a while the British in a series of counter-attacks effected a temporary lodgment in Meteren and Wytschaete, but were again forced to retire. Simultaneously with the withdrawal of the British from these positions, the enemy directed an intense bombardment along the whole Lys front on the British lines and launched heavy infantry attacks on the twelve-mile stretch from the Forest of Nieppe to Wytschaete; these, however, were repulsed. In the Ypres salient the forward British positions east of the town had to be withdrawn to a new line, while the enemy occupied Poelcapelle and Langemarck and the village of Passchendaele on the ridge of the same name northeast of Ypres.

Bulletin, Apr. 15, p.m.-Apr. 22, a.m.

On April 18, switching their main attack from the northern flank on the Lys salient to the southern flank, the Germans delivered a series of terrific assaults on the Allied front from Givenchy just west of La Bassée, eleven miles northwest to the neighborhood of St. Venant. Field Marshal Haig reported the enemy repulsed at every point. On the same day the enemy attacked the northern flank of the salient, especially in the neighborhood of Kemmel, north of Wulverghem, but was also repulsed there. At the same time local enemy attacks in the neighborhood of Merris, southeast of Bailleul, were beaten off. Dispatches covering these events added that in the Hangard region slightly northwest of Montdidier, between the Somme and the Avre, the French were beginning to attack the enemy. The official reports from both London and Berlin of April 19 agree that on that date the battle-front on the Lys remained virtually unchanged with an evident lull in the operations. British positions at Caudescure, north of Merville, were subjected to heavy gunfire, while British and French guns harassed the German troops and transports moving behind the battle-front. Bridges thrown by the enemy over La Bassée Canal, notably at Hinges, were destroyed and ground lost by the British at Robecq was regained. Mount Kemmel, west of Wytschaete on the northern flank of the salient, was evidently becoming the goal of the German offensive. The lull in the fighting on the Lys front continued on April 20, no major operations being reported. On the Belgian front northeast of Ypres enemy raids near the Passchendaele Ridge were beaten off. In the Givenchy-Festubert region west of La Bassée some ground was regained by the British, and a little further westward in the neighborhood of Robecq, German attacking parties were driven off. The latest reports indicate minor Allied successes at Robecq and northeast of Ypres.

Operations with the Americans in France attained a maximum of intensity hitherto unequaled. In the Verdun sector at St. Mihiel, and especially near Toul, our forces participated in fighting of the severest nature. Twelve hundred German troops attacked the American positions west of Rennères Forest, northwest of Toul. They succeeded in penetrating the front-line trenches and captured the village of Seicheprey, but after fierce fighting were driven back. The Germans claim to have taken over 100 American prisoners and some machine guns.

In Palestine a new Turco-German drive was opened against the British near the coast without any substantial success. Activity was resumed in the Balkans, the Allies taking a few unimportant villages. German forces

have captured Helsingfors, the capital of Finland, and the Turks are in Batoum. Italian troops are fighting on the right wing of the Allies in France. The French have reinforced Field Marshal Haig's armies. The Bolshevist Government has sent an order to Vladivostok to send the war material concentrated there to Western Europe. Meanwhile, more Japanese troops are reported to be on the way to Vladivostok, where British and American soldiers are also stationed. Anti-Japanese demonstrations are said to be increasing in that city.

Changes in Various Cabinets

In England Lord Milner succeeded Lord Derby as Secretary of State for War, while Austen Chamberlain joined the War Cabinet. Both additions are expected to make for a firmer prosecution of the war. Lord Derby succeeds Sir Francis Bertie as Ambassador at Paris. The "explosion" growing out of the controversy between Premier Clemenceau and Count Czernin with regard to the statement of the Count that France had approached Austria on the question of peace, a statement qualified as a "lie" by the French Premier, ended with the resignation of the Austro-Hungarian Premier. He is succeeded by Count Burian, who also retains his portfolio as Minister of Finance. Dr. Alexander Wekerle, Hungarian Premier and Minister of Finance, also resigned and was succeeded by Count Tisza. The letter which Premier Clemenceau declared had been written by Emperor Charles of Austria to his brother-in-law, Prince Sixtus de Bourbon, and had been communicated by the latter to Premier Painlevé on March 31, 1917, and in which the Emperor admitted the justice of the claims of France to Alsace-Lorraine, was disavowed by the Emperor, who pledged anew his loyalty to the Teutonic alliance.

On April 20 President Wilson issued a proclamation extending to women of German and Austro-Hungarian nationality more than fourteen years of age the restrictions previously imposed on the men of these nationalities residing in the United States. The time from which these women shall be forbidden to enter the barred zones, such as the vicinity of steamship docks and munition plants, etc., was left by the President to the Attorney General. The Attorney General gave notice shortly after the President's proclamation that alien enemy women would not be brought under the terms of the new regulation until they had time and opportunity to apply for permits and show reasons why they should be allowed to enter the restricted areas. The regulation prohibiting enemy alien women from entering or remaining in the District of Columbia becomes effective immediately. The Attorney General, however, ruled that transients among them would be allowed to remain in the District until April 22, while those who had resided there since the United States had entered the war would be allowed until May 5 to leave. Another proclamation by the President appointed April 26 as a day on which to hold patriotic gatherings in order to further the Liberty Loan campaign.

Other Items

Mr. Charles M. Schwab, Chairman of the Board of Directors of the Bethlehem Steel Corporation, was drafted by the Government to build ships. He is now Director General of the Emergency Fleet Corporation, with full powers of supervision and direction of the work of shipbuilding. His authority in nowise conflicts with that of the other members of the Shipping Board. It is estimated that in 1918 "ship production" will amount to 4,000,000 tons. The return of Secretary of War Baker from France after six weeks' absence finds the country ready for the Secretary's declaration that "speed up" is to be the watchword from now on. One evidence of this is a new call for 50,000 more drafted men, a change in the draft law basing quotas on the number of men in Class 1, and the agreement of Congress to draft men who have reached the age of twenty-one since July, 1917.

Canada.—According to the Toronto correspondent of the New York *Times*, the Military Service act has proved a failure in Canada. Its weakness lay in the fact that it allowed three appeals, one to a local tribunal, a second to a provincial judicial tribunal, and a third to a central appeal tribunal at Ottawa. As a consequence, exemptions have been numerous. After six months' application of the act it was found that Class 1, in which more than 400,000 men had registered, yielded only 30,000 soldiers. The report declares that there were three great disappointments in the administration of the act:

A New Conscription

(1) The huge percentage of men who failed to pass the medical tests. Every one was prepared for a percentage that would be higher than that disclosed in the examination of recruits under the voluntary system, but no one was prepared for a showing of defectives which in some localities ran as high as 60 per cent. (2) The passive resistance of the French Canadian population, which, by taking advantage of the multiple appeals and the scarcity of judges in the Province of Quebec, has up to the present nullified the act so far as a quarter of the population is concerned. Only about 1,500 French Canadians have been conscripted yet. (3) Occupational exemptions have exceeded all estimates. From the beginning it was announced that agriculture would be a favored occupation. But to agriculture was added others, notably munition and railway work.

To remedy this the Government has ordered all unmarried men between the ages of twenty and twenty-three to the colors, without right of appeal and regardless of occupation. For the present physical unfitness only will bring about release from the army.

France.—French Catholics have been appealing to M. Clemenceau to grant to Catholic soldiers the exercise of the rights enjoyed by Jews and Mussulmans. Notwithstanding the appeals, however, he has not availed himself of the opportunity to meet the request. Official circulars, which were made public long since, secure complete liberty of conscience for all except Catholics, but the

Clemenceau and the Chaplains

letter concerning the Catholic soldiers was marked confidential. The Paris correspondent of the *Irish Catholic* remarks on this:

The consequence has been, and is still, that a too great number of officers seem to take pleasure in rendering it impossible for the Catholic soldiers under their orders to attend the celebration of Mass on Sunday, when, in reality, there is no real necessity so far as the hostilities are concerned, to occupy the men in drilling or other fatigue duties. A great many people, and amongst them numerous influential Catholics, imagine that M. Clemenceau has recognized the error of his ways, in so far as his former attitude towards the Catholic Church is concerned, and that he will demand the resumption of diplomatic relations with the Vatican. It is possible, and indeed probable, he regrets many of his hostile acts and utterances against the Catholics, but he, unfortunately, remains the prisoner of those acts and words. The fear of the anti-religious Socialists will almost certainly prevent him from ever crying *mea culpa.*

Despite this petty persecution of the Catholic soldiers, their spirit is admirable, as can be judged from this interesting narrative contributed to the aforesaid paper:

Mgr. Ruch, the young and valiant coadjutor of the Bishop of Nancy, who was mobilized as chaplain on the outbreak of war in August, 1914, and who has, by his admirable conduct during the hostilities earned the Cross of the Legion of Honor, as well as the War Cross, came to Paris last week to deliver a lecture on his experiences and recollections. In presenting the prelate to the audience, M. Doumic enhanced the interest of his hearers in the lecturer by relating that, in order to keep his engagement to appear before them, he had been obliged to ride close on fifty miles on a bicycle to the railway station, and then to travel the whole of the night standing in the gallery of one of the carriages of a terribly over-crowded train. Mgr. Ruch spoke of the wounded soldiers. He had, he said, administered consolation to at least 20,000 of them. What was most worthy of admiration in them was, he contended, not the exceptional heroism of a certain number of them, but the excellent bearing of the great mass of the wounded men. The three great sources of their courage, when fighting against the barbarous foe, were the fatherland, the family, and God. It is universally acknowledged that there is no greater proof of affection than to give one's life for what one loves. Mgr. Ruch declared there could be no doubt that it is for the salvation of their country the French soldiers suffer and, if need be, die. That sentiment, he affirmed, dictated to many of the wounded men he consoled on their deathbed to cry, with almost their last breath, *Vive la France.* The wounded men are, with very few exceptions, conscious that the family is, so to speak, the heart of the fatherland, and the chaplain knows with what true love the wounded and dying men think of their fathers, mothers, sisters, and brothers. Lastly, with regard to God, most certainly all the French soldiers are not saints. But suffering and the approach of death—in a word, sufferings entailed by fighting in a good cause—awaken, even more frequently than may be imagined, righteous thoughts, not only in devout Catholics, but also in the minds of men who had long since ceased to practise the religion in which they were born. As a matter of fact, religion is, on the battle-field and wherever men suffer and die, the great consoler. And Mgr. Ruch, perhaps better than the vast majority of people, knows it alone can enable men to accept with equanimity suffering and death, because it shows that, after suffering and death, there is the divine certainty of another life with endless happiness.

From reports sent by the French correspondent of AMERICA, it appears that the religious revival, mentioned by Mgr. Ruch, continues to be a subject of animated discussion in France.

Ireland.—The war-power bill, which contains the now famous Irish Conscription clause, passed the third reading in the House of Commons on Wednesday, April 17, by a vote of 301 to 103, was put through the House of Lords the following day and was immediately given the royal assent. Despite this, the determination of the Irish nation to resist the draft has increased rather than diminished. Early in the week Cardinal Logue, Archbishop Walsh of Dublin and Bishop Fogarty of Killaloe, warned England against any attempt to enforce the act, and on Thursday, April 18, the Hierarchy met at Maynooth and issued a manifesto, which was signed by twenty-seven prelates, to the effect that conscription against the will of the people is oppressive and inhuman and may be resisted by all means in keeping with the law of God. On the same day a conference of the leaders of all factions, Carson's excepted, met in Dublin and declared that any attempt to enforce the draft would be an unwarranted aggression which would be resisted by all Irishmen by the most effective means at their disposal. The Irish Trades Congress proposed a workless day to give workmen a chance to sign anti-conscription pledges, nine-tenths of the population concurring in the plan. At Cork the rural district council refused to transact any business whatever, and from far-off Sydney, New South Wales, a labor council called upon Lloyd George to reconsider his decision, since his determination was unjust and would lead to grave complications. The country is in a state of intense agitation, and evidently with a view to appeasing the angry people, the British authorities declared priests exempt from the draft. The exemption left the Irish unappeased, and meetings of protest were held even in Ulster. Young men are leaving the colleges for home. St. John's College, Waterford, is empty, and all students, save those in Major Orders, have left Maynooth. Many English and Irish Unionist papers have become alarmed. The *Irish Times,* hitherto conscriptionist, implored the Government to seize the last opportunity to escape from a miserable position by a voluntary recruiting campaign. The *Times* declared that if the Bishops and the Nationalists united five divisions of Irish volunteers would be raised before the act could be put into operation. The *Daily News* urged the Government to drop the attempt to draft the Irish, declaring that at the moment the one question of any consequence is to avoid the terrible blow to the cause of the Allies which a "declaration of war" upon Ireland implies.

Conscription

It does not really matter whether Irish resistance to the attempt to enforce conscription would be judged as right or wrong, reasonable or unreasonable. Here is the fact before us that a great majority of Irishmen are united in repudiating the claims of the Government and are determined to resist its enforcement at all costs. That being so it is certain that hope of extracting by means of a new military service act a considerable body of the new troops from Ireland is doomed to disappointment.

The Sheffield *Telegraph* strikes a different note and affirms that the threats of Ireland must not intimidate the Government. In its opinion,

> Men either stand by freedom or on the side of those fighting against freedom; with the nations in which there is government of the people and by the people or on the side of autocratic military domination. For the common folk there is no middle course. We Britons know where we stand. So do the French, the Italians and the Americans. Where does Nationalist Ireland stand in deliberately pledging itself to resist what democratic America has accepted in the cause of freedom and progress?
>
> The Allies have conscription. Only Ireland has been excused—Ireland, which pretends it has always been treated worse than other countries and which is always hunting some sort of grievance. Its mock heroics finding no sort of sympathy in the United States, to which it always shouts for admiration, it is forgetting this war is as much America's war as it is France's or Britain's, and the people of the States are displaying impatience with men who refuse to bear arms in the defense of dearly won freedom in this hour when everything is in danger.

After declaring that Irishmen are always against the Government and ready to fight anybody but the enemy they should fight, the *Telegraph* concludes: "Ireland never was guilty of greater injustice than now when its action places it on the side of the tyrant against the free peoples of the world."

Later in the week, on Saturday, April 20, fifty-five members of the Irish party met in Dublin, John Dillon presiding, and unanimously adopted this resolution:

> In the present crisis we are of the opinion that the highest and most immediate duty of the members of this party is to remain in Ireland and actively cooperate with their constituents in opposing the enforcement of compulsory military service in Ireland. The enforcement of compulsory military service on a nation without its assent constitutes one of the most brutal acts of tyranny and oppression of which any Government can be guilty. The present proposal of the Lloyd George Government to enforce conscription in Ireland is an outrage and a gross violation of the national rights of Ireland.

The resolution states that the history of the relations between the two countries, the ruin and decay of the Irish population under English domination and the manner in which Ireland's generous offer at the outbreak of war was received cruelly intensifies the shameless character of the present proposal. The same day 1,500 delegates of trades unions meeting at the Mansion House, Dublin, pledged resistance to the draft and determined on the stoppage of all work as a sign of their protest. Strangely enough there were present delegates from Ulster, from Londonderry, for instance, and from Belfast, where the first anti-draft riot took place. On April 21 Mr. Dillon received this cablegram from the Hierarchy of Australia: "Considering the invariable failure of coercion in Ireland, we strenuously protest against any attempt by the British Government to conscript Ireland." The pledge to resist conscription was taken by hundreds of thousands of people on Sunday, April 21. Huge throngs of people met in the open air or in halls and repeated the pledge sentence by sentence or raised their right hands in assent or signed the document. The Bishop of Ross, addressing 3,000 people at Skibbereen, pointed out that the conscription order was not yet given and would not be given for many weeks, perhaps months. He declared that if the people were cool and determined it would never be given. The Bishop of Cloyne told a large audience at Queenstown that the Irish were facing a powerful and unscrupulous adversary, who was without heart and sympathy; he warned the people to avoid collision with the armed force of Great Britain. Meantime the British have prepared for the worst. General French and his staff are active. According to the Cork correspondent of the *Daily Chronicle,* the British authorities have taken control of the principal Irish railways, the post-office and telephone exchanges, and the police have removed all arms and ammunition from the gunsmiths' shops and other places.

Russia.—The diplomatic representatives of the Allied Powers have been informed by the Siberian Provincial Duma that a Government of Autonomous Siberia has been organized by the various cooperative societies of the country. The new Government proclaims its objects to be these:

"Autonomous Siberia"

> To establish public order with the purpose of assuring the inviolability of person and of property. To oppose actively the Bolsheviki, so that the legitimate power of the All-Russian National Constituent Assembly may be securely established. To defend the political and economic independence and the territorial integrity of Siberia. To convene an All-Siberian Constituent Assembly. To resist actively the peace concluded with the Central Empires by the Bolshevist Government, co-operating in this with the Allied Powers, with the view of concluding jointly with the allied nations a general democratic peace. To re-establish friendly, recognized relations with the allied and neutral nations based on existing agreements and treaties. To take all necessary measures to counteract the further penetration of Russian territory by the enemy Powers.

The Autonomous Government hopes for the ready and energetic assistance of the Allied Powers in carrying out this difficult program.

M. Gukovsky, the new Minister of Finance, reported on April 16 to the Executive Committee of the Workmen's and Soldiers' delegates regarding Russia's financial condition and announced that the semi-annual expenditure would amount to only 40,000,000 rubles. The railroads, he said, were carrying 70 per cent less freight than formerly, the wages of employees had been increased several hundred per cent and their hours reduced, necessitating three or four shifts. No taxes are being collected by the Central Government, as local Soviets are using all moneys for their own purposes. The Minister pictured industrial conditions as deplorable, giving as an instance that in one place the manufacture of a single locomotive now costs 600,000 rubles and only two a day are produced.

Impending Bankruptcy

Soviet troops have stamped out the anarchist organization in Moscow, and the city is now quiet.

The Popes and Rome's Destiny

JOHN C. REVILLE, S.J.

ON September 20, 1870, the Piedmontese troops of Victor Emmanuel II battered down the Porta Pia and marched into Rome. The temporal power of the Popes had come to an end. On the day preceding this act of injustice and treachery, Pius IX had driven to the Piazza of St. John Lateran, and to prepare himself, no doubt, by the memories of the Passion of his Master, for his own impending sorrows and trial had ascended the Scala Santa and blessed the little band of soldiers under General Kanzler, who were to defend the gate. Since that day no Roman Pontiff has ever been seen in the streets of Rome. The Pope, it is true, still resides in the Vatican. Now and again a glimpse may be had of him in St. Peter's, but he goes no more as a king among his people, to kneel at the shrines of Rome's hundred saints or to comfort as Pio Nono was wont to do in their humble home the sorrows of the outcast and the poor.

Time and again the world has seen the Pope driven from Rome. Surrounded as we are by tragedies enacted almost daily before our very eyes, we cannot tell whether the time may not come again when we shall see another Pope taking the road of exile and forced, as many of his predecessors have been in the past, either to rely for safety and shelter on the hospitality of a friend, or to remain a prisoner under the eye of some bitter foe. We need not go back very far in history to meet such a picture. A hundred years ago, in the midst of another world war, the conqueror of Marengo and Austerlitz held the saintly Pius VII a prisoner at Fontainebleau, only to find that the will of his gray-haired captive was stronger than the threats and the violence of an armed conqueror. Thirty-three years later Pius IX was forced by a revolution made to order by his enemies to take refuge at Gaeta under the protection of the King of Naples. Ferdinand of Naples had perhaps made many blunders in life, but his welcome to the exiled Pope showed that he had the true instincts of royalty.

The City of Rome occupies a unique position in the history of the world. Two civilizations meet there. In is the Eternal City. Whether we consider it as the seat of the Caesars or of the Popes, no other city can point to such permanence of power and empire. The kings that reigned there when its walls were built were but figures of those white-robed shepherds who were to rule from the Vatican hill. Its republic and its empire were but the dim image of the wider republic and the nobler empire of which the Leos, the Gregories and the Innocents of later ages were to be the masters and the legislators. When pagan Rome passed away, and the City of Augustus, Diocletian and Romulus Augustulus tottered under the blows of the Heruli and their confederate tribes, it did not seem strange that the Popes should step into the place of its helpless rulers. Rome seemed almost to have been waiting for their coming. Papal Rome saved the Rome of old. Through the Popes Rome received a second birth and reached a height of glory, a fullness of sway and influence of which the former city could never dream.

We cannot conceive of Rome without the Popes. They have preserved for us the civilization, the arts, the letters, the monuments of the past. It is hard now to realize that the successor of the men who saved it from the barbarians and who long ruled, not without mistakes, but on the whole for the happiness of their people, is a stranger in the streets where Urban and Pius were welcomed with enthusiasm on their return from exile; that he may not safely visit the monuments which his predecessors erected and which vie in splendor and majesty with the Pantheon and the Coliseum of the imperial city. But we find it easy to imagine why it was that, guided by heaven and his own fearless heart, Peter the Fisherman chose Rome to be the seat of that nobler empire of the soul which he was to govern under the very shadow of Cæsar's house. The kingdom of which he was to be the visible ruler was to embrace all humanity under its sway. As Rome, even to the untutored minds of the countless tribes that lived under its laws was the center and the source of the power which they perforce respected and feared, it was to become the seat also of that higher power which men would come to reverence and love. By its traditions, its history, its spirit, the atmosphere which permeated all its past and seemed to hover around the shrines even of its pagan and helpless gods, it meant universality, it pointed to empire.

We are not astonished, then, at Peter's choice. We must admire its heroic audacity. It was setting empire against empire, not indeed to cause war or discord, but to strengthen, if possible, the tottering fabric of a weakened world by the supernatural help and the virtues which the religion of Christ alone could bring forth. When the temporal rule of the emperors failed of its legitimate and natural ends and the sword of their consuls was no longer able to protect their subjects, Rome looked to that other line of rulers whose only insignia had hitherto been the red robe of martyrdom, and asked them to save it. From that day Rome has been the City of the Popes. They have been its rulers, its lawgivers, its protectors, its saviors. Under them, it has grown. With them it rose to greatness. From them the City on the seven hills drew its splendor. They were its history. It was never itself, spiritually or materially, when for some reason or other the Popes withdrew from its walls or were forced into exile by the sword of the tyrant.

The Roman people was termed by Rome's greatest writers a fickle mob. Whether under the republic, the

emperors or the kings, it seems to have deserved the description. It proved at times just as fickle under the Popes. But by a strange fascination and spell which the Popes seemed to have woven around the hearts of their people, the Romans ever wanted them. They drove them into exile, but they were never at rest until they saw them back again in Rome and had done them reverence once more in the Lateran or in St. Peter's and promised to behave better for the future. The rule of the Popes may not have been always thoroughly efficient, but it is much to be doubted whether from the time when the temporal power passed to their hands to the days when it was so ruthlessly and unjustly wrested from Pius IX, there was a happier people than the subjects of the Vicar of Christ. The rule of the Pope was, with rare exceptions, that of a benignant and indulgent father, and the temporal and material prosperity of his people could favorably compare with that of any of the states in Europe existing at the same time. But the Romans behaved often very much like spoiled children. They were forgiven as often as they erred.

History is there to prove that every time the Popes have to leave Rome the Eternal City loses something of its better self. It can scarcely be conceived without Peter. It would be just as easy to picture the Rome of old widowed of her consuls as it would be to think of the City of the Seven Hills without the White Shepherd of the Vatican. Whether the Sovereign Pontiffs remain at Avignon, for some time at least through their own act, or whether, like Gregory VII, Boniface VIII, Pius VII and Pius IX, they are forced into exile through the treachery of princes, Rome suffers, and with Rome the whole Christian world.

Rome is essentially the City of the Popes. For centuries it has been identified with their names, their deeds, their memories. They built her monuments. They made the basilicas of St. Peter's, St. Paul's and St. John Lateran the marvels of Christian architecture. In their libraries and museums they preserved the masterpieces of the Greek and Roman world. Under them Rome was the spiritual and for a long time the temporal capital of the Christian commonwealth. To the schools erected by the Popes scholars flocked from all parts of the world. At the solemn audiences of the Vicar of Christ, all nations met, to prove that the kingdom over which he ruled was above everything else a kingdom of the soul. To the Pope rulers appealed to have their differences settled. He was umpire and judge where kings were the litigants and kingdoms the matter under debate. From Rome and the Watchman on the Vatican hill went forth the cry of alarm when the sails of the Turkish fleet were bearing down upon the ramparts of Malta and of Rhodes. Rome was never Rome without these strange pontiff-kings from the day when the Popes emerged from the darkness of the catacombs and openly began the creation of a new world. Rome owes all that is noblest in its monuments, its history, its art, its traditions to the Fishermen who followed Peter. It does not rise to the height of its great destinies until a Pope resides and reigns there. Then Rome is the center and the heart of the living world. For almost 3,000 years she has been the pivotal point of the world's history. Even under her pagan masters she stood for law and organized society. Under the pontiff-kings who succeeded to their sway she has represented a higher law, a nobler polity. The Popes made her all that she is now. She needs them. She is shorn of her true dower and her real splendor when they are no longer in her midst. The Rienzis of the fourteenth century and the Mazzinis and the Armellinis who took their place in the nineteenth cannot be the fit substitutes for her rightful lords. If Rome suffers when the Popes have to abandon their royal city, Christendom itself feels the baneful results of their absence. The whole government of the Catholic world is disturbed. A Pope in exile from Rome means disorder in the Eternal City and in Italy. It entails a disruption of the orderly course of legislative action on the part of the Pontiff. It throws the Pope on the charity of strangers, makes communication with him and his ministers extremely difficult, hampers the action of the bureaus and tribunals of the Roman court. History has proven again and again that only when the Pontiff is in his own royal city, fully master of his person, surrounded with his legal advisers, untrammeled in his acts and absolutely free can he easily, safely and effectively rule the Church, and while governing the millions who recognize his spiritual sway, be for the world at large an effective agent and instrument in the cause of morality, order and peace.

Protestantism, Catholicism and Democracy

JOSEPH HUSSLEIN, S.J.

TIME was when the Catholic Church was despised because of her love for the poor. Through all the ages they have gathered about her and have always clung to her with a passionate devotion. But as democracy grows in favor, a new gibe must be invented to discredit her. The masses have grown in importance and their loyalty to the Church must be shaken. At once we find her changed into the champion of autocracy, herself the arch-autocrat of all the world. Says a Presbyterian minister:

> Protestants see no difference between a Kaiser claiming a Divine right to rule and a Pope setting up the same claim. This is the issue in a nutshell. A Protestant sees no difference between a Kaiser aiming at a world empire over which he is supreme and a Pope seeking world dominion.

We think better of Protestants than does this Presby-

terian preacher. We do not believe their ignorance so abysmal as thus entirely to confuse the purely spiritual and the temporal order. We have abundant evidence before us that Protestants are capable of understanding the difference between that Kingdom which is not of this world, whose vicegerent under Christ Himself is the successor of St. Peter, and that earthly kingdom which, with all its glory, was shown to Our Saviour from the mountain top. The clean-cut, free-born, patriotic Catholic youth of America, that enrolled in such overwhelming numbers in the army and navy at the first call to the colors, did not fail clearly to perceive the difference. Neither can Protestants fail to see it, and many there are who nobly acknowledge it. Yet what did it matter to the instigators of the death of Christ that they could not fail to perceive the difference between the worldly empire of Cæsar and the purely spiritual Kingdom of Christ? They but repeated the more loudly their accusation that He claimed to be "Christ, the King." So the men now bent upon the destruction of His work on earth, His Holy Church, will still continue, in spite of their better knowledge, to ring the changes upon their new charges, assailing the "autocracy of Rome." Brazenly the Pope is accused of aiming at civil and temporal supremacy. There can be no safety for democracy until they have abolished from the face of the earth "the Catholic practice of autocracy." To give point and purpose to the calumny, Protestantism is pictured in contrast as the mother of democracy.

Now, to those acquainted with the true nature of the "Reformation" nothing could be more ludicrous and openly defiant of all historic fact than this latter assumption. As if men could ever close their ears, and that especially in our democratic age, to the echo of those lusty words of Luther addressed to his despotic princes in reference to the common people of his own time: "One must constantly cling to their necks and urge them on with whips, or else they will not go ahead. So then are the rulers to drive, beat, choke, hang, burn, behead and break upon the wheel the vulgar masses, Sir All." An excellent text, we might suggest, for the pedestal of a monument to the Reformation as "the mother of democracy"! Its authenticity cannot be questioned, for it is taken from the Protestant Erlangen edition of Luther's works (Vol. XV, 2, p. 276). A score of other passages, equally appropriate, might be added, as, for instance, that in which Luther longs for the return of the days of servitude: "So that no one could stir but the fist would come down upon his head." We refer to the Protestant Weimar edition, Vol. XXIV, pp. 367 and 368.

Luther, as we know, delighted to hurl his Jovian thunderbolts at the heads of secular princes so long as they refused to accept his new dogmas or were remiss in imposing them upon their people. But never was relentless tyranny over the bodies and consciences of men given such complete sanction as when he found a despot willing to enforce his dogmas, without so much as the change of a letter or an iota, the *Luther fecit* stamped upon them. Thus in his discussion of Psalm 101 (100), his ideal Lutheran autocrat becomes virtually the head of a theocratic state, is invested with absolute spiritual as well as temporal power, and is urged to enforce the new Lutheranism with the power of the sword.

Granted the fact, which no historian can deny, that Luther is the father of tyrannic autocracy in Europe, must the Reformation itself be considered equally culpable? The answer can only be a decided affirmative. Non-Catholic authors freely admit that the motives which urged the Lutheran princes to embrace the new Evangel were purely political. The fingers of a single hand, says Houston Steward Chamberlain, would be too numerous to count the princes who accepted Lutheranism from religious motives. (*Grisar III, p.* 929.) It was the immense autocratic power given them by Luther and extended even over the consciences of their subjects, together with the vast possibilities of material gain in the confiscation of church property, which decided their action, not to mention more ignoble motives.

The evil that Luther did lived after him. Under the new reign of autocratic Protestantism, which owed its origin to him, arose that most undemocratic and tyrannical of state policies, according to which the ruler determined the religion of his subjects. Nor did Protestant princes fail to enforce this principle most relentlessly.

Typically Protestant, too, is the doctrine of "the Divine right of kings," so persistently combated by the Catholic Church. It is the irony of fate that this great political dogma of the Reformation has now become so obnoxious that ignorant preachers and journalists actually ascribe it to the Church herself, the greatest sufferer under its iron rule. It was put into practice not merely by the Lutheran princes of Germany, but by such English monarchs also as Henry VIII, who claimed spiritual as well as temporal authority over their subjects. Its purpose was to convert the reign of the tyrannical Protestant autocrats into a Divine institution. Very different is the teaching of the Church, which simply repeats the Apostolic doctrine that all lawful authority, whether in empire or in republic, is derived from God alone, and which carefully circumscribes this power by the limits that Christ has placed, demanding for Cæsar the things of Cæsar and for God the things of God. Thus through all these ages the Catholic Church remained the sole champion of the spirit of true Christian democracy.

It may perhaps be pointed out that certain republican governments have risen into being since the days of the Reformation. This is true, but they did not arise because of it, except in so far as they were a protest against the tyrannical autocracy of Luther's ideal monarch and the noxious Reformation doctrine of the Divine right of kings. So, too, the French Revolution followed upon the abuses of the French monarchy, but only because its rich nobility had heartlessly disregarded the social teachings of the Catholic Church.

On the soil of Catholic principles only can the perfect flower of Christian democracy flourish and develop in all its beauty. Within the Fold of the Catholic Church there is no distinction of slave or freeman, of man or woman, of Greek or Roman, but all are one in Christ. At her altars all partake of the same spiritual food, king and beggar, Pope and peasant. Alike they all kneel to obtain forgiveness of their transgressions from Almighty God, through the power conferred by Christ upon the Apostles and their successors: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." From the Sovereign Pontiff down to the little child that has just attained its use of reason, they must alike accuse themselves with contrite heart of all their faults against God and against their neighbor, firmly resolved to begin anew a life of justice and Christian charity. There can be no surer fulfilment of true human brotherhood and the highest ideal of democracy.

The sphere of the Church is not political. Like Christ, she aims at no dominion over the glory of this earth. She possesses no arms of the flesh to combat tyranny and despotism. Yet from her sheath she draws a mightier weapon than tyrants ever wielded, the sword of the spirit. The poor and the oppressed of all nations are alike dear to her, and she fearlessly defends their cause, as the champion of true Christian democracy, whether in empire or republic. It was her power alone that broke the shackles of the slave in the early Roman days, and again set him at liberty in the latter ages of the barbarian conquest. In our own time her voice spoke out in trumpet tones for the just rights of the masses, for the laborer and the poor, as is clear from the Encylclicals of Pope Leo XIII and Pope Pius X. The noblest ideals that actually inspire democracy today have all been drunk in with the milk of her breast.

The nations of the earth have refused to accept her as an arbiter in great conflicts. This has been their loss. Yet she has not failed to condemn injustice and greed, to offer her means and service to the unfortunate of every race, to recall to them all Christ's law of brotherhood and love. There was nothing more that she could do, because there was nothing more that men would permit her to do.

"But," comes the persistent question, "is not the Church herself an autocracy?" The great Catholic Church, the Church of all the ages, the Church of empires and republics, the Church of Christian democracy for all times, the indefectible Church of Christ, is neither more nor less than Christ Himself meant her to be. She is the Church built upon Peter, she retains in the hand of his Successor the keys of the Kingdom that Christ committed to Peter alone among all the Apostles, she perpetuates in her episcopacy the powers that Christ bestowed upon the Twelve to be transmitted to their successors to the end of time, she still daily fulfils in her priesthood the mandate of the Last Supper: "Do this in commemoration of me." If, therefore, men will speak of her today as "an autocracy," then her sole autocrat is Christ Jesus. He is the Invisible Head of the Church. To make known His name, to preach His doctrine, to confer His Sacraments in all the world is her only mission. To enthrone Him in the hearts of all is her sole ambition.

If this is criminal, the Catholic Church pleads guilty. But undemocratic the Church certainly is not. Rather is her doctrine the very foundation of the highest democracy, aiming at the truest brotherhood of all mankind. "Servant of the servants of God" is the official title of the man who embraces in his heart all the worthiest aspirations of Christian democracy in every age. His seal is the seal of the Fisherman.

President Butler on the Schools, the Nations and the War

AUSTIN O'MALLEY, M.D.

IN Philadelphia a few days ago there was a centenary commemoration of the appointing of public school controllers in that city, and the audience that did the commemorating was addressed by Dr. Nathan Schaeffer, the superintendent of public instruction in Pennsylvania since 1893, and by Dr. Nicholas Murray Butler, the president of Columbia University. There was a lack of enthusiasm over this commemoration; the Governor of the State and the Mayor of the City were absent, and the newspapers gave scant space to the report.

Dr. Schaeffer, who was born in the German part of Pennsylvania, and therefore pronounces news, "noose," and is and has, "iss" and "hass," described in faint outline the beginning of the public schools in Philadelphia. He informed us that certain ignorant persons are of the opinion that the term "Lancastrian Method of Instruction" has to do with the town of Lancaster. The teachers smiled from the heights of superior knowledge. Lancaster actually was a man who once taught school in Philadelphia. One always learns a lot of important stuff at any public school meeting.

This overwhelming fact set in its proper historical perspective, he said that about 1881 or 1883—he could not remember the date—a general controller or superintendent of the public schools in Philadelphia was appointed, and now there are so many schools, so many teachers, and they are all we got for many million dollars. The head of public instruction in a State which has more than 1,000,000 inhabitants above the population of Ireland and Wales combined, talked for three-quarters of an hour *bombinans in vacuo*. In a few weeks, clad in the raiment of yesteryear, we must scrape together the school tax to keep up the flow of natural gas in the little red school house, while our children, who for various excellent reasons cannot avail themselves of the illumination, say grace over war-bran.

Dr. Nicholas Murray Butler assured us we are eating

war-bran and our teeth are set on edge solely because the Germans have had public schools with a consistent system of education; perverted, of course, but a system. The French have had another kind since 1870, which is definite, and meets his approval because among its qualities is secularity. It insists on liberty, fraternity, and equality. He said nothing of its elimination of God, the inequality of its equality, and the effects on its pupils. Be that as it may, the English and Americans, he further assured us, have no more educational system than a school of porgies. As a distinguished educator he did not sink to the word porgies, but that is what he meant. It seems the malignant Teutonic school system, with the present war as its catastrophe, uprose, according to Dr. Butler, from certain dissertations uttered by Fichte; and all the time we had been thinking the unpleasantness now annoying us started because German soldiers sat up o' nights reading the philosophy of one Nietzsche. The reviews said so positively, and they are omniscient. German soldiers are, of course, just like our own, universally addicted to the study of philosophy, and it is fitting that the onus for their misdeeds has been shifted from Nietzsche, whose memory we have been reviling misguidedly, to the deader but guiltier Fichte. We are pleased that someone is giving a rap to Fichte. Not a few of us have always had a grievance against him since the professors of philosophy that roiled the placidity of our youth used to make us try to assimilate his doctrine, which neither they nor he understood. By the way, the Kaiser recently attributed the Germanic mental exaltation to still another philosopher, Kant; and there is something in that statement too. Kant would stir up anyone. I have met several men during the past forty years who solemnly asserted they knew what Kant was talking about, just as Dr. Butler intimated he comprehends the Fichtean speech, but not one of them could prove his assertion. People do not understand Kant; they merely mention him nonchalantly at alumni dinners because that is the vogue.

In Dr. Butler's opinion the outcome of Fichte's teaching is that the Germans have the notion the individual is for the State; the good of the State is the sole end of all sacrifice, labor, learning; the State is above morality, and a government, provided it is German, can do no wrong. These notions, it seems, in a mysterious fashion made the Germans very effective. Something certainly has made them uncomfortably effective, and we may as well blame Fichte for it as anyone else. It is scientific to put the finger just on the origin of an evil. About twenty-seven years ago when I was a student in Germany the boys all marched to school, not with bookbags on their arms but with knapsacks on their backs; they drew up in military squads at recess and solemnly kicked the football by sharp command; even the little girls on the sidewalks instead of playing ring around the rosy drilled as infantry. They have been at the same thing ever since, and this has something to do with the war.

While speaking with restrained admiration of the German philosophers I should be sorry to be understood as having anything but respect for Dr. Butler. The German philosophers, popularly so called, are an eruption, a kind of *röteln,* on the German *kultur;* more an effect than a cause; but after the system pushed out this exanthem it has been an undoubted source of intellectual disease. Moreover, since the New Englanders about two generations ago began to inoculate American colleges with a second-hand Germanic measles the disease has been a nuisance here, and we are grateful to Dr. Butler for now suggesting a quarantine for the thing. There is a school of German real philosophers, but they do not get on the front page; they are prophets without honor; and the ordinary student of philosophy knows as much about them as he does of middle Irish poetry. What is wrong with Germany is not philosophy, but a lack of philosophy. Truth is one and so is philosophy, and no philosophy is German, or French, or American, more than morality is.

The president of Columbia University said America has no system, no plan, no definite purpose or unity in its school system, and it never will be efficient until it arrives at such order. The world is ruled by ideas, not by stocks and bonds. There is not a little truth in this statement; it is stale "noose" to some of us, as Dr. Schaeffer would say, but it is grateful to hear a man like the president of Columbia University insisting on the fact. The war is doing some good.

The constructive suggestion Dr. Butler makes is that we are to take the preamble to the Federal Constitution, the second paragraph of the Declaration of Independence (if that document may now get past the Censor), and Lincoln's Gettysburg Address, and on these texts work out our salvation unto a perfect democracy. The Preamble to the Constitution is:

> We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do order and establish this Constitution for the United States of America.

The Declaration of Independence said:

> We hold these truths to be self-evident, that all men are created equal; that they are endowed by the Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter and abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Whatever may be relevant in the Gettysburg Address, delivered November 19, 1863, are the words:

> Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. . . . From

these honored dead we take increased devotion to the cause for which they here gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, and for the people shall not perish from the earth.

If the statement that governments derive their just powers from the consent of the governed, which is false, be changed to the truth that governments derive their just powers from God, the texts are very good. Even the glittering generality that all men are born equal may be let pass as harmless, as it is so useful to perorating politicians.

It is to be regretted Dr. Butler forgot the Sermon on the Mount when enumerating texts. The trouble with Germany, America, France, and England is that they think they can go along without God. Because He is rejected He has turned His face from us until the world is groveling in desolation. Wars and rumors of war, false Christs in the market places, and the crying of the prophets to us is as the barking of distant dogs, because we try to get along without Him. Even we of the Household of the Faith, while the whole world is tumbling about our ears and civilization is worn as thin and threadbare as our piety, still make the hoarding of counters or social climbing the end-all here. When our consciences turn in sleep and mutter uneasily we toss five dollars into the Knights of Columbus Fund and pose as caulkers to the Bark of Peter. The vials of the wrath of God Almighty are seething and brimming unto the overflow, but we have not yet got beyond the stage where one is content in comparing our Catholic military numerical ratio with that in the tanks of the Baptists.

Uninspired prophecy is as cheap as fortune-telling, but an uninspired prophet can see that this war is only beginning for the United States, that it must be ended by the United States, and the ending will be in sackcloth and ashes. The sooner we get measured for our sackcloth the better. Airplane, ships, guns, which are yet somewhat hypothetical; pottering women, muddling men, bragging politicians, homesick boys; Sam Browne belts and khaki trouserettes, will not alone win the war. If we do not beg our Father to forgive us our trespasses and deliver us from evil we shall soon get a jolt which will disturb all smiling. Six little girls before the Blessed Sacrament tomorrow morning can do more than all the fifty-seven varieties of drives we are having. The drives are necessary—the money, the ships, the men, the sacrifices, and the blood, must be; the flummery, nasty passions, and the like will be; but those that pray will win the war. The Ally to propitiate is the Lord God of Hosts.

Houses of Glass

Daniel A. Lord, S.J.

ONCE upon a time a wise maker of saws—not steel ones, but saws that when fresh are called epigrams—advised those who live in glass houses to pull down the blinds. Incidentally he implied that he did not think much of the common-sense of any man who deliberately chose to dwell in a crystal palace. Better a cottage if it presented stern, uncompromising walls to the inquisitive neighbors than a castle that was open to the public. Probably he was voicing the opinion of an age when men liked to sit around in their shirt-sleeves with their stockinged feet on the mantelpiece, and women affected kimonas and wore cold-cream to meals.

But glass houses are at present a popular style of domestic architecture. In fact, the man or woman living in a non-translucent, brick dwelling is tempted to ram out one of the walls, leaving the living room like a stage parlor with only three sides. The passion for privacy has given way to a craze for publicity; the gentle glow of the green-shaded table-lamp has faded before the searching glare of the spotlight. We have just a little too much open house without enough hospitality.

For example, a well-known young couple have discovered their complete incompatibility of temper. The husband likes his eggs boiled solid, while his charming young wife scorns them other than barely introduced to hot water; and the cook refuses to boil eggs to more than one state of coagulation. So the heroine of this domestic tragedy determines to go home to mamma, provided she can ever find mamma at home; and the hero turns a wan eye towards bachelor hall.

Now in the days when glass houses were reserved for flowers and winter grapes, the disillusioned wife would have put on a thick veil and crept into a cab with drawn curtains. Once at mamma's, she would have shut her chamber door and pined in solitude like a wounded doe. He, feeling that his life was ruined, would have shunned society, worn black, cultivated a martyr-like air, and answered his friends' sympathetic if questioning glance with a silent grip of the hand.

Not so today. Today the wounded wife "calls up the paper" and then sits with a photograph of herself within easy reach until the city editor rushes a special writer out to the apartment by taxi. Onto the willing pad of this sentiment-sluice, she pours the sad story of her wrongs. She tells of her late husband's villainous temper, relates how, on a certain day, he spoke brutally to Fluff, her lap-dog, and how on another he laughed with the utmost brutality at her new spring hat. She tells how he could smile at the maid and swear at her, his devoted wife, in one and the same facial movement, and adds a few details on his general lack of breeding and the number of nights on which he suffered from a multiplication of lamp-posts. After which she tearfully presses into the interviewer's hand a portrait of herself

in an evening gown and sets aside the first week's alimony to buy extra copies of the paper.

As for the husband, he does not hesitate to throw up the blinds on the family living room, cost his wife what it may. He calls on the publishers with a manuscript entitled "My Mad Months of Matrimony," and offers them the serial rights or the privilege of publishing it in one volume, illustrated. He points out the clever way in which he describes his ex-wife putting on her complexion. He reads his epigrams on the subject of wifely temper and wifely extravagance and wifely fondness for cheap novels and the cherry in the bottom of the glass. He lets the public hear about all the family squabbles and grows eloquent on the subject of his wife's relatives. And all the while the neighbors stand with their faces pressed against the pane, glutting themselves with a domestic drama in real life rehearsed for their exclusive benefit. Few neighbors find any fault with the number of glass houses in their block.

An aspiring young daughter, whose father still sighs for corned beef and cabbage when the butler serves him terrapin, is breaking into society and using a siege gun to do it. Does she hide herself away in a cloistered garden surrounded by high walls and infested by great danes? Hardly. She haunts the society-page of the Sunday paper as often as she can slip past the society editor. She furnishes the dailies with portraits of herself on horseback, with her Russian wolf-hound, in a Red Cross uniform, on the beach, skating, knitting, pouring tea, at the charity bazaar, playing tennis, selling tags for stray kittens, and intently gazing upon a long-stemmed rose. Then she coyly expresses to her friends her astonishment at the way those papers get hold of pictures. If young ladies of the rotogravure type have any moments when they long for privacy, they bravely stifle their feelings for the sake of a curious public. Compared with them, a moving-picture actor is something of a hermit, while a pugilist in training is the violet by the mossy stone. They not only live in glass houses, but day and night they keep the electric lights blazing and a brass band playing before the main portico.

Nowadays just as soon as a man robs a bank or writes a successful novel, invents a new gun, or climbs Mount McKinley on roller skates, he is expected to fill out a questionnaire telling the color of his grandparents' eye, the flower he likes best, his hour for rising, and the price he pays for his neckties. A famous man may as well renounce all claim to privacy and move all his belongings into the most comfortable glass house he can rent. Unconventional pictures of him begin to break out on the picture-page of the newspapers, pictures that represent him with a four-days' beard raking the leaves from his front lawn. The shabbier the clothes and the more disreputable-looking the pipe he is smoking, the better satisfied the public seems to be. Evidently famous men are not supposed to be handsome.

As for the rest of us ordinary mortals who do not get divorces or make the winter drive on the society line or write or fight ourselves into fame, we are beginning to live in a kind of universal glass house. There was a time when men and women, for example, wore certain garments which they hastily covered with others and purchased only in a furtive sort of way. Now the nation clothes itself, not in the privacy of a dressing-room, but in the advertising section of the magazines. Underclothing, thanks to the advertiser, has become as much a matter of general notoriety as overcoats. And everyone knows that, if it is summer time, you wear just such and such an advertised brand; if winter time, just such another which now occupies the back cover of every magazine.

Those advertising pages have become the glass house of the ordinary man. They tell the curious public just what we eat, what we drink, and frankly just what we wear. If we purchase a new suit from an advertised firm, every man we meet on the avenue knows precisely what it cost us. The only ones who can afford privacy in the matter of clothes and food are the very wealthy, and most of them would die if they had privacy, while the rest of us feel that we have the privacy of a kitten in a nursery of five lively youngsters.

Glass houses unquestionably add to the picturesqueness of the landscape, and there is no denying their effect in satisfying a general curiosity. But in sacrificing privacy we are sacrificing a number of things eminently worth while, depth of thought, restfulness of spirit, the ability to pray. For all these quickly shrivel and die in the pitiless rays that beat on the panes of a house of glass.

Dramas That Bloom in the Spring

JOHN B. KENNEDY

SPEAKING with levity, it may be said that the supreme trial reserved for Job was an introduction to Broadway, or thereabouts, at a time when his theatrical neighbors were such frivolous creations as "Flo-Flo" and "Jack o' Lantern." As a trial the introduction was an unmixed artistic success despite the megaphonic rendition of that awesome vehicle, the Voice Out of the Wind. The picture of the setting, with Job and his comforters in the center of a majestically simple scene in the Land of Uz, restrainedly passionate in color effect, has been widely published. Even in half-tone it radiates the expression of solemnity and utter pathos so essential to a dignified representation of the sublime subject. Female narrators, in niches at the side of the stage, maintained continuity between the passages of dialogue, rendered by actors who evidently had taken pains to inspire themselves at the source, the Sacred Scriptures. To anyone bored or disheartened by the prevalence on the metropolitan stage of the indecent and the inane, this production of Job was most encouraging. It demonstrated that a conscientious artist, not primarily concerned with profit, can do justice, even in New York, to a thrilling Biblical character. Compared with a circus-like distortion such as "The Wanderer," which presumed to make the prodigal son of ancient days as spectacular as modern fictionists would have him, the "Book of Job" is verily like the figure of the afflicted patriarch beside a gaudy poetaster. Stuart Walker, the man responsible for this singular theatrical episode, has arranged

to make the "Book of Job" an annual Lenten feature, thus incurring an incongruity in his enterprise. The "Book of Job" is grandly impressive at any time, especially when a taxed and supertaxed public confronted with subtly ironical bulletins in every public conveyance in Manhattan, is commencing to believe in its own patience; but for Lent something even more sublime than the "Book of Job" should readily suggest itself to an artist whose appreciation of the sonorous values of Scriptural drama has been well proved.

Greek tragedy has also had its place, and a very high one, this year, giving Miss Margaret Anglin an opportunity to demonstrate that she is the leading American actress; which praise, I think, originated with the most reliable critic of the New York daily press, a critic whose verdicts on current attractions are rarely blazoned in advertisement space, no doubt because they are rarely, if ever, influenced by advertisement space. And Shakespeare, not to be outdone, has been creditably presented in a series of matinees.

The serious-mindedness, let us not pause to question it, of a certain section of the theater-going public, has received added encouragement by a return of Ibsen's "Wild Duck" and "Hedda Gabler," and Mr. Shaw's self-styled, and quite truthfully, "unpleasant play," "Mrs. Warren's Profession." Of Ibsen it seems almost superfluous to say that if he has written any vitally important gospel in his drama some bright pagan has yet to discover the key to the code, for no Christian or Jew or even Mussulman will have the patience to search for it. As for "Mrs. Warren's profession," it is personal but pertinent to remark that from the comfortable fortune he has acquired from his later exhibitions of slap-stick dialectics Mr. Shaw should, in decency, pension the poor woman.

Considering plays more popular, there is a genuine pleasure in reporting that the juvenile drama is flourishing. Booth Tarkington, whose strange fate it is to be successful always, has, in "Seventeen," provided a story which an able dramatizer converts into living delight. William Sylvanus Baxter, who strives to anticipate his manhood despite the mockery of an impish sister, is an alias for most healthy American citizens in their yodeling youth. His is the type of character which Father Joseph Conroy, S.J., in those instructive Saturday-noon conferences at dear old St. Louis University, dissected, to the vast amusement of scores of lads who were all Baxters, with variations.

"Seventeen" not only contains a humorous lesson for adolescents and a serial laugh for adults, but stands as a definite stage in the advance of juvenile drama. There is hardly a living theater-goer who has not had the dismal experience of witnessing juvenile plays where the girl and boy characters, particularly the boy, were either monsters of innocent merriment or perfect specimens of copy-book morality unconsciously playing truant from their glass-cases. Those awful young persons in the old-time melodrama who detected the villain instantly by the contour of his corsets through the Prince Albert coat exercised, for more than one generation, a tyranny over the tears of sympathetic industrial young ladies. The *enfants terribles*, velvet-collared and studying statistics of Arabian fisheries in the first act of the stale farce-comedy and being bailed out from the county lock-up, with father at the finale, no longer propagate cynicism among scene-shifters. A brighter day has dawned. Now the juvenile is really juvenile, neither an angel minus wings nor a demon minus the tail. "Seventeen" is not the only play that can substantiate the claim. There is the "Little Teacher" wherein a florist's half-dozen of stage children perform with a precocity not in the least brazen. The lately deceased author of that entertaining satire "A Tailor-Made Man" wrote the "Little Teacher." The play is a little sticky with theatrical virtue in spots, but its portraiture of rural narrowness broadened by the shining charity of a city person is true and effective. Miss Mary Ryan plays the little teacher with a symmetry of emotionalism that makes the few dry moments palatable and smoothes over the heavily buttered minutes.

Plays of a patriotic theme are sprinkled over the official list of attractions. There is "An American Ace," subtitled "a big, patriotic melodrama at patriotic prices"; the audience receives patriotic programs and the actors put on patriotic grease paint. "An American Ace" can be summarized as somewhat ennobled blood and thunder. The "Man Who Stayed at Home" comes from England and teaches, with interesting British unctuousness, the lesson that slackers don't always slack. "Her Country" is modestly styled "the patriotic play" with no particular accent on the article, which really is not entitled to one; "Seven Days' Leave" is the kind of stuff the staid and sturdy cockney roars at from the depths of the pit. It gives strength to the argument that if melodrama is the most appropriate medium for the display of patriotism, the quality of patriotism bears improvement. "The Copperhead" is an excellently-acted play.

And here something must be said against the practice of introducing khaki into every musical comedy, revue or other show that has not sufficient intrinsic merit to manage without it. Our objection to this indiscriminate use of the fighting cloth is really patriotic. The abuse of the flag behind the footlights is scandalous, but the flag is the property of all, and if certain patriots are thrown into fervor by seeing it hung about the bower of a bevy of beauty—the words are borrowed from an unknown but unbiquitous poet—we feel pity more than wrath. But khaki was designed and is primarily used as a color in which the nation's defenders give and receive wounds and death. True, many hundreds of bright young men are licensed to wear khaki without much risk to health or comfort. When that inconsistency becomes emphasized a government at present immersed in far graver problems will, no doubt, rectify matters. Even now, some popular protest should be made and vigorously made to insure heeding, against the cheapening by gallant supernumeraries and shapely young women, on and off the stage, of the color sanctified by blood shed in the nation's cause. There are plays, "General Post" being one of them, where the use of khaki is essential to the presentation of legitimate plot. But when hundreds of thousands of young men wear the color as a badge of their readiness to give "the last full measure of devotion" it is provoking to find khaki exploited by hordes of powdered charmers of both sexes to whom patriotism is known chiefly as a commodity not generally stocked by foreign-born delicatessen merchants.

Charles Rann Kennedy's "An Army with Banners" is typical of this polished playwright's attempts to make art objectively purposeful when it is not subjectively perfect; the result being that his morals are a little top-heavy for his tales. Through the "Servant in the House," the "Terrible Meek" and "Winter Feast" and his latest allegory, Mr. Kennedy shows a praiseworthy endeavor to captivate the public with spiritual drama—not the problem play, where a robust interrogation-mark is attacked and more or less satisfactorily disposed of. But I think, and the opinion is necessarily personal, that Mr. Kennedy's chief disadvantage is one he shares in common with several other talented and well-intentioned literary men, a failure adequately to realize that intellectual and social culture, no matter through what processes of sublimation they may be coaxed or forced by skilful plotting, are not essential to spiritual rebirth or invigoration; that, where a too sophisticated artist is their guide, they may be led often through genteel affliction to complacence rather than through pain and tears to salvation. The old morality play, with the virtuous hero playing solo leap-frog over "Old Nick's" back contains many hidden hints for authors who would write new moralities.

As patriotic plays are numerous, ditto films are plentiful to

boredom. D. W. Griffith's "Hearts of the World" is characteristically colossal; press agent, please notice. Then there is Ambassador Gerard's "My Four Years in Germany," which has not cast much lustre either on its author or his subject. "My Own United States" is a good-class film; "Over the Top" features the loquacious Sergeant Empey, and numerous martial pictures, warranted to evoke unbridled applause, form the body of the procession. Perhaps the most amusing is the masterpiece entitled "The Kaiser—the Beast of Berlin," which loudly and lithographically contradicts many genuine authorities, Mr. Gerard for one, on the domestic attributes of the senior Hohenzollern. Liberty bonds are far more effective war-aid than such reckless waste of celluloid. If the American masses need such lurid stuff to stir them, then, as Wilhelm himself might remark: "It is to strafe!"

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

Capital and Labor

To the Editor of AMERICA:

AMERICA for March 2 voices the Editor's disappointment over the fact that his campaign to employers in general and Catholic employers in particular to induce them to turn over a new leaf in so far as the conduct of their affairs concerns their employees has proven an utter failure—a fate, in the opinion of the writer, it richly deserved. The Editor was not qualified by experience to discuss for practical men a subject upon which he sought to enlighten them. "It is therefore disheartening," he says, "to know that many Catholics, presumably men of education and certainly leaders in their communities, are utterly unaware of the danger to society in any social program which fails to guarantee justice to the worker, and, primarily, his right founded on the natural law of entering into a free contract in disposing of his labor." The Editor's implication here is utterly ridiculous because every individual is as free as the air he breathes without let or hindrance, to accept or turn down a job, a fact that is self-evident now when there are three jobs waiting for every two applicants and consequently wage-earners are experiencing no difficulties on that score. But what the Editor evidently has in mind is that wage-earners should be guaranteed the privilege of collective bargaining. I would suggest that he read up the history of the Buck's Stove and Range Company polishers' boycott which began in 1906 and ran through the courts of the District of Columbia until December 23, 1908, when Justice Wright handed a jail sentence to the chiefs of the Labor Trust, the conspirators behind the crime.

Briefly, the Buck's Stove and Range industry was established in St. Louis in 1846; year in and year out thereafter it made annual contracts with the 745 members of the several unions in its employ, all of which contracts were in full force and effect when the metal polishers inaugurated their boycott in 1906. In all these contracts there was a provision that should a dispute arise it was to be referred to a committee designated for its adjustment and in the meantime there should be no cessation of work. But the metal polishers ignored these provisions, executed their walk-out and surrounded the plant with pickets. Finding that mere picketing of the plant was ineffective, they brought the "secondary boycott" into play and made it nation-wide in scope. In San Francisco they were most vicious in their activities. There, agents of the St. Louis concern always had purchased stoves annually to cover their year's requirements; as this had gone on for a quarter of a century the annual sale of repair parts had grown to considerable proportions and was an asset of great value to those who had built up the business. The lax police regulations in San Francisco at that time permitted pickets to stand in front of the shops where the Buck's stoves were offered for sale and warn prospective customers against entering. This secondary boycott plan of attack on innocent stove-dealers two thousand miles away from the seat of the dispute had the hearty approval of Dr. John A. Ryan, the author of "A Living Wage," that continuous sermon to employers, without an intimation between covers to employees that the return for a fair day's pay was an honest day's work! The secondary boycott is no more nor less than the confiscation or destruction of property of third parties; Dr. Ryan's sanction of it was a fit companion piece to Dr. O'Hara's Lord Scully comparison: "The prevailing type of industrial organization is the corporation, in which the stockholders and Board of Directors know nothing and care nothing about the conditions of labor in the establishments from which their income is derived, for distance, it is said, disinfects dividends. Moreover, the executive officials cannot let their personal humane feelings affect the question, for everything is controlled by the inexorable demand for interest and dividends."

A lifetime before the inception of Workingmen's Compensation acts in the various States, innumerable employers on their own initiative had inaugurated aid societies through which employers paid so liberally for the care of those personally injured and the support of their families while they were laid up, that when their plans were abandoned in favor of the several compensation laws, these employers found that they were paying out no more than under the self-imposed systems.

From a layman's point of view, AMERICA in discussing a subject of nation-wide complication should be sure of its ground before giving expression to an exhortation. At least, it is plain that when Edwin V. O'Hara in his paper of December 29, compared employers in general to the brand of Irish landlord who lives abroad and leaves to agents the disagreeable job of exacting rack rents from his unfortunate tenants, he is treating a serious subject in a way neither scientific nor logical. While it may be true that there are cases of absentee captains of industry, in this half-million community, the owners as a rule are the first on the job in the morning and the last out at night.

Milwaukee. T. J. NEACY.

[The defense of Doctors Ryan and O'Hara, if any is needed, may be safely left to Doctors O'Hara and Ryan. Mr. Neacy's letter is printed, not as throwing any light upon a difficult problem, or as giving the remedy, which, as Leo XIII writes, "must be found and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment *on the vast majority of the working classes,*" for it does neither of these things. But it is not without point. It admirably illustrates a contention often urged in these pages: that many Catholics are unacquainted with the principles upon which the solution of the labor problem must be based. For instance, Mr. Neacy writes, "What the Editor evidently had in mind is that the wage-earner should be granted the privilege of collective bargaining." The Editor had nothing of the sort in mind, nor would the well-informed Catholic student of social affairs allow himself to speak of the "privilege" of collective bargaining. The very phraseology illustrates one of many misunderstandings at the root of the labor problem. Collective bargaining is not a "privilege," but a *right,* and a right that cannot be destroyed by a thousand Buck Stove cases, even were each the fearful outrage which Mr. Neacy conceives it to be.

But the divergence between Mr. Neacy and the principles of Catholic social philosophy becomes more apparent in Mr. Neacy's statement of "a free contract." "Every individual," he writes, "is as free as the air he breathes, without let or hindrance, to accept or turn down a job." It is difficult to believe that Mr. Neacy is serious in thus describing a "free contract." AMERICA prefers to take its doctrine in this matter from the fairly modern, but unfortunately neglected, Encyclical of Leo XIII "On the Condition of the Working Classes." The great Pontiff cannot regard the question with that optimism which sits so gracefully upon Mr. Neacy. On the contrary, "the momentous gravity of

the state of things now obtaining fills every mind with painful apprehension," and the reason of this apprehension is that "a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself." "Hence, by degrees it has come to pass," mourns the Pontiff, "that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition." The very point which Mr. Neacy dismisses so airily, "every man is as free as the air he breathes, without let or hindrance, to accept or turn down a job," the Pope stresses as "a subject of great and urgent importance." After showing that there are certain low wages which the workingman cannot accept without "crime," since "the preservation of life is the bounden duty of one and all, and to be wanting therein is a crime," he continues:

> Let it be then taken for granted that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages: nevertheless, there underlies a dictate of natural justice more imperious and more ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil, the workman accept harder conditions because an employer or contractor will afford him no better, *he is made the victim of force and injustice.*

Bill James is "as free as the air he breathes," writes Mr. Neacy, "to accept or turn down a job," that pays him twelve dollars a week. It will not support him and his wife, but he accepts it through "fear of a worse evil," i. e., he can get no other, and without the weekly twelve dollars both he and his wife will die of starvation. Mr. Neacy says that Bill has no grievance, because he is perfectly free "to accept or turn down the job." Leo XIII holds that Bill is "the victim of force and injustice." AMERICA, as always, sides with the Pope, whose words for the past two decades have had a poignant significance.—ED. AMERICA.]

Human Respect

To the Editor of AMERICA:

In your issue of April 6 Father T. M. M. says that he experimented with three pedestrians to determine their attitude towards a priest and found that two non-Catholics greeted him pleasantly, while a Knight of Columbus gave him no sign of recognition. If the inference is that Knights of Columbus do not properly respect the priesthood, I would like to enter the protest that no member of my council would act in the manner of the K. C. described by Father T. M. M. Apropos of the subject of human respect, I recently heard a lecture in a Catholic church by a Catholic priest on a patriotic topic, and heard the Liberty Bond issue and Red Cross lauded to the sky, while the K. C. was only mentioned in the same sentence with the "Y" and Jewish welfare work. The fact that several prominent non-Catholics were in the audience, of course, had nothing to do with the matter.

Camp Quantico, Va. T. A. T.

A Catholic Chapel for Annapolis

To the Editor of AMERICA:

Would it not be well for the Knights of Columbus, who are now doing such yeomen service for our country, to take up the matter of a chapel for the Catholics at the Naval Academy in Annapolis? Your Maryland correspondent has put the situation fairly before us. May the mother of one of the "middies," who appreciates very much the praise bestowed upon them, add a few words to the suggestions he has made?

It was a bit of a wrench to take a lad from a Jesuit college and turn him over, body and soul, to the Government. Not knowing anything of the education given at Annapolis, I was at first a little uneasy about the religious side of the matter. After meeting Admiral Benson, the head of our navy, a devout Catholic, some say a daily communicant, who impresses one instantly as a man who can at all times be counted on to do his duty, I was somewhat reassured. Cardinal Gibbons, the beloved senior prelate of this country, reassured me still more by saying that the education given at Annapolis was unmatched anywhere and that the religious part also was taken care of.

But we mothers are troublesome people, you know. Where our boys are concerned we have to be quite certain. We are second to none in love of our country. We are proud to have our sons, all our sons, in her service; but, our duty does not cease there. We have still to see that they come out of Annapolis, where they receive a splendid technical education and a discipline that spells character and manhood, with a religious faith as undimmed as the faith they had when they entered.

A visit to Annapolis showed an ideally situated spot, everything on the most magnificent scale, a beautiful, stately chapel, where the Protestant Episcopal service is held, the Y. M. C. A. also there, and doing much for the comfort and pleasure of the boys. The Catholics are indeed more favored than some of the denominations. Those who wish to receive Holy Communion are called at 5.20 a. m. About a score go, and the rest, 150, more or less, march in company-formation to the late Mass. They are a splendid looking lot of young men and they certainly do cover the ground as anyone knows who has tried to keep up with them. But what of the boy who enters Annapolis with wavering faith or without a background of solid Catholic training? How would he fare? That is the question. All have not had the advantage of having been previously trained by Jesuits.

We must wake up, we Catholics. We have kept to ourselves entirely too long. There is no prejudice against Catholics at Annapolis. We all know that the better Catholic a man is, the better citizen he will be. Cannot the Knights of Columbus take this matter up? Perhaps they could devote some of the great war-fund they have already raised to building a chapel there.

The boys will be starting off in a few weeks on their yearly cruise of whose itinerary we know nothing. They are not allowed to tell. They may be in as great peril as any of the soldiers going across. It would certainly be a comfort to Catholic parents to know that they had a Catholic chaplain to bid them God-speed before they start.

Chicago. A. C. M.

Prohibition, the Constitution, the Mass

To the Editor of AMERICA:

I have read several articles and letters in AMERICA as to prohibition, the Constitution and the Mass. I heartily approve of Father Kenny's article, under the above title, in your issue of March 13. I presume to submit, as my personal views, the following, feeling satisfied that it is on some such broad lines as I suggest that the fight in the courts on these drastic, unjust laws should be made and will be won, to the end that "prohibition" shall not, directly or indirectly, prohibit or prevent the Mass.

Citizens of the United States have dual citizenship; they are citizens of the United States, first and foremost, and then citizens of the State in which they reside and have their homes. These respective citizenships result in rights as well as in duties. As between these citizenships, allegiance to the Union is supreme. A citizen's duty is first to the Union, then to the State; and, if these respective duties conflict, he must sacrifice his duty to the State to do his duty to the Union. For it is unlawful, for instance, for a State to secede from the Union. This principle was sealed and forever fixed by the blood of those who died to establish it in our late Civil War.

In governmental constitutions, as in laws, there is the *spirit* as well as the *letter,* and in interpreting constitutions and laws it is well-settled by the decisions of the courts that the *spirit,* not the *letter,* prevails. Our Government has declared that we

are in the present awful war to fight for liberty; "to make the world safe for democracy." Our people, our citizens of the United States, are responding nobly and generously to this cause, in men and in money, and many have already forfeited their lives for this cause on the battlefields of Europe. In this cause it is the supreme power of the United States which drafts our citizens to be soldiers and which controls the citizens, as well as the several States, in the matter of war. But the liberty we are fighting for is true liberty, not a sham; it is liberty which not even the tyranny of a brutal majority shall be permitted, under our Constitution, to take away from us; it is liberty and freedom under just and constitutional laws. Such liberty necessarily includes protection in our enjoyment of life, property, and also in that which is dearer than all else and which most of us will fight most quickly for—liberty, freedom, to worship God according to our religious belief.

The central act of Catholic worship is the Mass, in which Supreme Sacrifice, when the words of consecration are pronounced by a duly ordained priest, *wine*, not grape juice or cider, is changed into the very blood which Jesus Christ shed for us that we might be free in the largest sense of that term, and that we might be saved forever. Our civil allegiance is first to the United States; but, if that Government will not, or cannot, protect us against the brutal tyranny of the State which presumes to pass a law the effect of which, if obeyed and enforced, is to do away, within its boundaries, with the central, cardinal act of worship in our Church, then our allegiance is to God alone. We gladly render to Caesar that which is Caesar's; but we shall first, last and forever render to God that which is due to Him.

I know the history of this, my native country; I have studied its Constitution and the history thereof and the decisions of the Supreme Court of the United States interpreting our Constitution. I believe there is enough in the *spirit* of that great Constitution, when interpreted in the light of its history and of the history of the United States, to impel the ultimate legal tribunal of the United States, which tribunal, in the event, must protect the rights of the citizens of the United States against tyranny or abuse, to declare: That no State law is valid which presumes to prevent wine from being made, used or sold for sacramental purposes.

I believe the same supreme Government of the United States which will not allow a State to secede from the Union; which may draft my sons and take them from their State, overseas, to fight in foreign lands; which justly exacts duties from its citizens in return for the rights which it guarantees—will also recognize and enforce, through its Supreme Court, the rights of its Catholic citizens against the bigotry and tyranny of a State which, under the guise of a law, does abridge the liberty of every Catholic citizen of the United States who, unfortunately for him, also happens to be a citizen of, or a temporary resident in, such a benighted, ignorant and utterly unworthy fragment of the great United States. Liberty to fight and, if need be, to die for the Union necessarily connotes, under the *spirit* of our overshadowing United States Constitution, liberty to worship God as our religion teaches us to do.

St. Louis. PAUL BAKEWELL.

Catholic Chapel at West Point

To the Editor of AMERICA:

In his letter of April 6, R. J. McWilliams mentions the Catholic chapel at West Point, as having been "built, if I am not mistaken, not by the Government, but by Catholics." The fact is that the chapel was built by the $30,000 appropriation, made for that purpose by Congress in February, 1897. I am not sure who introduced the bill, but I know its success was due to the efforts of the Hon. B. B. Odell, Jr., in whose district West Point was, and those of the Hon. James S. Sherman, and their friends.

For many years the Rt. Rev. C. G. O'Keefe, of Highland Falls, had tried to secure a chapel at the Military Academy. In the Fifty-fifth Congress, elected in 1896, there were only two Catholics, the Hon. John Fitzgerald, of Boston, and the Hon. Denis M. Hurley, of Brooklyn. The latter succeeded in interesting Mr. Odell, Jr., and Mr. Sherman in the project, and it was by the influence of these gentlemen that the bill was passed. The Catholics of the country are indebted to these broad-minded Protestant gentlemen.

Washington. M. H. R.

The "Saturday Evening Post"

To the Editor of AMERICA:

In your issue of March 23, I note a letter from Mr. Frank Scheper in defense of Miss Frazer in her misrepresentations of the Holy Father in connection with the Italian situation. This article indirectly contains a defense of Mr. Lorimer, also, for having published such an article. If Mr. Scheper is right—and let us hope he is—then we may expect Mr. Lorimer to see that Miss Frazer's calumny of the Holy Father is retracted in the columns of the *Post*. If, on the other hand, Mr. Scheper is not right, then we cannot but feel that he has made a defense wholly unmerited by either Miss Frazer or Mr. Lorimer. I, for one, do not think any retractions will be made in the *Post* nor elsewhere. We can only wait and see.

Shelbyville, Ind. M. M. C.

Irish in the Revolution

To the Editor of AMERICA:

In reply to a query by a Mr. Campbell, which appeared in a recent issue of your magazine, permit me to state that the War Department publication relating to officers and soldiers of the Revolutionary War, in its last issue, gives the names of the officers and brigades from France, including Lynch's and Moylan's. Another Government publication, "Records of the Continental Congress," mentions the names of some Irish leaders who gave their services free, it being necessary to pass a special Act of Congress to accept their services free.

It pleases me to be able to give this information, since there seems to be a great lack of knowledge regarding the Irish in the Revolution of the Colonies. Quite recently, while reading a beautiful copy of the *Notre Dame Scholastic*, [illegible] I noticed that a certain governor paid a glowing tribute to the Irish soldier in all the wars from the "Mexican War up till the Spanish-American War," thus making it appear to the ignorant and sometimes bigoted portion of our population that the Irish had no hand or part in the formation of the Union. The Doire Publishing Company, a few years ago, published a book entitled "Early Irish Settlers in North America." This book should be in the hands of everybody of Irish blood who wants to know the great part the Irish and Scotch-Irish have played in the formation of our country. This is shown by the records of the Pennsylvania troops in the Revolutionary War, not to speak of the reports of the British Government on the subject, which are in effect, that three-fourths of those taking an active part in the revolution and out of it were Irish or of Irish descent.

By a strange coincidence, last Sunday, while at Mass, I noticed a man next to me using his beads, and several others apparently did not follow the Mass as they should. The thought occurred to me that it might be a good thing if moving pictures, explanatory of the Mass were made by one central authority and sent broadcast all over the world, in the various languages. It would be an object-lesson how the Church uses every science known to teach our holy religion, so that even the densest-minded may see. But the point I want to make is this: three days later I read a letter in AMERICA from a gentleman offering the same suggestion that I now offer! In things of this kind, I often ask myself, have we really begun to scratch on the surface of knowledge yet?

Manila, P. I. JAMES P. FEHAN

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 27, 1918

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A Good Boy and a Hero

"HE was a good boy." Falling from a mother's lips, these homely words are as touching as the most eloquent panegyric. They tell their own story of a boy's reverence for the sanctities of home, of the tender love for the mother now mourning the boy's loss, of obedience to the stalwart father who guided his steps, a story of faith, purity and devotion to duty that adds a crowning glory to the virtues of a truly Christian and American household. When to these words the gray-haired mother can add with pride even in the midst of her tears: "He gave his life for others," she may rest assured that no finer eulogy could be spoken over her dead boy, for the lips of Truth itself have said that greater love than this no man hath, that a man lay down his life for his friends.

Albert J. Kern, of Company D, Sixth U. S. Engineers, was killed in action "somewhere in France" on that western front where he and his American companions in arms were gallantly holding the line. A mother's unerring love has spoken his eulogy. A good boy and a hero! Wonderful eloquence of a mother's heart. It has compressed into half a dozen words a life of purity and devotion crowned with the halo of sacrifice.

We know where the dead American soldier was trained and prepared for the supreme test. We know why his mother could speak so lovingly and so proudly of his memory. A Catholic, reared in the atmosphere of a Catholic home, in Catholic schools, strengthened by the life-giving and purifying Sacraments of the Catholic Church, of which he was a faithful son, he learnt the duties of the child and the citizen. When the supreme test came he was ready to meet it.

In Catholic homes, in Catholic schools, under Catholic guidance, with the help of the Sacraments of the Catholic Church, tens of thousands of boys and youths are growing up today ready to follow in the footsteps of the young soldier who died that others might be free. The influences under which he grew up and that made him "a good boy," strong and pure, the teachers who instructed him in the duty of laying down his life for his country's cause, if ever she called upon him for the sacrifice, are casting thousands of others in the same mold. Hundreds have already proved that they have not received that training in vain. Catholic schools, Catholic colleges and Catholic universities have proudly sent their sons to the colors, and have watched them fall and bleed for justice and freedom. If of them also we can speak the words spoken over the young American engineer, it is because they were true to the ideals of Catholic family life and Catholic citizenship. The former require purity, the latter devotion and loyalty. In the stress of war, in the days of tragedy through which we are now passing, that loyalty must be able to reach the heights of sacrifice. Life even must be thrown away that others may live.

Catholic education in the home, the school, the parish church is the mother of the sturdy virtues we need today in the great struggle upon which the United States have so unselfishly entered. That education teaches purity, discipline, the spirit of sacrifice and self-control. These are the virtues needed in the camp, in the trenches, on the battlefield. We have been attacked again and again because in our schools it was said we did not make good citizens, loyal and devoted Americans. We were untrue to American ideals, it was repeated; we were strangers to the thoughts and the inspirations of our countrymen. Our Catholic soldiers have given their answer. They have met the supreme test. Every Catholic soldier that holds a rifle in his hands on the frontier of freedom, every Catholic boy who crimsons with his blood the fields of France, is a refutation of the charge. Our ideals have stood the test. Our system of Catholic education has not failed. When pure and strong men were needed for the country's honor and the country's need, Catholic schools marshaled them in an unbroken phalanx under her flag. At all costs those Catholic boys and young men will do their country's just bidding. If necessary, like gallant Albert Kern of the Sixth U. S. Engineers, they will gladly die for her.

A Living Wage

THE Consumers' League of the City of New York has appealed to the people of the State to support the Wagner minimum wage bill lately introduced into the Senate, and it is to be hoped that the petition will evoke a ready and hearty response. New York has been strangely dilatory in caring for the working classes, and, as a consequence, its numerous fat men have grown fatter on the labor even of women and girls.

Minimum wage commissions have existed in Australia for eighteen years, in England for four years, and since 1912 and 1913 in California, Colorado, Massachusetts, Minnesota, Nebraska, Oregon, Utah, Washington and Wisconsin. But where is boastful New York? Not in the list of progressive States as yet, but only now approaching the light, despite the fact that, a year ago, the Supreme Court of the United States declared the Oregon

minimum wage law constitutional. Nor can it be said that there has been no need of such a measure in this State. The lowest weekly wage upon which a woman can live decently and healthfully in New York City is $11.70, yet four-fifths of the laundry workers receive less than $11 a week; in restaurants one-half of the women employees get less than $10; in paper-box factories women, working at the highest possible speed, are able to earn only $7 a week, while $8 is considered a splendid stipend for girls in department stores.

What a year's life at $7 a week is worth can be judged from this yearly bill of expense of a girl who earned that sum:

> Board and room at $4.20 a week, $218.40; lunches at $1.00 a week, $52.00; car fares at 60 cents a week, $31.20; 1 suit, $16.80; 2 dresses, $13.30; 2 hats at 68 cents and $1.40, $2.08; woolen underwear at 82 cents, $1.65; 2 pair gloves at 35 cents, 70 cents; 24 pair stockings at 17½ cents, $4.20; 2 pair corsets, $3.50; 3 pair shoes at $2.80, $8.40; 2 petticoats at 63 cents, $1.26; 2 flannel petticoats at 37½ cents, 75 cents; 6 corset covers at 14 cents, 84 cents; 5 white shirt waists, 4 at 97 cents, 1 at $1.07, $4.94; 1 black shirt waist, $2.25; sickness, insurance, pleasures, all incidental, $1.73. Total, $364.00.

This is a shameful state of affairs, thoroughly discreditable to the largest and most populous State in the Union, and to the metropolis as well. It is time to redeem the past, and there is a chance to do so now. As Catholics should be the leaders in every movement for justice, they must make themselves heard in favor of this minimum wage legislation which is aimed at a great abuse which has deprived thousands of young people of their right to health, happiness and decency.

Unfortunate Lawlessness

SEVERAL times recently our daily papers printed reports of lynching and other outrages committed against men accused of disloyalty to the Government. Quite naturally every true citizen burns with indignation on hearing of disrespect either to the flag or to the gallant men under arms. Treason and near-treason should be severely punished, the former by death, if the Government sees fit to enforce such a penalty. But there is a right way and a wrong way of bringing this to pass, and the wrong way is by lawlessness. That mobs of irresponsible people, sometimes of jail-birds who have themselves habitually dishonored their country, should be allowed to seize men for real or fancied disloyalty and put them to death in a brutal manner, or tar and feather them, is shocking to the better instincts of the vast majority of the American people. Moreover, such acts are a reflection on the competency or good faith of our public officials and courts. On the face of it they make it appear that people place so little confidence in constituted authority that they are determined to take the law into their own hands and inflict whatever punishment they deem fit. This, of course, is the passion of the mob, and mobs are always dangerous, but especially so in time of war. It were high time, then, that the Government took cognizance of this state of affairs and put a stop to brutality, as unwarranted as it is ferocious.

Our officials owe such a course of action to themselves and to all other loyal Americans who abhor outrages, whether committed in Belgium or in Indiana or Texas or in any other place.

Poisonous "History"

"IT is not too much to say that the whole of historical work proper has been anti-Catholic for now 200 years or more," asserts Mr. Hilaire Belloc in an admirable article he contributes to the current *Catholic Review*. Gibbons, Mommsen and Michelet, with their numerous followers and imitators, he writes, have poisoned the cultivated minds of Europe and America by securing the almost universal acceptance of certain false postulates "which are the very negation of Catholic, and, therefore, true European history." One of these postulates is that there existed in the early centuries a thing called "Christianity" rather than Catholicism, "a thing which is but a modern term for something common to the various Protestant sects." Another of their false postulates is "that every distinctly Catholic thing in religious development is a corruption or innovation, from the Primacy of Peter to the Real Presence of Our Blessed Lord in the Eucharist." Because "all the great historians" always assume these postulates to be true, the makers of history text-books then so popularize and spread the falsehoods in question that innumerable school children and college students in every civilized land accept them almost as self-evident truths.

Another maneuver that Mr. Belloc finds the anti-Catholic historian using very effectively is "to act by negation." He writes:

> The method of the Church's enemies at this moment (it has endured now for over a century—I do not know how much longer it will endure, but it seems to me to be now weakening) is not to proclaim the strength and evil of the Catholic Church and their determination to destroy it, but to pretend that it is negligible. The modern enemies of the Catholic Church pose as not really combating it, but as having other more important aims of their own which can afford to neglect the folly of the Faith. They boast a tolerant spirit which contemptuously allows the survival of what is now an innocuous superstition, and, where the Church *must* be mentioned, they always speak of it as something extraneous to the society in which it is discovered. . . . Of Europe as a whole it [poisonous Protestant history] gives not only a false picture, but a picture incomplete in the most essential and largest outlines. Of England it hardly tells you anything coherent and comprehensive until England has its present religion fully settled about 300 years ago. Before that moment one can make nothing of it: the key is missing. . . . I should say that the ground work of the whole [method Protestant historians pursue] was ignorance, but that mixed up with this ignorance was a perpetual tendency to react against the savor of the Catholic Church wherever it might be discovered. And I should add to this statement that upon many points there is no doubt at all that the mass of modern Protestant historians have deliberately preferred falsehood, when the truth would have involved a recognition of Catholic strength and meaning.

But what bearings on the practical life of American

Catholics, it may be asked, have Mr. Belloc's conclusions? Unquestionably a most important bearing. For the poisoned historical atmosphere created by the writers above described is the very one breathed by every Catholic boy or girl who sits at the feet of non-Catholic professors or instructors of history. All the history-teaching of these men or women is generally based on the false postulates and the dishonest methods of the anti-Catholic historians whose text-books they use. It is perfectly plain what happens then to the benighted young Romanists who listen attentively every day to what their amiable and cultivated teachers tell them about the far-from-Divine character and origin of the Catholic Church. The poor little Papists consult forthwith their history text-books and find that just what teacher said about the Church is actually down in print, so, of course, it must be true. "Why should I believe any longer," they will argue "in the medieval superstitions of Catholicism? I will emancipate my mind from those outworn tenets I learned at home, and then I shall be like my fearless and scholarly teacher of history, who moves in such cultivated society." Thus is the Catholic faith of many a student of history, attending non-Catholic schools and colleges undermined and ruined. But is Almighty God likely to hold the Catholic parents of these young people free from all responsibility for the disaster?

Convent Girls and "Movies"

AN Ursuline Sister of many years' experience as a teacher describes in the current *Catholic Mind* the effect of the "movie habit" on the characters of the adolescent girls in her class and then contrasts her pupils of today with those she taught fourteen years ago. It is the modern maiden that suffers by the comparison, and her unrestrained addiction to moving pictures, in the opinion of her teacher, is the undoubted cause. The Sister writes:

> Two years ago I was given work in a class, composed of girls very similar in age, mental capacity, refinement and social position to the class of fourteen years ago. They were from good Catholic homes, and were sweet, amiable and well-behaved young girls, whose parents watched over them carefully and kept them from contact with anything which seemed to them to be a bad influence. The girls, however, were allowed a freedom in attending picture shows, which was doing them a harm not realized by their parents. That pernicious freedom! It was responsible for a difference between the two classes, that only an experienced teacher could appreciate.
>
> The girls of fourteen years ago entered the academic course, simple, sweet, innocent children; they advanced to their graduating year and left school, not ignorant of the world and its evils, but with minds untainted by knowledge received in wrong ways; the girls of the later class were not only too sophisticated for their years, but were rather pleased to be so. Now in their second year of high-school work they are restless and somewhat unsteady in character; they are easily bored, find mental concentration difficult, and tire easily, wherever sustained effort is necessary. . . .
>
> It was no small matter to bring these girls to the point where they would admit many of the pictures they had seen were evil, but that point was reached at last. The next thing was to get them to see that the pictures had done harm to their own souls; and this was most difficult, because the worst result of the frequenting of picture shows is that it wears away the delicate bloom of modesty so imperceptibly that young people do not even know they have lost anything; and, as has been said before, they take credit to themselves for not being what they call "silly" about trifles.

Quite hopeless of curing her pupils of the "movie habit," the Sister only labored to make them use common prudence in the choice of the pictures they went to see and to arm them with principles that would guide their selection of films. She is justly indignant, however, with those careless parents who by exercising little supervision over their daughters' amusements have made it necessary for the religious teacher to give so much time and attention to freeing her pupils' minds from the poison with which the indiscriminate addiction to moving pictures has filled them. It is greatly to be feared that many a Catholic mother nowadays, who always knows what her lap-dog is doing and just where her Angora cat is, has scant knowledge and less concern as to where and how her adolescent daughters are amusing themselves. These mothers doubtless believe that in sending their girls to the Sisters' day-school they have done everything that can reasonably be expected of them. But it is the parents of these girls, not the teachers, who are answerable before God for the way those committed to their keeping pass the time after school hours. If their daughters, notwithstanding the consequent loss of all mental vigor, simply must frequent the moving-picture theaters, parents should at least take care that the "movies" are not allowed to imperil our convent girls' faith and purity.

The Drive on the Pope

DESPITE his difficult and almost impossible position, the Pope has done so magnificently well in this war that the Allies, especially England, and even Italy, have been constrained to make public acknowledgment of his beneficence. As usual, this has aroused the blind hatred of a blatant minority of non-Catholics who profess one or other of the lower forms of heresy popular amongst unlettered colored folk and low-grade slackers, like Georgia "crackers."

The frowzy little girl of 150 Fifth Avenue, the Methodist *Christian Advocate,* is chief among the howlers, ably seconded by the voluble *Christian Science Monitor,* though professedly it is difficult to understand how the latter can howl at all, for there is no matter, only mind, and mighty little of it in the office of the latter paper.

The naughty little girl used a letter written by the President to one Bishop Henderson as the occasion of an unjust attack on the Holy Father. Apart from the ethics of this, it was a most tactless procedure to link the name of the President of the United States with a senseless onset on the Pope, with whose principles Mr. Wilson agreed, and whose American sons have responded so nobly to the bugle call. If the little girl cannot appreciate truth and Mr. Wilson's delicate position, perhaps she

could, by a mighty effort, bring herself to realize that harmony amongst our citizens is so essential in this crisis that nothing should be done to disturb good relations between American and American. If even this is too much to expect from the damosel, perhaps the Rockefeller Foundation will supply her with enough ginger cake and pink lemonade to keep her quiet till she reaches the age of reason.

As for the *Monitor*, it can be passed over with the remark that its editorials contain false and serious charges which are not retracted when indisputable evidence is presented in rebuttal. The reason for this may probably be found in the amazing revelations about the founder of the silly cult made by Ida Tarbell some years ago. Catholicism is honored in having such an enemy.

Ah, but there is one man whose respect American Catholicism values—the beloved Commander-in-Chief of our overseas forces, General Pershing. And to our dismay he was written down in Protestant papers "as issuing a warning to the American people and commenting upon the attitude of the Vatican towards the Central Powers." That was serious, or rather, it would have been serious were there no cable. But there is a cable, and General Pershing used it to send this message to the sturdy *Morning Star* of New Orleans:

AMERICAN EXPEDITIONARY FORCES,
OFFICE OF THE COMMANDER-IN-CHIEF,
FRANCE, February 26, 1918.

Editor the Morning Star,
305 Camp Street, New Orleans, La.:

With reference to your article quoting from other papers a message purporting to be a warning from me to the American people in which I commented on the strength of Germany and the probable duration of the war and the attitude of the Vatican toward the Central Powers, I wish to state emphatically that the statements contained therein and attributed to me were never made by me.

Yours very sincerely,
JOHN J. PERSHING.

Thus one bubble after another has been pricked, but the scandal-mongers will continue their work, until at last, aided by the chief devil or his first assistant, they cause serious disunion amongst citizens just now intent on crushing a dangerous foe. *Verb. sat. sap.*

Literature

GEOFFREY CHAUCER

POET of the England that in his day was merry England, London-born poet, of the London "small, white and clean," man of letters, man of action, soldier, member of parliament, ambassador, and one who knew life on many sides and from various aspects, one of the greatest poets of England, such was Geoffrey Chaucer.

Frank and bright he is, mirthful, serious too, with the seriousness that can break into mirth, the mirth of the answer to the call of spring, the mirth of the answer to the call of human joy; the seriousness that knows well whence the great issues of life come forth and whither they must tend. Here too is the humor that in its lightness can shew forth what the most scathing satire might fail to make us see; here is the enjoyment of the good things given richly by God for us to enjoy; the understanding of human nature, however variously circumstanced; here is the delight in beauty, the beauty of nature, of love, of art, of sacrifice and endurance, the beauty that ennobles the most seemingly commonplace surroundings, making them translucent with itself. Here, too, is the gift of the instinct of proportion, which makes the poet say:

"Me list nat of the chaf nor of the stree
Maken so long a tale, as of the corn."

To all these things Geoffrey Chaucer added that within which these things that make a man do not necessarily go to the making of the poet, namely, the grace of expression, the glory of music.

It is quite true that we must take some trouble to get at the high beauty of his music. Away with modernization, even the modernization that other poets have wrought upon him. Not to Dryden, not to Pope, not to Wordsworth, nor Mrs. Barrett Browning, no, not to any one, would we go. Not in paraphrase, not in any but his own poet-garb, would we have him meet us. We must have himself, and that self we cannot have apart from his own words in his own rhythm. We will go straight to him, and spend time far from unprofitably in learning to read his verse, with its beautiful vocalic and consonantal system and its marvelous wealth of exquisite cadences.

If in the house he has reared there be certain rooms that, for general readers, it were best to leave with curtains drawn, let us remember that a poet is a child of his age as well as a child of all time, and let us take his great and gracious givings and leave the rest.

We may spend an evening at the Tabard Inn, an evening of that April that has with its sweet showers pierced the drought of March to the root, that April whose call to the west wind has been answered by the tender tops of the young things upspringing from the ground, and the melody of the small birds that cannot but sing because of the call of nature that pricks them in the heart. It is that April which calls to folk to go on pilgrimage; to give the first sweet glow of the young sun to the duty of sweet devotion. For this evening we shall be under the magic of a certain delicate-featured man whose eyes when bent down see more than our uplifted ones; and with those wonderful eyes of his we shall see that company. It is a company that might be described as motley or inclusive, according to the point of view. To us it is inclusive, because of the bond that unites rich and poor, knight and civilian, gentlewoman delicate in mind, exquisite in manner, clothed in the habit of religion, with a prosperous, loud-voiced and broad-spoken tradeswoman in her fine scarlet hosen and her spurs. Here are the heavenly and the worldly in mind, the worthy and the unworthy. For some of these the bond of that devotion which is the end of the pilgrimage is an external one only, while to others it is the reality of realities.

What characters they are, and how well we know them all, with their strength and their foibles, fairness and its opposite, types of men and women in all ages. We have seen Madame Eglentyne, have we not, wearing a dress not of religion; we have heard her pretty voice with its courtly modulations, and we have perhaps impatiently watched her giving dainties to her spoilt lapdogs, and thought of her perhaps rather as an affected fine lady. But we have not heard her tell a story, the story that

Chaucer, who has seen her with other eyes than ours, knew that she could tell. We heard in her story her tender understanding of a little child and his sweet ambition to honor Our Blessed Mother Mary, and her great compassion blent with holy indignation as he falls into the enemies' hands, and her pride in the babe-martyr who died for love of the *Alma Redemptoris Mater.* So the veil that hid her from us dropt, and we saw the grace of her womanhood, the "gentillesse" of her heart, and the depth of her devotion.

We know the Clerk of Oxford too, in garb not that of the fourteenth-century student. He is wrapt in his books, shy, slender of speech, always ready to learn and always ready to share his learning. By and by we shall hear him tell of the sore trial of a woman for whom, we know, he feels, and we shall know that he is no bookworm, but a lover of his kind as well as of his books. So may it not be with the others and their tellings. Sometimes we are flung back by the irony of the telling of a story absolutely different from what might naturally have been expected, in its tone, if not in its style.

What do we mean when we say how "modern" an older poet often seems to us? Is it not that he is recognized by us, however unconsciously, as one of those who, by reason of large grasp, wide outlook, sympathies, loves, hates, and all that makes human nature, is not for an age but for all time? There is that in Chaucer which makes us stretch out our hands to him knowing that we shall feel his genial clasp of them, across the 600 years, as we cannot always readily touch hands with those far nearer to us in time.

A teller of tales is our Chaucer. But more than this we have in him, for he is a great poet, and we know our great poets because they abide with us, being part of our atmosphere: because they are the seers and the "makers-see"; because, too, they have helped in the molding of others, perhaps, even, of those greater than themselves. The "makers-see!" What has Chaucer made us see? Whiteness of daisies in the green of English fields, wherein we have heard the lark, "the messenger of day," as he went up in song-spirals. We see too, and in the season that "priketh every gentil herte," the loveliness of girlhood as Emily walks to and fro at sunrise, singing as an angel, and, in her happy youth, gathering the flowers, red and white, to crown her head with its long braided yellow hair.

Many a fair thing, many a noble thing, many an aspect of truth, does this poet make us see. Let us take one more, that "gentillesse," the love of which is so fervent in him that he cannot but dwell on it over and over, with the lingering touch of a lover. For gentillesse is not gentleness, nor high birth, nor the perfection of breeding. It is gentlehood, that large, beautiful thing wherein so much is comprehended. It is the grace interior, grace that by its own irresistible force takes outward form as the very flower of social virtue. And, as our poet has it, this gentillesse comes from Him who is the "Fader of gentillesse," the origin and source thereof, even Our Lord Jesus Christ. What more true, what more beautiful, could a poet have said?

EMILY HICKEY.

REVIEWS

The Four Gospels, with a Practical Critical Commentary for Priests and Students. By Rev. CHARLES J. CALLAN, O.P., Lector of Sacred Theology and Professor of Sacred Scripture in the Catholic Foreign Mission Seminary, Ossining, N. Y. New York: Joseph F. Wagner (Inc.). $4.00.

Father Callan has done a great service to priests and students by publishing this commentary on the Gospels, for, excepting the translation of the sacred text, nothing is harder to produce than a good commentary. An efficient commentator not only chooses the best readings of the text and explains its grammatical construction, but he also points out the Scriptural principles of faith and morals, harmonizes apparent discrepancies, and solves chronological and topographical problems. His explanations are brief but clear, full but concise, and they always keep in view the principles of Biblical inerrancy and Catholic teaching, but do not omit secular erudition and scientific research. The experienced commentator does not dwell injudiciously on disputed questions, exegetical speculations or divergent opinions, knowing that they are apt to occasion a great loss of time and a confusion of ideas; but he cannot neglect the light afforded by the context and by parallel passages wherever found.

Father Callan has fully satisfied all the requirements of a good commentator. Though prepared for his task by the prayerful meditation of a long religious life and the rigorous course of philosophical and theological studies peculiar to the Dominican Fathers, he was especially fitted for the work by his years of experience in the classroom. His commentary is not the erudite and abstruse work of a mere bookworm, but the practical result of his lectures on Sacred Scripture before his seminary audiences. Here he was teacher and examiner: his daily class was to him a test of his own clear insight into the true meaning of the sacred text; the periodical examinations supplied a test of his power of communicating his ideas in a clear and striking way so as to be understood and remembered by his students.

Even the book's preface and appendix will be found very helpful to the Bible student, for the appendix gives a good harmony of the Four Gospels, a genealogy of the Herods, and a bibliography. In the body of the book is furnished a detailed study of each particular statement and event of the Gospel narrative. Here the author follows the traditional order of the Four Evangelists, prefacing each Gospel by a brief and clear introduction which is followed by the English text of the respective Gospel. Such questions as the census proclaimed before Our Lord's birth, the year of His Nativity, the length of His public life, the date of the Last Supper and of the Crucifixion have been studied by specialists of the highest rank, and have given rise to as many different opinions as are practically possible. Father Callan offers the reader the results of all this study in a few pages, always combining soundness of judgment with accuracy of information. The authenticity of the ending of the Second Gospel, and of the last chapter of the Fourth, is treated in the same masterly way. The chronological difficulties connected with the incidents of the Holy Infancy and with the visits to the sepulcher on Easter morning are clearly stated and as clearly explained. Needless to say, the explanation of the dogmatic passages of the Gospels, those, for example, that refer to the Holy Eucharist, to Confession, to Marriage, will prove simply invaluable to both priests and students. Father Callan's commentary deserves to have many readers.

A. J. M.

Outwitting the Hun: My Escape from a German Prison Camp. By LIEUT. PAT. O'BRIEN, Royal Flying Corps. Illustrated. New York: Harper and Brothers. $1.50.

Even the most jaded reader of war-books is likely to find this volume a real "thriller." The author is an American who joined the Royal Flying Corps last spring, and after a short and glorious career as a fighting scout was captured by the Germans when his disabled machine fell within their lines. While he was being carried under guard to a military prison in the interior, Lieutenant O'Brien leaped from the window of a train that was going thirty-five miles an hour and landed on the rock-ballasted road-bed, but was able to pick himself up, make for a forest and hide there till the following night. He then "crawled through Germany," successfully avoiding observation, and living on vegetables he found in the fields. He subsequently reached Luxembourg, crossing it in nine days,

and entered Belgium, where he had no end of exciting adventures. The fugitive's eighteen days of hardship and privation so weakened him that after swimming the Meuse he lost consciousness. Being befriended by kind Belgians, he got rid of his British uniform, walked boldly by German sentries, and found his way to a large city, where a forged passport was prepared for him. He never tried to use it, however, but on gaining the Dutch frontier burrowed under the high electric barrier, and thus reached Holland and freedom. The author records that the moment he felt that he was at last safe he went down on his knees and thanked God for his long series of escapes. The British Consul at Rotterdam saw that Lieutenant O'Brien soon passed on to England, and there he had an audience with the King. He then journeyed home to Momence, Illinois, where his "loving old mother" was longing to see him again. W. D.

BOOKS AND AUTHORS

"The Flower of the Chapdelaines" (Scribner, $1.35), by George W. Cable, is a quaint story of the *vieux carré* of New Orleans. Those who insist on action will not find the novel very absorbing, for it rambles along leisurely, somewhat disconnectedly. It has, however, like its characters, an old-time beauty of its own and has caught a good deal of the charm of a departing civilization.——"The Threshold" (Doubleday, $1.40), by Marjorie Benton Clark, tells how Joan Babcock, twenty-three years old, starts labor-riots among the workmen in factories owned by two men who are in love with her, sets the two capitalists against each other and ends by establishing a community settlement with a glorified factory in an idyllic environment. The best characters in this wildly improbable but rather interesting tale are Mrs. Rafferty and her son, Patsy, who assist Joan in disrupting the village and then regenerating it.

"Was Tyndale a Martyr of Liberty?" asks the Rt. Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg, in the April 22 number of the *Catholic Mind* apropos of certain paintings in Pennsylvania's capitol building which represent that heresiarch suffering and dying because he was the first to give the English the Scriptures in the vernacular. The Bishop proves that Tyndale's New Testament was banned only because it was a corrupt version, that there were English Bibles long before his time, and that, far from being a defender of liberty, Tyndale wrote a treatise on absolutism that was drastic enough to satisfy even Henry VIII. The author proves that the Tyndale pictures in the capitol are a travesty on history and an insult to every Pennsylvania Catholic whose money helped to pay the artist. The second paper in the number is an Ursuline Sister's examination of the effect the "movie habit" has on the mind and character of adolescent girls, and the issue ends with some well-deserved strictures on "Modern American Mothers."

In "Children of Passage" (Dutton, $1.50), by Frederick Watson, the portrayal of character is vivid yet natural, the author's presentation of the vulgar rich in the first chapter being notably clever, and the wholesome love story that brings the characters together will hold the reader, but the introduction of the plot is deferred too long.——"The Unseen Hand" (Doubleday, $1.40), by Clarence Herbert New, is a story of diplomatic intrigue with the frequent suggestion of intrigue that is not at all diplomatic. The plot is very involved and the complete incidents are not particularly "gripping."——Louis Couperus, the Dutch novelist, in "Old People and the Things That Pass" (Dodd, Mead, $1.50), shows his power as a portrayer of character, but there is scarcely an attractive person in the book and the effect of the story is depressing. For the most part his men and women live, or have lived, like carnal pagans.——Annie Vivanti Chartres, who writes in Italian, French, German and English, vividly describes in "The Outrage" (Knopf, $1.35) the abominations attending the Germans' invasion of a Belgian village. The book will probably be harmful to most of its readers.

"Children's Stories and How to Tell Them" (The Home Correspondence School, Springfield, Mass., $1.62), by J. Berg Esenwein and Marietta Stockard, is a valuable addition to Dr. Esenwein's "Writers' Library." In method and make-up it follows its predecessors in the same series. Clear, simple and practical, it cannot but be productive of good in the home as well as in the classroom. The cultural effect of a good story is clear to all experienced in the education of children. The early mental and moral stimulus the well-told story gives will lead to better talking, better reading and better writing. The book, besides indicating the many requirements of the successful story-teller, has in Part II fifty carefully selected short-stories with good supplementary lists of references. The general index, too, is quite handy. In fact nothing is omitted to make story-telling to children attractive and easy.

Modern sentimentality and that easy-going theology which objects to the "harshness" of the Church's teaching on hell and tends to square doctrine with man's desires receive a thorough shaking up in Mr. Raupert's admirably clear and logical vindication of hell as an essential dogma of Christianity. In "Hell and Its Problems" (Catholic Union Store, Buffalo, $0.25) he meets all the popular objections very convincingly and shows that Spiritism is only a new confirmation of an old doctrine. Especially good are the author's quotations from eminent scientists and his insistence on the fact that man alone condemns himself to hell, and in a sense makes hell for himself.——Opportunely for the ordination season comes the booklet, "The Ceremonies of Ordination to the Priesthood" (Loyola University Press, $0.25), a translation of the ceremonies contained in the *Pontificale Romanum*. The booklet will prove a great help to the understanding and the proper following of these ceremonies, so beautiful and so full of meaning, as well as a fitting and instructive souvenir of the great day.

Here is a martial "Christmas Carol" from Jesse Edgar Middleton's "Canadian Book of Songs" (Putnam, $1.50):

God rest you, merry gentlemen,
  Let nothing you dismay,
The living Son of Mary stands,
  In the listening post today.
And if you fight for weaker folk,
  For babes upon the breast,
Then have you fought full gallantly,
  And bayonets may be blest.

God save you, merry sailor folk,
  A-roving on the seas,
With lightning in the turret-guns,
  With winter on the breeze.
Saint Peter was a sailor man,
  The sons of Zebedee
Could haul a sheet or reeve a block
  On boisterous Galilee.

God rest you, merry bombadier,
  Beside the hidden gun,
There was a Roman officer
  Who came to Mary's Son.
And wore his blade more manfully
  Beneath the Syrian skies,
Because the radiance of a Hope
  Was ever in his eyes.

ECONOMICS

Four Pillars of British Labor Program

A PLAN for political and economic reconstruction infinitely more feasible than any which has emerged from Russia or the Socialists is the proposed program of the British Labor party. Its dominant note gives the caution:

> We must ensure that what is presently to be built up is a new social order, based not on fighting but on fraternity, not on the competitive struggle for the means of bare life, but on a deliberately planned cooperation in production and distribution for the benefit of all who participate by hand or by brain; not on the utmost possible inequality of riches, but on a systematic approach towards a healthy equality of material circumstances for every person born into the world; not on an enforced dominion over subject-nations, subject-races, subject-colonies, subject-classes, or a subject-sex, but, in industry as well as in government, on that equal freedom, that general consciousness of consent, and that widest possible participation in power, both economic and political, which is characteristic of democracy.

The fundamental mistake of the Bolsheviki, who would consummate the millenium in one revolutionary somersault, is to be avoided, as the program adds that "We do not, of course, pretend that it is possible, even after the drastic clearing away that is now going on, to build society anew in a year or two of feverish 'reconstruction.'" This new socio-economic structure is to be built of four "pillars," "resting upon the common foundation of the democratic control of society in all its activities." These pillars are termed: (1) the universal enforcement of the national minimum; (2) the democratic control of industry; (3) the revolution in national finance, and (4) the surplus wealth for the common good.

The German Social Legislation

THE interpretation of the "national minimum" is evident to all economists and sociologists who have followed the progress of social industrial legislation in this country and abroad. German *kultur* recognized the need of advanced social legislation in the execution of its *Welt-Geist* program. Its workingmen, its common people, would have to be cajoled through paternalistic industrial provisions making for social amelioration if they were to become docile and misled abettors of the nefarious schemes of their military leaders. The proximate ends were worthy, and German social legislation became in many respects the model for other nations to copy. But these proximate ends were but prefatory to that ultimate end, which has demanded the sacrifice of countless German lives in the consummation of the ambitions of their military masters. *Kultur* demanded *kinder* for the Kaiser, for *kinder* were paramount in any scheme of military conquest. Hence economic conditions had to be thrown about the working and middle classes, so as to make their station in life amenable to cooperation in the pan-Germanic program. What thus was apparently enlightened social legislation conducive to industrial amelioration and economic democracy in a slight degree was merely a gigantic sham designed to lead the German people to a slaughter, not of their own preferment, but that of their masters. Economic democracy then follows, not precedes, political democracy.

I further believe that the interest, most undisinterested, as shown by the German Government in the furtherance of better social conditions, is very largely responsible for the allegiance now accorded it by a people which knows no better. German thought, like the German army, is a highly organized machine, capable of considerable mass action, but not of individual initiative, with the leaders fallen. It is no wonder, then, that the schism between the German Government and its people is not so pronounced as the Bolsheviki preferred to believe. Thus again the contribution of economic freedom to human happiness is definitely negatived by the failure of a people primarily to control its political destinies.

The National Minimum

LET us return to the national minimum advocated by the British Labor party. This first principle must secure to "every member of the community, in good times and bad alike, all of the requisites of healthy life and worthy citizenship." Social legislation would have to provide for a "prescribed minimum of leisure, health, education, and subsistence." To this effect acceptable laws already on the statute books will have to be properly enforced, some others suitably amended, and new ones added. Workmen's compensation acts, minimum-wage laws, social insurance against unemployment, governmental provisions against unemployment, and lowered "real" wages following the demobilization of military forces and war industries' workers, are some of the constructive measures demanded.

There is much in this program to be commended. It virtually provides a State guarantee of the "dictates of natural justice," which Pope Leo XIII. characterized as "more imperious and more ancient than any bargain between man and man, namely, that the remuneration ought to be sufficient to maintain the wage-earner in reasonable and frugal comfort, sufficient to maintain himself, his wife and his children in reasonable comfort." Amazing as it seems, Leo XIII. anticipated British labor's demand for a "prescribed minimum of leisure, health, education, and subsistence" by some quarter of a century. I judge that all Catholic economists and sociologists can heartily subscribe to this first plank, even though British labor in the elaboration of its plan calls for so many "good" things that one questions the physical possibility of a social production able to provide a dividend large enough to "go around."

Democratic Control of Industry

THE pillar of "the democratic control of industry" insists on "democracy in industry as well as in government," although the priority of the latter is claimed, as "individual freedom is of little use without complete political rights." This pillar stands for the complete socialization of the means of production, common ownership of the nation's land, and immediate nationalization of railways, steamship lines, posts and telegraphs, mines, and the production of electrical power. The Labor party looks forward to a

> Genuinely scientific reorganization of the nation's industry, no longer deflected by industrial profiteering, on the basis of the common ownership of the means of production; the equitable sharing of the proceeds among all who participate in any capacity and only among these, and the adoption, in particular services and occupations, of those systems and methods of administration and control that may be found, in practice, best to promote the public interest.

No mention is made whether present owners, whom society has implicitly guaranteed in their holdings, are to be expropriated or reimbursed upon government assumption of ownership.

Cooperation Versus Public Ownership

THE rights of jurisdiction latent in the State would validate the assumption of public ownership in certain particular fields, provided just and fair reimbursement were extended the private owner. But against this indiscriminate program of State Socialism I wish to contrast the principle of cooperative ownership and control of industry by the workers themselves, as recently outlined by AMERICA, and which already has been conveniently plagiarized by Socialists, and termed "gild Socialism."

Cooperative control of industry, contrary to all tenets of Socialism, involves the further extension of private property. It would demand a wide and effectual distribution of stockholdership among the workers in their respective industries. If elaborated upon the cooperative principles now followed by the farmers of Minnesota in their cooperative enterprises, there would be a limit assigned to the number of shares any stockholder could hold, while the "one man, one vote" principle would assure a strictly democratic direction of the industry.

Dividends earned would accrue to many stockholders, instead of comparatively few as at present. Such a program would retain the capable leaders now operating the various industries, and, as each workman would be a private owner, the entire industry would profit by an efficiency born of personal interest and investment. The consideration of the remaining two "pillars" will be left to the following article.

JOHN J. WAGNER.

EDUCATION

Some Histories of Education

NEARLY twenty years ago Father Robert Schwickerath, S.J., in his "Jesuit Education" called attention to the strange varieties of histories of education from which the American public gets its estimate of Catholic schools. Of these histories some were innocently ignorant and incorrect, but some can be acquitted only with difficulty of the charge of downright unfairness and bigotry. Compayré, whose work is called by Brother Azarias a "condensation of all virulence and hatred against everything Catholic, ill-concealed by a tone of philosophical moderation," was singled out for special criticism, while Painter, Payne and Seeley were shown to be so unreliable that even Cubberly, who has kind words for Compayré, was constrained to omit the trio from his "Syllabus." Raumer's "History of Education" is thought by Cubberly to be of value, although Henry Barnard confessed that he could not admit many passages from Raumer, bearing on Jesuit education. Barnard's own books, useful in many respects, are far removed from impartiality on many topics affecting the Church. Dr. Williams, of Cornell, has published three volumes, of which the third, "A History of Modern Education," is narrow in concept and unreliable. Shoup and Kemp are authors who strive honestly after impartiality, but neither is free from misstatements of the Catholic position.

THE POISONED WELLS

SINCE 1903 the study of the history of education has been undertaken by thousands of Catholic and non-Catholic prospective teachers. Yet it is fair to ask the question whether in all this time American teachers have obtained a wider and truer view of Christian education, and to answer the question in the negative does not seem an exaggeration. On the contrary, it is to be feared that the attitude of the average American teacher towards Christian, especially Catholic, education is marked by commiseration, if not actual contempt. Dr. Munroe's "A Textbook of the History of Education" was widely heralded by some as a text fulfilling all reasonable expectations. But a careful examination reveals that the book is insidiously unfair; insidiously because, unlike Compayré, the author does not attack openly, but under the guise of praise and excuse. Jesus Christ is not mentioned; His influence on eduction is neglected. The treatment accorded to the monks, to scholasticism, to the work of the Church in modern times, to the "grand achievement" of the "Reformation," are all calculated to give the Catholic student the impression that the educational work of the Church is worthless. As to the non-Catholic reader, he will be confirmed in his estimate of the Church's unhappy influence upon education, and even be led to conclude that no greater calamity can be feared for education than the influence of the Church. Dr. Munroe's work, first published in 1905, has been reprinted without essential change up to January, 1915, the date of the current edition. The same author has also edited a "Cyclopedia of Education." Of course, the articles in this work do not always agree either in substance or detail with the views expressed in the textbook. Thus the article on Luther, contributed by an admirer of the "Reformer," presents the Protestant estimate, no longer tenable after the critical examinations by Jansen and Grisar. Other articles, however, such as that on the Jesuits by Father Schwickerath, give an impartial view of the matters on which they treat.

BANEFUL EFFECT

THIS examination of the various histories of education does not pretend to be complete, but one more, "Outlines of the History of Education," by Aspinwall, should be added. Dr. Aspinwall is, or was, professor of the history of education in the New York State Normal College, and sends his book to the pedagogical world, enriched by a preface from Dr. A. S. Draper. The plan of the book is very similar to that of Dr. Cubberly's work, and the "authorities" quoted are, for the most part, Compayré, Graves, Painter, Munroe, Payne, Seeley, Williams, and the "Encyclopædia Britannica." Father Hughes' book on Loyola is the only Catholic source to which reference is made. On the influence of Luther and other reformers, the old myths, long abandoned by reputable historians, are set forth as sober fact. The chapter on monasticism is fair, although the worthy Doctor contrives to omit all reference to St. Benedict. In the chapter on the rise of the universities, Denifle is not even mentioned, and Fenelon, as in Painter, is represented as an adherent of Jansenism. Modern school systems, and State school systems, especially in America, are lauded as embodying the highest ideals of education. In brief, Dr. Aspinwall's book is little more than a resumé of all that has been said by other authors, attacking the work of the Church in education.

It is sad to think that year after year thousands of students are compelled to drink from these poisoned wells. Even if these young men and women came to the study of the history of education with unbiased minds, the effect would be deplorable. Many of them, however, through no fault of their own perhaps, take up the work with minds prejudiced against the Church and all things Catholic. Thus the very text-books in use in schools, for which Catholics pay their share of the taxes, contribute to strengthen hostility to the Church.

OUR OWN NEED

AS an example of gross ignorance, the following specimens are surely noteworthy. The New York Regents' examination questions on various subjects are collected and published, with answers. The history of education from 1904-1915 has been compiled by A. Hazleton Smith, A.B., with answers by Rose V. Perry. Question 17 is: "Give approximately the period during which scholasticism flourished. Name three famous scholastics and briefly describe the work of one of them." These are the answers, set down in sober earnestness:

> Scholasticism flourished about 1453. The three great scholastics of that century were Dante, Boccaccio, and Petrarch. Boccaccio was distinguished for his scholarship. He was zealous in collecting books and manuscripts, and he is said to have been the first Italian who imported a copy of the Iliad and Odyssey from Greece.

In Seeley's "Index" one finds St. Thomas Aquinas referred to as a "Benedictine" teacher, and Aspinwall reports that Dante is the author of the Divine Comedy *and* the Inferno.

Fortunately, the Catholic is not left entirely without guides. The "History of Education," by Dr. McCormick, of the Catholic University, is reliable and thoroughly Catholic in tone, although lacking the comprehensiveness of Dr. Stoeckl's "*Geschichte der Paedagogik.*" There is another magnificent work in German, in four volumes, "*Lexikon der Paedagogik,*" edited in collaboration with Dr. Otto Willmann, by E. Roloff. This work deals with all matters of history and theory of education in a most reliable manner. No more useful task could be undertaken for the benefit of our Catholic teachers, and of teachers in general, than the compilation of a work corresponding to this *Lexikon.* It would supply a corrective for thousands of teachers and students in our normal schools and teachers' colleges who are daily brought in contact with false and pernicious theories.

F. HEIERMANN, S.J.

NOTE AND COMMENT

Anti-Cigarette Day

JUDGING from a great variety of non-Catholic denominational papers that reach our sanctum, it would appear that the Two Great Commandments of Our Lord, embracing all the law and prophets, must yield in importance to two new Protestant commandments found nowhere in the Scriptures, the first of which is: "Thou shalt not drink intoxicating liquors," and the second is like to it and naturally follows upon it: "Thou shalt not smoke." Sunday, April 28, has been appointed as a day of universal prayer and preaching in all the churches of America to save men from the monstrous and destructive vice of cigarette smoking. Such is the ordinance issued by the Anti-Cigarette League of America. Its immediate purpose is to secure legislation to prohibit the sending of cigarettes, and probably of tobacco in general, to the soldiers and sailors at the front. All sense of proportion and of spiritual values has been lost. However "nasty" or "offensive" any one may consider the smoking of cigarettes, there are countless real and destructive vices to be combatted from the pulpit at the present moment. Why not designate April 28 as a day of prayer and preaching against the far more injurious vice of divorce, or the flagrant indecency of our theaters and literature, or against any other of the serious evils that are threatening our American civilization?

"The Miracle of the Mass"

"THE Miracle of the Mass" was the headline of an editorial the *Engineering News-Record* recently sent to the press "for release at once." The deplorably bad taste of the caption, to take no higher ground, must have struck most readers of the article, for the writer was not referring to the Holy Sacrifice at all, but merely making some commonplace remarks about the nature and effects of mass-movements at home and in the field. "The miracle of the mass can wreck us or save us," is one of his observations. Properly understood, that is true. What takes place at the moment of Consecration when Mass is said is not of course a "miracle" strictly speaking, but the Church's Holy Sacrifice, like the Divine Victim who is mystically immolated on the altar, "is set for the fall and for the resurrection of many," and "for a sign which shall be contradicted." Those who, with hearts free from grave sin but full of that "faith and devotion" mentioned in the canon, assist at Mass doubtless secure the graces that will "save" them. But those careless Catholics who through their own fault miss Mass on Sundays, and holy days, besides being guilty of a mortal sin of disobedience, fail to receive the graces Almighty God intends to give them there, and thus "the Miracle of the Mass can wreck" them. That the Holy Sacrifice, moreover, is still "a sign which shall be contradicted" seems to be proved by the action of those prohibition fanatics who would make it a crime for a priest to have Mass-wine in his possession.

Congress Passes the Chaplain's Bill

THE House of Representatives has passed the chaplain's bill increasing the ratio of chaplains in the army to one for every 1,200 officers and men. The bill is an amendment of the original law, which provided for one chaplain to every regiment, and was made necessary by the order issued last May increasing the number of men in an infantry regiment from 1,200 to 3,600. The present bill not only restores the previous proportion of chaplains but permits the assignment of chaplains to military groups other than regimental, which would otherwise have been left unprovided. The bill had already passed the Senate and the amendments made by the House have been accepted by that body. The following is the text of the bill:

> Sec. 15. Chaplains. The President is authorized to appoint, by and with the advice and consent of the Senate, chaplains in the army at the rate of not to exceed, including chaplains now in service, one for each one thousand two hundred officers and men in all branches of the military establishment, with rank, pay and allowance as now authorized by law: Provided, That there shall be assigned at least one chaplain for each regiment of Cavalry, Infantry, Field Artillery, and Engineers: Provided further, That the persons appointed under this act shall be duly accredited by some religious denomination or organization and be of good standing therein under such regulations as may be prescribed by the Secretary of War: Provided, That the maximum age limit of chaplains in the army shall be 45 years.

It may be noted that this latest legislation increases the age limit of chaplains by five years. According to the Federal Council of the Churches of Christ in America, there are now 199 Catholic chaplains, 457 Protestant and ten of other denominations. The new bill permits the appointment of an additional 800 chaplains. When the bill was presented to the President for signature, he returned it asking that certain points be clarified. The difficulty is so slight that the bill will probably be signed before AMERICA leaves the press.

Conditions in Our Indian and Negro Missions

ACCORDING to the financial statement of the Negro and Indian Missions of the United States, the total annual collection for 1917 amounted to $135,013.61. The special appropriations and contributions for the Indian schools through the Washington Bureau were $122,953.85 from the United States Government, $12,726.68 from the Preservation Society, and $5,615 from the Marquette League. Twenty thousand dollars were transferred to the Catholic Indian Bureau from the Negro and Indian Fund. As an instance of the conditions existing everywhere in the work that is being done among the Colored People and the Indians, the commission charged with the distribution of the fund prints a letter written to his Bishop by the Rev. A. Heick, S.V.D. It pictures the distress of our Sisters in the Catholic Negro school. Thus at Vicksburg the Sisters have been sleeping in the attic. "You know what this means in the South. Not even Negroes will take to that." In spite of the many sleepless nights during the unendurable heat of summer, the Sisters rose early in the morning and labored in the school all the day. Several of the teachers have been forbidden by the doctor to continue their work under the almost impossible conditions to which they are subjected.

> After the sad experience we had with our Sisters during this season, we cannot leave them in these missions without sinning against the Fifth Commandment. In other words, if we fail to get the means needed for putting up a decent dwelling for our Sisters, our schools will have to be without teachers at these places. How strange! We have the schools. Fine buildings they are. We can get the children, too. They like to go to the Catholic school. And mind you, we also have the Sisters. Ready and willing they are to follow the voice that seems to call them to work in the Colored Harvest field. Yet we must tell them to stay home and wait for better times.

The alternative is either to build during the coming summer or to give up this work in various districts where it is so sadly needed. The good Father still continues to hope that American Catholics will not forget the heroic missionaries among the Negroes: "I still firmly believe that we shall succeed. We have been praying to St. Joseph this month and shall continue to do so. We believe in prayers. May they deserve to be answered."

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Chronicle

The War.—After several days of comparative inactivity, broken by minor engagements during which the British advanced their positions east of Robecq and the Germans gained ground southwest of Festubert, the latter launched two massed attacks, one in the Lys valley and the other between the Somme and the Avre. In the former they gained and have held important positions which imperil Ypres and constitute a new menace to the channel ports; in the latter they made an important advance, but subsequently were forced to relinquish almost all their gains.

Bulletin, Apr. 22, p.m.-Apr. 29, a.m.

Having secured their recently captured positions on the Messines ridge, the Germans brought up heavy reinforcements and drove the British out of Wytschaete. Later they took St. Eloi. Then they began their attack on Mount Kemmel, advancing on it from the north, east and south. Moving forward from Wytschaete they forced the British back to the village of Vierstraat, reaching high ground northeast of Mount Kemmel, from which they shelled the hill itself and made their way along its western slopes. At the same time they moved forward from Wulverghem and took the ridge lying east of the hill. Further south, near Dranoutre, they tried to reach the southern slopes of the hill, but failed. Having thus surrounded Mount Kemmel on three sides, they stormed the summit. As a consequence the Allied forces abandoned Vierstraat, Dramoutre and Vieugelhoek. The Germans then advanced and took La Clytte, Locre and Croix Poperinghe, but subsequently were driven out of La Clytte. Locre has changed hands five times. Voormezeel was taken by the Germans but was lost by them. Around Ypres the British have withdrawn their lines to the positions held in 1914.

Mount Kemmel

Simultaneously with the attack on Mount Kemmel, the Germans made another vigorous thrust towards Amiens. On a high plateau nine and a half miles east of the city and midway between the Somme and the Avre rivers, the town of Villers-Bretonneux is situated. On Wednesday the Germans advanced on it, making their way over the plateau and along its northern and southern slopes. The British had to retire from the town to the woods immediately to the west. This retirement exposed the French and Americans in the village of Hangard, a short distance to the south, and as a consequence it had to be abandoned. Later counter-attacks were made on both places, with the result that Villers-Bretonneux is again entirely in the hands of the Allies, and most of Hangard.

Villers-Bretonneux and Hangard

During the week the offensive was resumed by the Allies at all sectors of the Balkan front. The British, French, Italian and Serbians attacked the Central Powers throughout the line, concentrating their efforts on the Albanian positions, the bend of the Cerna southeast of Monastir and south of Doiran. No important results were achieved by the offensive, which lasted two days and is generally regarded as having for its purpose to prevent the transfer of Austrian and Bulgarian troops to the Western front, rumors of which have been current for some time.

Activity in the Balkans

During the night of April 23 a sensational raid was made on the naval bases of the Germans in Flanders. The attack was similar in object to that attempted by Lieutenant Hobson at Santiago and by Admiral Togo at Port Arthur, and resembled in some respects the landing of the Allies at Gallipoli. The British aimed at blocking the channels of the harbors of Ostend and Zeebrugge, and at cutting off from the mainland the mole that juts out in a semicircle from the latter place and protects both the harbor and the canal leading to Bruges. The attack was fairly successful. A large portion of the fairway of the harbor of Ostend was closed. At Ostend not only was a gap of about 120 feet made in the mole, but the channel has been effectively blocked by two sunken ships lying in the form of a V. The German dredger which is necessary to keep the channel open even under favorable circumstances was destroyed.

British Raid Naval Bases

The important details of the attack, as nearly as can be gleaned from British accounts, seem to have been as follows: Under cover of a storm, a thick artificial fog and a dense screen of smoke, six obsolete British cruisers, from twenty to thirty years old, five of them filled with cement, and supported by auxiliary ships, destroyers, fast

motor boats and launches, crept along the Belgian coast from Nieuport to Ostend and Zeebrugge. Unfortunately the wind changed and revealed their approach to the Germans, who immediately opened fire. In spite of this the British steamed into both harbors. Two cruisers, filled with cement were run aground and sunk in the harbor at Ostend, one in the channel and the other slightly off its course. Two other cruisers, filled with cement, were sunk in the channel at Zeebrugge, a third grounding before accomplishing the same object. Motor boats took off and rescued the crews.

A sixth cruiser, the Vindictive, accompanied by two large ferry boats carrying volunteers who acted as a storming party, by fast motor boats which destroyed most of the craft in the harbor, and by two old submarines filled with explosives, made for the mole. Their principal object was to divert attention from the operations aimed at blocking the harbor, but they had as a subsidiary purpose to inflict as much damage as possible. The submarines tried to reach the piling approach to the mainland. One of them, it is believed, went astray, but the other reached its objective. The crew, abandoning the vessel just as the fuse was lighted, saw a terrific explosion take place, and after being exposed in the water to the German fire were picked up. The Vindictive reached the mole, rammed and demolished a German destroyer, and in spite of fearful losses landed troops. After maintaining its position for an hour, during which considerable damage was done to defenders, to the battery, to the submarine and destroyer depots and to the seaplane base, the storming party was recalled and the Vindictive sailed out of the harbor and returned to Dover.

Reports to the effect that Germany has submitted to Holland an ultimatum, that the German Minister has retired from The Hague and the Dutch Minister from Berlin, and that the two countries are on the verge of war, far from being confirmed, have been officially denied. All that is known for certain is "that the matter is a very serious one" and that it is concerned with the resumption of the question of permitting Germany to transport sand and gravel through Limbourg. This much is known from the statement of the Dutch Foreign Minister, Jonkheer von Loudon, made on April 25 in the First Chamber of Parliament. Late dispatches seem to indicate that the dispute is in a fair way to adjustment through concessions made by Holland.

Holland's Difficulties

On April 26 the text of the assurance given by President Wilson to Greece was published in Washington and Athens. It reads as follows:

United States and Greece

> The people of the United States view with admiration the unselfishness and courage with which the Greek people, animated by that love of liberty and devotion to right which they have inherited from a long line of heroic ancestors, are fighting to preserve the freedom for which their patriotic forefathers valiantly fought. Claiming similar ideals and moved by the same principles of right and justice, the Government and people of the United States are determined that the fullest possible measure of assistance shall be rendered to Greece and that her integrity shall be preserved and her rights secured in any final negotiations for peace that shall take place.

The President's statement has been received with great satisfaction in Greece, as it lays to rest rumors that the Allies might seek to conciliate Bulgaria by concessions forced on Greece.

Mr. Andrew Bonar Law, Chancellor of the Exchequer, on April 22 introduced in the House of Commons the budget, which he said was the largest in the history of the world. He asked for $14,117,935,750, of which he proposed to borrow $10,118,198,250. The revenue for the last fiscal year had been $3,536,172,825, a large increase over that of the preceding year, and indicated a financial strength greater than any one could have imagined possible. At the end of the present year Great Britain's total debt would be $39,900,000,000, and the debt of the Allies to Great Britain $8,160,000,000. Last year Great Britain lent to the Allies, $2,535,000,000, and the United States to Great Britain, $4,750,000,000. A plan was under consideration by which the United States will undertake to finance the Allies, and Great Britain will confine her efforts to financing herself. If Great Britain can succeed in the latter project it will be the test of the nation's financial stability.

Great Britain's Budget

The new taxation scheme, which is to be as large as is possible without hampering the conduct of the war, included increased rates of taxation on postage, incomes, spirits, tobacco, sugar and many luxuries. Russia's debt to Great Britain, Bonar Law declared, was not a bad debt in his opinion, because sooner or later there would be a stable government which would require capital for the exploitation of Russia's great resources. This capital could not be obtained unless Russia assumed the nation's debts.

Of Germany's financial condition he had the following to say:

> Germany's daily expenditure is $31,250,000, practically the same as the British, but the German total does not include various charges borne by the Central Governments here. The total German votes of credit amounts at the present time to $31,000,000,000. Assuming that the German estimates would be realized, the total taxation levied by the German Government will amount to $1,825,000,000 as against $5,220,000,000 in Great Britain. This is not enough to pay the interest on the war-debts accumulated. The German balance sheet, reckoned on the same basis as the British, with the interest on the sinking fund, pensions and prewar expenditure, is $3,600,000,000 yearly. With an additional permanent imperial revenue of $600,000,000, the total additional revenue becomes $925,000,000. This amount added to the prewar revenue brings the total up to $167,000,000, showing a deficit of $1,925,000,000.

Such a state of affairs in England, he added, would mean that national bankruptcy was not far distant.

The revelations of Prince Lichnowsky, published in various continental papers, and recently appearing in

translation in England and the United States, destroy the illusion that Germany began the war in self-defense. They were first published without the Prince's knowledge and were circulated by a relative of his in the interests of peace. The Prince was formerly German Ambassador to Vienna and London. The following extract is very condemnatory:

German Revelations

(1) We encouraged Count Berchtold to attack Servia, though no German interest was involved, and the danger of a world war could not but be known to us—whether we knew the text of the ultimatum is absolutely indifferent. (2) In the days between July 23 and 30, 1914, when M. Sazonoff declared with emphasis that he could not suffer an attack on Servia, rejected the British mediation proposals, though Servia, under Russian and British pressure, had accepted almost the entire ultimatum, and although an agreement as to the two questionable reports was easily to be reached, and Count Berchtold was actually prepared to be satisfied with the Servian answer. (3) On July 30, when Count Berchtold wished to draw back, and without Austria being attacked on the mere mobilization of Russia, sent an ultimatum to Petersburg, and on July 31 declared war on the Russians, though the Czar had pledged his word that so long as negotiations were still going on he would not let a single man march, consequently deliberately destroyed the possibility of a peaceable settlement.

It is not to be wondered at if, in view of these incontestable facts, outside Germany the entire civilized world lays on us the sole blame for the world war. Is it not intelligible that our enemies declared themselves unable to rest till a system has been destroyed which forms a standing menace to our neighbors? Must they not otherwise fear to have to take up arms again in a few years, and once more to see their provinces overrun and their towns and villages destroyed?

These admissions are very damaging.

The whole document deserves careful study, for it throws much light on German methods. A letter from R. von Wild, of the German War Ministry, to Captain von Papen, the attaché at Washington, has recently been published, in which it is requested that information be gathered as to how the revolutionists blew up railroad trains in Mexico. The letter, which contains the phrase "in the event of a European war," and bears the significant date of March 12, 1914, seems to lend confirmation to Lichnowsky's statements.

The publication of Prince Lichnowsky's memorandum caused a storm of angry comment in Germany in which the Government and especially the militarist party were charged with responsibility for the war. Accordingly Herr von Jagow, Secretary of State for Foreign Affairs at the time the war began, was instructed to write an article calculated to offset the impression produced by the memorandum. He was far from successful. Among other things he said:

I by no means share the opinion prevalent among us today that England laid all the mines for the outbreak of the war; on the contrary, I believe in Sir Edward Grey's love of peace and in his earnest wish to arrive at an agreement with us. But he had allowed himself to become entangled too far in the net of the Franco-Russian policy; he no longer found the way out, and he did not prevent the world war, something that he could have done. Neither was the war popular with the English people. Belgium had to serve as a battlefield.

The entire text appeared in the New York *Times* for April 28, which commented on Lichnowsky's memorandum, Von Jagow's reply, and the German editorial pronouncements concerning the subject as follows:

German attempts to refute and explain away the charges contained in the famous memorandum in which Prince Lichnowsky lays the responsibility for the outbreak of the world war at the door of the German Foreign Office and the militarist elements controlling it have only resulted in corroborating the Prince's statements and in making the oft repeated assertion that Germany is fighting a war for self-defense so ridiculous that it is now generally discredited even in the Kaiser's Empire.

The German press finds comfort in the reflection that Von Hindenburg's sword, unlike Berlin diplomacy, has made no blunders.

Belgium.—The "Lion of Flanders," the outstanding hero of the war, Cardinal Mercier, has written to the Bishops of Germany and Austria this eloquent protest against the seizure of church bells and organs:

Cardinal Mercier's Letter

My Very Dear Brethren:

The painful tidings, announced semi-officially on February 8 by the occupying power, have been confirmed. The bulletin of laws and edicts dated February 21 requires an inventory of the bells and organs of our churches. Informed by experience, we need not delude ourselves; the inventory of today is the signal for the requisition of tomorrow. The repeated protests of the Sovereign Pontiff, our appeal to the Chancellor of the Empire, appear thus far to have been in vain.

Your Christian hearts will bleed. At a time when we are in such need of comfort, a veil of mourning will descend upon our land, covering like a shroud our every day. It is to be for Catholic Belgium an interminable Way of the Cross.

It is true, is it not, dear brethren, that we should have borne this sorrow, added to so many others, if it had concerned ourselves alone, but this time the rights of God, of Our Saviour, Jesus, the freedom of the Church and of her heritage are to be sacrificed to what is called necessity. That is, to the military need of our enemies. The freedom of the Church lies in her complete independence with regard to all secular powers, not alone in her teachings of the Word, in the administering of the Sacraments, in the untrammelled relations between all ranks of her Hierarchy, but also in the publishing and applying of her disciplinary decrees, in the conservation and administration of her temporal heritage.

In the execution of this duty of our pastoral office we protest, dear brethren, against the injury which the forcible seizure of church property will cause to the liberty of our mother, the Holy Church. We add that the removal of the bells without the consent of the religious authorities and despite their protests will be a sacrilege.

The bell is, in fact, a sacred object, its function is sacred. It is a consecrated object; that is to say, it is devoted irrevocably to Divine service. It has been not only blessed, but anointed by the Bishop with the holy oil and the holy chrism, just as you were anointed and consecrated at holy Baptism; just as anointed and consecrated as the priest's hands which are to touch the Consecrated Wafer.

The function of the bell is holy. The bell is sanctified by the Holy Ghost, says the liturgy: *Sanctificetur a Spiritu Sancto,* to

the end that, in its voice, the faithful shall recognize the voice of the Church calling her children to hasten to her breast.

It announced your initiation into Christian life, your Confirmation, your First Communion. It announced, dear parents, your Christian marriage; it weeps for the dead; thrice daily it marks the mystery of the Incarnation; it recalls the immolation of the Lamb of God on the altar of sacrifice; it sings the joys of Sabbath rest, the cheer of our festivals of Christmas, of Easter, of Pentecost. Her prayers are associated with all the events and all the great memories, happy or unhappy, of the fatherland.

Yes, the seizure of our bells will be a profanation; whosoever assists in it will lend the hand to a sacrilege.

The Catholic Bishops of Germany and Austria will not deny these principles. If their patriotism has wrung from them concessions which must have cost their religious spirit dear, patriotism with us confirms, on the contrary, the law of resistance. We would be betraying the Church and the fatherland were we so cowardly as to permit without a public act of reprobation the seizure of metal to be converted by the enemy into engines of destruction, destined to carry death into the ranks of the heroes who are sacrificing themselves for us.

The authorities, strangers to our beliefs, will not be greatly moved, I fear, by the protest, however worthy of respect, of our religious consciences; but at least they should remember their given word and not tear up a juridical code which their believers have elaborated with us and promulgated. Morality has force of law for governments as for individuals.

His Eminence then cites the Hague Convention and continues as follows:

Evidently bells and organs are not necessary to supply the needs of the army of occupation; they lie in the domain of private property, are destined for the exercise of Catholic worship.

The transformation of these articles of the Church into war munitions will be, therefore, a flagrant violation of international law, an act of force perpetrated on the weaker by the stronger, because he is the stronger.

We Belgians, who have never wished nor acted other than well toward Germany, we are the weak ones. I call you all to witness, brethren, is it not true that prior to 1914 a current hospitality was turning our trusting hearts toward those who are today so harshly oppressing us? You will remember that on the very day of the invasion, the first lines that flowed from my pen spoke to you of those whom we have the sorrow to call our enemies. For four years Germany has been rewarding us. Nevertheless, we will not rebel. We will not seek in desperate recourse to material force the sudden triumph of our rights. Courage does not reside in passionate impulse but in self-mastery. We will offer to God in reparation for the sacrilege which is about to be committed against Him, and for the final success of our cause, our supreme sacrifice.

In the name of the freedom of the Church, in the name of the sanctity of the Catholic religion, in the name of international law, we condemn and reprove the seizure of the bells and organs of our churches; we forbid the clergy and faithful of our diocese to cooperate toward their removal; we refuse to accept the price of the sacred objects taken from us by violence.

Strong in invincible hope, we await the hour of our God.

D. J. CARDINAL MERCIER,
Archbishop of Malines.

Not long after this letter had been made public the Kaiser, so dispatches say, forbade the bells and organs to be seized.

Ireland.—The country is still intensely agitated over conscription. The workless day in protest against the draft was strictly observed except in certain parts of Ulster. The demonstration was well organized and showed that the anti-conscriptionists have full control of the forces which they have evoked. The Irish women are as active as the men. At a labor meeting held in Athlone women workers pledged themselves to undertake no work previously done by men, and they voted to oppose industrial as well as military conscription. Sinn Fein has warned the people to be prepared for an order in council immediately enforcing the Man Power act. The Nationalists declare that there is no sign of a change in the Cabinet's plans and that preparations for carrying them out are complete and formidable.

Conscription and Home Rule

Passive resistance continues to be the policy advocated. It will probably take form in a refusal to answer questions or to recognize tribunals. Dillon and his followers are still absent from Parliament, and, though the House of Commons is discussing a new bill which will impose heavy taxes on Ireland, the people have offered no objection to the absence of their representatives. No expectations are entertained that any Home Rule bill will modify opposition to the draft, and, unfortunately, the action of Carson has lent a religious aspect to the controversy. On April 24 the Orange leader issued a letter in which he accused the Government of breaking its pledge with Ulster. The portions of the letter, with a synopsis of other parts, sent to the United States, are as follows:

"The Government are on the point of introducing a Home Rule bill and have threatened to leave their posts in the hour of national danger unless it is carried into law. The Prime Minister says that any pledges which stood in the way are to be scrapped because the war has lasted longer than was expected by those who gave them. It may perhaps lead to a clearer understanding of the position in which Ulster is placed by this announcement to recall the sequence of events in relation thereto since 1914."

He then reviews in detail the history of the controversy during the war, his recital being devoted to showing that the Government broke a number of pledges to Ulster that no attempt would be made to force Ulster into a Home Rule scheme and that even when the Convention met the Government gave an understanding that legislation would only be introduced if a substantial agreement was reached, and that there could be no substantial agreement unless the representatves were assenting parties. He adds:

"The Prime Minister admits now that no substantial agreement has been reached, and the Ulster delegates in a separate report tell us that no agreement was reached on any point of importance. Yet Mr. Lloyd George announces the introduction of a Home Rule bill for the whole of Ireland, which, it is generally assumed, will be based on the majority report, from which the Ulster delegates unanimously dissented. Such is the story. The moral I will not attempt to draw."

On April 25 Carson wrote to the Secretary of the Ulster Unionist Council advising the reorganization of the machinery to oppose Home Rule and warning Ulster that it will be necessary to summon the Council's committee at the earliest moment after the publication of the bill by the Government. "The position to be taken will be of the gravest possible character," adds the Orange leader.

Freedom of Worship in the United States

THOMAS J. LIVINGSTONE, S.J.

BY freedom of worship is meant "freedom to worship God according to the dictates of one's conscience." Every person in the United States enjoys this liberty at present; the question is: What guarantee has he that this freedom will not be curtailed or taken away? To determine this, it is necessary to know from what source this liberty is derived. Does it come from the Federal Government or from the State, or is it inherent in the individual? Evidently a man has a right to worship God all alone on a desert island as well as in a crowded city; and as this right belongs to him inasmuch as he is a rational creature, a human being, it is a natural and inalienable right which can neither be lost nor delegated to another.

Our Government, both Federal and State, is carried on by delegated powers, as is clearly indicated in the Tenth Amendment of the Constitution: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." Now, as the right to religious worship is a natural and inalienable right, the people cannot delegate it to the Government, either State or Federal.

But is this right recognized by the various States and by the United States in a practical way? One of the essential functions of government is to protect the rights of its subjects; does our two-fold Government give any guarantee that this right to freedom of worship will be always preserved and protected? We need only concern ourselves with the recognition of these rights by the Government; for when a government officially recognizes a right of its subjects, it is bound by the very purpose of a government to protect its subjects in the exercise of that right.

So far as the States are concerned, we can limit our examination to the thirteen original States; for no new State was admitted to the Union until it had inserted in its constitution a guarantee of freedom of worship, as will presently appear. After the Declaration of Independence most of the States, in accordance with a recommendation of the Continental Congress, framed a constitution in harmony with the principles of that document. In every one of these constitutions in force at the time of the passing of the First Amendment, 1791, there was a provision which guaranteed freedom of worship. This guarantee was included in the Bill of Rights in those States that had drawn up one, otherwise it was contained in the Constitution itself. The Bill of Rights is the American equivalent of the Magna Charta of England.

Thus (1) Virginia, in its famous Bill of Rights of 1776 declares: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience." (2) Pennsylvania, 1776; (3) North Carolina, 1776, and (4) New Hampshire, 1784, declare freedom of worship to be a natural and inalienable, or indefeasible, right. (5) Maryland, 1776, calls it a duty; (6) Massachusetts, 1780, a right and duty; (7) New Jersey, 1776, an inestimable privilege. The free exercise of religion is guaranteed by (8) Georgia, 1777; (9) New York, 1777; (10) Delaware, 1776; and (11) Rhode Island, in the Royal Charter of Charles II, 1663, to which it adhered until it formed a constitution in 1844. (12) Connecticut did not frame a constitution until 1818; in this it decreed: "That the enjoyment of religious profession and worship without discrimination shall be forever free." (13) South Carolina, in its Constitution of 1778, proclaimed a State religion; but in 1790 it gave this up, ratified the ten amendments (being the fourth State to do so), and within three months had drawn up and ratified a new constitution in which freedom of worship was fully guaranteed: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within this State to all mankind."

The first ten amendments to the Constitution were ratified in 1791, the first being as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievance." This amendment is in the nature of a bill of rights by which Congress adds its guarantee to that of the States, declaring that these rights shall never be infringed upon. The example of South Carolina shows that the States considered themselves bound to conform their constitutions to the provisions of this amendment.

Freedom of worship was now forever secure in the original States; but regarding the States since admitted to the Union: is it equally secure in these? To answer this question it is only necessary to refer to the famous Ordinance of July 13, 1787, providing for the government of the North-West Territory (the only territory possessed by the United States at that time), and for the admission of States to be formed out of it. This Ordinance was reaffirmed in the first session of Congress held after the ratification of the Constitution and was signed by George Washington August 7, 1789. It shows that in the opinion of Congress the United States had a special

mission to spread the principles of civil and religious liberty:

> Ordinance 12. And for extending the fundamental principles of civil and religious liberty which form the basis whereon these republics, their laws and constitutions are erected; to fix and establish these principles as the basis of all laws, constitutions and governments which forever hereafter shall be formed in the said territory: to provide also for the establishment of States and permanent governments therein, and for their admission to a share in the Federal councils on an equal footing with the original States, at as early period as may be consistent with the general interest:
>
> It is hereby ordained and declared by the authority aforesaid (The U. S. in Congress assembled), that the following articles shall be considered as articles of compact between the original States and the people and States in the said Territory and forever remain unalterable unless by common consent, to wit:
>
> Article First. No person, demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments in the said Territory.
>
> Article Third. Education to be encouraged. Article Fourth. States formed, to remain in the Union forever. Article Sixth. No slavery.

The provisions of this Ordinance, originally designed for the North-West Territory, were applied to each new accession of territory and were used as a basis for the admission of all States into the Union. The leading idea in the Ordinance is that a new State must measure up to the standard of the old States before it is fit to be admitted into the Union on an equality with them.

Before the Civil War the incorporation in the State Constitution of such of the articles of the Ordinance as were prescribed by Congress was accepted as a sufficient guarantee of its compliance with the requirements of the compact; but since 1864 the compact itself had to be agreed to by the people in convention and its provisions inserted in the State Constitution before Statehood could be acquired, as is clear from the enabling act of any State admitted since 1864.

Besides the protection afforded by the compact with the United States Government, eighteen of the new States have the guarantee of freedom of worship assured by treaties between the United States and foreign powers. Thus in 1803 the United States in a treaty with France guaranteed freedom of worship to the inhabitants of the Territory of Louisiana, out of which twelve States were formed; in a treaty with Spain in 1819, the same provision was made for the people of Florida; in a treaty with Mexico in 1848, the same provision was made in favor of the inhabitants of the territory ceded by Mexico, out of which five States were formed, making a total of eighteen States in all.

In conclusion it is interesting and instructive to see how Congress interprets the First Amendment when applying it to citizens of a Territory governed by the United States. "An Act to provide for the Civil Government of the Philippines, 1902," Section Five of this act declares: "That no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof, and that the free enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed."

Leadership and Publicity

RICHARD A. MUTTKOWSKI, Ph.D.

THE indifference and inactivity of Catholics are proverbial. For a year and more AMERICA has printed dozens of articles and communications excoriating the apathy of Catholics, be it on the matter of prohibition and the Mass, social work for young men and young women, on the social evil, on Socialism, the press, missionary collections, or a dozen other topics. The remedies offered to combat this indolence are many, but they generally resolve themselves into a plea for leadership and publicity. Given these two, much could be corrected and the situation would be materially improved. Just why the press and leadership should be linked together is fairly obvious. Leadership without publicity to spread knowledge of it could accomplish little. Leadership must, furthermore, be supported by organization, and here again the press plays an important rôle. Constructive work such as desired by the readers of AMERICA is only possible when mutual support exists.

As regards the leadership sought by Catholics: In the past our leaders have been drawn largely from the priesthood. In fact, the clergy constitutes our leadership, but unfortunately an insufficient one at this time. For the loss of confidence in the ministry by the non-Catholic public has undermined the confidence of the general public, less so of the Catholics, in the priesthood, a condition which emphasizes the need of lay leadership. Protestant denominations have relegated the ministry to a secondary place in the administration of the parish, for they recognize the truth of St. Paul's teachings by their actions, if not in actual words, that a married ministry serves the family first and the parish second.

Quite aside from this loss of influence, the parish duties of the priest in the way of religious, financial, social, educational and administrative work are so manifold that his own physical limitations prevent him from being effective in all phases. In most parishes the activities of the priest hardly extend beyond those of "parish clerk." If the laity took a proper interest in parish affairs, at least in the social and some administrative phases, better results might be achieved. Many a priest wears

himself out with everlasting pleas for financial support, whereas the business side should be only secondarily his concern, so that he might concentrate on the really constructive phases of parish activities, such as the religious and sociological phases, and not dissipate his energies over petty financial transactions.

I am reminded of the reproach of a convert, who said:

> The trouble with you born-in-the-Faith Catholics is that you must have your priests think and act for you. Worse still, your priests actually try to do both. If your priests did not tell you when to bleat, and how to bleat, you would not have the courage even to think of bleating. You have achieved the pinnacle of selfishness. You are out to save your souls, but "save your soul" is a form of selfishness, too, for you don't care a tittle about the souls of others. Priests do, but not the laity. Your interest in your church ceases with assistance at Mass, and fulfilment of your spiritual duties, and perhaps sending your children to the school. Aside from these, as far as economic, political, and sociological affairs are concerned, you are brothers to that well-known biped, the ostrich, for you are all very wishful, but you do little, and only when spurred to it.

"That comes well from one who until recently vacillated between a policy of 'all faith and no works' and 'all works and no faith,'" I retorted.

"And now believes in 'faith *plus* works,'" he said.

His remark had stung, and yet there was too much truth in the pessimistic criticism to permit the sweeping denial I wished to make. Furthermore, it voiced thoughts that I had heard uttered before, and not from Catholic lips. Question: Are we laggards? Have we been cuddled and protected so many years until this generation knows no longer how to act of its own initiative, but must be spurred to it? Is too much done for us? Are we too lazy or too cowardly? In truth, we are too much in the habit of turning to priests and asking what we shall do, instead of taking the initiative ourselves. Not that alone, but Catholics expect that the priests shall not only offer a solution, but enact it for them. That this spirit pervades the Catholic body, at least in the United States, is reflected in the columns of AMERICA. Prelates and priests are asked to do this or that, whereas the laity should do it. Why always the priests and bishops? We forget that there are physical limitations, even where the willingness is great. For example, the present national crisis has developed the war council of Catholic bishops. But organization halts above instead of reaching down through the priesthood to the parish and its societies. There are a few diocesan councils, but no city and parish councils, which could be effective far beyond war-time needs. It is in this respect that Catholics fail, and fail egregiously. We might well copy the methods of our Protestant brethren, at least as far as the business phases are concerned, covering such matters as the support of institutions, of foreign missions, and of the press. If we Catholics had one-half the organization and spent one-half the efforts put forth by sectarian churches, what splendid results might be achieved! But our organization is all at the top, and none at the bottom, just the converse of Protestant denominations. True, we have plenty of societies in our parishes, but if we had fewer organizations and more organization would it not be better for us?

My plea is for lay leadership and for a greater participation of the laity in the parish affairs. Just why indifference should exist is sometimes a puzzle. Is it due to indolence? Or is it a case of docility, as some say? In other words, whose the fault, the priesthood's or the laity's? I venture to say that the fault must be shared equally. Too frequently priests will not tolerate lay cooperation in the administration of the parish, and many a budding constructive movement is quashed by their near-sighted opposition. On the other hand, many an ambitious program has been frustrated by the stupid apathy of the parishioners.

The reason for apathy lies in the ignorance of too many Catholics as to their own needs, largely because they do not read their Catholic periodicals. It is exasperating to hear a Catholic say, "I read the daily papers, and that is enough." No, it is not enough. To get at fundamentals: To read is a part of man's education. Primary education consists of systematized knowledge of God, men and things, and its purpose is to fit man for intercourse with his fellow-men. I do not regard the material criterion of making a man a producing machine as a just criterion. Education does not end with school, it only begins; a trite statement, but nevertheless a true one. Once a man leaves school, however, the only agencies for continuing his education are books and periodicals, and such of his fellow-men that he permits to influence him. Now, I maintain that no man can call himself an educated Catholic unless he knows something of Catholic history, principles, doctrines and achievements, so that he can at all times be ready to correct others and instruct them about the Church. Not defend, for the Catholic Church is too grand to require an apology, but those ignorant of her achievements need correction and instruction. The Church is not a mushroom growth come up over night that must protest its right to exist, but the oldest organization extant, with 2,000 years of practical experience to draw upon, quite aside from the Divine inspiration and guidance accorded her. Luther, the man who thought himself wiser than Christ Himself, may need apology, not Christ and His Church.

Yet the ignorance of Catholics regarding the essentials of their faith, its history and its achievements is something marvelous and truly appalling. So-called leaders are often the worst offenders. I know one fraternal leader who goes about bedecked with fraternal jewelry, beautiful to look upon, but whose knowledge of his catechism is so limited that for a long time he believed in the adoration of the Blessed Virgin by Catholics. I asked him if he ever said his Ave's and Our Lady's litany. But this man, though pretending to leadership, laid little claim to education. By the way, it was a Protestant who first corrected this man and called my attention to his belief. But it is the Catholic of that type who placidly

ignores Lenten regulations and accepts meekly those hallowed myths about a doctrinal "end justifies the means," of Catholics being forbidden the Bible, of "oppression," "inquisitions," of "imperialism of the Church," and the like. If these Catholics would read Catholic literature they would not run the risk of being corrected by well-informed non-Catholics. It is that type of Catholic, too, that always carps and criticizes at any attempt at Catholic publicity and even apologizes for his Faith.

Perhaps I am pessimistic, but off-hand I would say that more than half the Catholics of this country are unacquainted with Catholic periodicals and that another fourth does not read them at all. Many people who subscribe to a Catholic paper or periodical do it from a "charitable motive," and never trouble to read it. In many instances the parents read and the children not at all, a condition which I have encountered too often. Among Catholic students at secular colleges, and in Catholic colleges, for that matter, only very few, perhaps one of every four or five, ever read a Catholic journal. But rest assured that they glance through every issue of *Life* and study the *Saturday Evening Post* assiduously. They can tell the daily doings of Mutt and Jeff, of the Duff family, and other comic celebrities of the daily papers, but of the vicious attacks on the Pope, of prohibition and its threat against the Mass, of Catholic missions, of Catholic education they know not a word.

It is agreed that a Catholic should read Catholic periodicals and literature. One logically asks: What is available? And this brings me to the point of this discussion. Let me state our biggest weakness: we have no Catholic journal of national circulation, one that might be found on newsstands in railroad stations and hotels, one that is known to all Catholics, one that might be a household word, one dealing with the vital topics of the day, be they religious, political, social, economic, or otherwise, presented from the Catholic standpoint. Is there such a Catholic journal? Not yet. AMERICA is most promising among younger weeklies, and has won its way to the front in nine years through sheer merit. May God speed it to the place of eminence it justly merits! Some of the diocesan papers achieve real merit, others are pitifully inadequate. For they contain little news, usually an ill-arranged enumeration of the week's general, local and diocesan events, some thing of "family interest," some articles on borrowed topics or perhaps plagiarized outright from more prominent journals like AMERICA, *Ave Maria, Sunday Visitor, Extension,* etc. Indeed, if I should point to a fault of Catholic journalism, I would say it is the vicious habit of "borrowing your neighbor's credit." It is rather striking to read articles in this week's issue of AMERICA and see them presented, slightly rearranged and without credit, a week or two later in the diocesan journals. Plagiarism is supposed to be characteristic of mediocrity and inferiority, but if that is true, then mediocrity and inferiority are widespread, indeed. The situation is little better among monthly periodicals. Primarily they lack "force" and "character," and are rather inferior imitations of non-Catholic "popular" monthlies. Of the hundred and one charity journals, the proceeds of which go to the support of institutions of various types, I shall say little. Most of them are filled with pious ineffectualities and because they cater to a very limited clientele and are frankly intended to be a partial return for a definite monetary support, they perhaps obstruct rather than advance the cause of a Catholic press, especially since that clientele is apt to consider this the only available type of Catholic periodical. Only reverence for the subject-matter prevents many a litterateur from calling them unflattering "trash."

The feasibility of Catholic dailies has been threshed out repeatedly in AMERICA during past years. Because of its local patronage for advertising matter, because of local interest for a large portion of its news, a daily is limited. But if dailies like the New York *Times* and the Chicago *Tribune* can command a national interest, and this despite the fact that news and advertising matter are largely local, why then cannot another daily succeed? Furthermore, if it is possible for Socialists to promote dailies in a dozen cities, if foreign-language dailies can be published profitably in German, Polish, Yiddish, Bohemian, Swedish, French and other tongues in our big cities and can exist side by side with the regular English journals, ought not Catholic dailies be able to exist at least in very large cities? Again, if racial, political and economic interests can support a special press, why not a common religious interest?

Catholic dailies and Catholic periodicals with national interest have been advocated by Catholic leaders, the clergy and the laity. Why do these needs remain unsatisfied? Simply because our efforts are split up, because our leaders do not concentrate their efforts, and because the market is cluttered up with an ineffective medley clamoring lustily for support. In these modern days of publishing the matter needs the financial and moral support of more than a few scattered leaders. Only with a big organization behind can such periodicals and dailies be assured a success. I hope that the Knights of Columbus in their grand educational work will before long take up this phase of general education, by means of an active campaign for the support of a few selected and, if needs be, newly organized Catholic periodicals, just as they have advanced the cause of education by reprinting a number of splendid books and by the establishment of scholarships at the Catholic University. This lies well within the confines of the program instituted by the Knights and with the prestige given them by their war-time activities they should have little difficulty in promoting constructive results.

In this paper I have emphasized two essential needs: organized leadership and an efficient press to support it. We have neither. Both are vital to the success of Catholicism, but both seem to halt at the apathy of Catholics. My convert friend was right: Catholics are too much

concerned in the saving of their own souls and consider that their only obligation in this world. They forget that our fellow-men have a right to be considered. Seven of the Commandments demand that we serve our neighbor. We belong to others. Our lives are not our own to live. We belong to the past and to the future, we are linked inseparably to both. Others have worked for us, others demand our service. It is the spirit of active charity, the charity of deeds, not merely of a charitable purse, which Catholics need more than anything else.

The results of extant apathy are numerous. Repressive and discriminative laws have been enacted in several States, and yet the Catholics, instead of rising in a mighty protest, huddle down with an insufferable placidity that has the additional effrontery to consider itself "martyred" and persecuted. As if a martyr had ever suffered because he was *silent!* At this very moment when of our soldiers a Catholic third is fighting for the future of the world, attacks, both open and disguised, break forth in the legislatures. There is the case of Maryland and the threat of prohibition. And as this is written, AMERICA brings news of the Michigan attack on the schools. The school and the Mass. Abolish the Mass and you abolish worship. Abolish the school and you abolish Catholic education. The outcome? Who knows? Will it be better after the war is won? Germany's *Kulturkampf* occurred in the years immediately following the Franco-Prussian war. We have confidence in the fairness of our fellow-Americans, but Americans, although fair, are often misinformed. France's over-confidence in her Catholicism lost her the Orders, the Church property, and the schools.

There is just one remedy, preparation. In this case preparation implies organization with able leadership backed by efficient publicity. But the best plans, the ablest leaders, the most skilful journalism cannot accomplish results unless the people in general take an interest. That interest is essential, and this is a fact which should be hammered home by the clergy and lay leaders. Insist that the people read, and read of the best only, and provide that best. See that reading begins in the schools and continues in the family. But the "best" are too few and these few do not receive the support they deserve.

Early New England Irish

GEORGE O'DWYER

RECENTLY in delving into an almost forgotten set of volumes issued by the British Public Record Office the writer came upon some interesting historical material. In one volume were the orders issued in the seventeenth century by Oliver Cromwell and his Council of State for the deportation of Irish, men, women and children, to these shores. Intermingled with these orders were copies of letters written by Cromwell's paid lieutenants in America concerning certain Puritan folk then in power in New England. The reading of these orders and letters aroused in the mind of the writer a desire for investigation of early American documents. One line of research led finally to a brochure written by John H. Edmonds of the Harvard library, the title of which was "Dorman Mahoone, alias Mathews, an Early Boston Irishman." The paper throughout showed the result of painstaking research and some of the deductions concerning the progress of Mr. Mahoone were decidedly ingenious. There was one paragraph, however, that did not harmonize with the researches of the writer of this article. It read: "Prior to the Irish Rebellion of 1641, an occasional Irishman was welcome to New England, but after that . . . they were no longer."

The latter part of this statement aroused keen curiosity and after a thorough investigation I concluded it was not true to fact. Up to 1676 the vital records of Massachusetts have many misspelled Irish names. A glance at the Calendar of British State papers, colonial series, supplemented by references to O'Hart's standard work on Irish genealogies leads to the same conclusion. Apparently, church and town clerks of the Massachusetts and Plymouth Bay Colony hid Irish names under English spellings or misspellings. On close study it appears that the names of the early arrivals, whether they were Irish, English or Scotch, were spelled phonetically. At least the misspellings on the early town and church records indicate this. In some cases this can be explained by the fact that many of those deported from Ireland spoke their native Irish language. Naturally it was difficult for their Puritan masters to understand their pronunciations. Hence on the Bradford records Mulligan is written Mulicken; on the Ipswich records McLaughlin is Claffin, Campbell is Campanall; Casey, Cresie; Hughes, Cues; O'Donnell, Dwinell; on the Andover records Coughlin becomes Coffering; Corcoran, Cockrin; Clark, Clerk; Kelly, Calley; Hagan, Agan; on the old Boston records, Murphy, Murphey; Sullivan, Silloway; Mahoney, Mahoone, and McCarthy, Macarta.

The first recorded deed in Suffolk county, Massachusetts, had Irishmen as principals and presents a fair sample of distortion of Irish names. It is dated January 25, 1640. The interpretation of the first two lines of the particular deed by the original copyist was as follows: "Be it known unto all men by these presen that I, John Iles of Katheropr in countye of Clone, husbandman." After a careful and laborious study of the above names, the writer traced the originator of the deed to County Clare, in Ireland. Katherope was found to be Carrigaholt, in the same county, not in Clone, and Iles is undoubtedly Hylle, which, in the sixteenth and seventeenth centuries was the name of one of the most prominent families in Ireland.

By order of Cromwell and his hirelings, many Irishmen, women and children also, had their names deliberately changed by the English deportation commissioners at the booking offices and on board the ships be-

fore starting for America. In order to offer an explanation for this, the British slave-drivers evoked an old law of the fifteenth century, which required Irish people from certain parts of Ireland "to take the names of an English town, a trade, color, art or cult." Thus we find Irishmen in this country with the names of Dyer, Winchester, England, Ireland, Black, White, Wright, Green, etc. Of course, in those times the authorities of New England were in sympathy with the English authorities in this respect; moreover, the town and church clerks show by their records their impatience with the Gaelic spelling.

In some instances the Celtic temper and ability were aroused by this cavalier conduct. In 1654 two Irish servants, with the correctly spelled names of Philip Welch and William Downing, brought a case against their master, Samuel Symonds, alleging that they were taken from their beds at night in Ireland, brought to a seaport and compelled to go on board a vessel against their wills. It seems the men who kidnaped them, they were only boys at the time, were called "spirits" and made a practice of selling Irish youths and adults to captains of ships bound for America for the highest price they could get. Welch and Downing, cited above, were sold to Symonds on arrival at Boston and brought to Ipswick, where he forced them into an unnatural period of servitude. The writer in his researches has found several instances of Irish slavery in the Massachusetts and Plymouth colonies at this particular period. Another was the case of William Hiferney, who testified before the court at Plymouth that "He was stolen away from his country, brought hither, and sold to his master, John Hallet of Scituate for twelve years, when he was unacquainted with the English tongue." The court persuaded Hallet to take off two years from Hiferney's time "if he be faithful."

The early court records of Essex county also afford interesting reading to the student of the early history of the Irish in America; and the prevalence of Irish names in the Quarterly Sessions at Ipswich and Salem show that the race must have been prominent along the north shore from the first settlements. In those interesting days, Ipswich, as well as Salem, was an important fishing and commercial town. The inspection of the vital records of the former showed a surprisingly large number of Irish names, and they date from the first occupation of the settlement. Among the first entries of land grants is this one, dating from 1634: "Given and granted to Matthias Curren, twoo acres of Land lyinge unto his house on the est end thereof to him, his heirs and assigns." The same year Thomas Finnan was given 100 acres. On February 10, 1640, "the haye uppon Chebaco waye toward Labor in Vane Creek is granted to John Lee for this year only;" Edmund Dear (Dwyer) was a commoner in December, 1667: Thomas Lovell from Dublin, Ireland, was a resident in 1647; Hugh Sherrat (Sheridan?) was "granted a house lot on the point where he hath built a house;" Thomas Smith is "granted a planting lott beyond Muddy river, as it may be found after Goodman Cooley;" Michael Katherieke was "paide 32s for work done at the bridge and for carriage for the gun" on March 17, 1642 St. Patrick's day. This opens up a wide field of speculation. Andrew Diamond was a merchant and one of twenty-seven planters to have the honorary title of "Mr." affixed to his name.

From the birth records it appears that Michael Farley was born in the town August 2, 1686; John Buckley on May 8, 1660; Mary Clarke, daughter of Thomas, in 1669. From the marriage records of the seventeenth century it is clear that many Irish couples were joined in matrimony in Ipswich. Among the more distinctive names are: John Barry and Mary Chapman, January, 1676; James Collings (Collins) and Hannah Dutch, 1674; Michael Cresie (Casey) and Mary Quilter, April, 1660; John Downing and Mihitabel Brabrook, 1669; Thomas Hart and Mary Norton, October, 1664; Mary Hely (Healy) and John Ward, May, 1676. The writer found in the marriage records of Ipswich 160 names in which one or both parties to the contract had Irish names.

The researches into the older towns along the Merrimack river disclosed the same interesting facts. Even the settlements in the interior of the State were found to have a good proportion of Irish names on the church and town records. Up to the present time the fact that the Irish race was concerned in the development of these settlements has been only superficially considered.

The Irish influx into New England started with the landing of the Mayflower at Plymouth in 1620, and the Celts have come regularly into this part of the country ever since, notwithstanding at one period, court tirades issued against their coming by the savants of the Massachusetts colony influenced by a coterie of divines and elders of the established Congregational church. Of course on arrival in Boston, Plymouth, Salem and Ipswich they were asked to move on, to any old place, preferably to the vicinity of the Merrimack river, where there was much land "not occupied by any," as the order of 1634 had it.

There was a particularly good reason for directing the incoming Irish and Scotch emigrants to the vicinity of the Merrimack river. In those primitive days this river was the edge of the colony and various refractory hordes of Indians strayed every now and then down into the settlements seeking to gratify their repugnance for the newcomers. And it was fully well known, even in those benighted times, that the Irish were pretty good men to have nearby when a battle was to be fought. Winthrop, the Mathers, Endicott and other crafty politicians of the period knew this, and when the Celt came their action was decisive. They required the unwelcome immigrants from Erin to move to the confines of the settlements. Here their bravery would have an outlet and incidentally it would save the scalps of the Puritans. The elect in Boston, Ipswich, Salem and Gloucester would die with whole skins.

Books for the Camps

JAMES J. WALSH, M.D., Ph.D.

WE are in the midst of a drive for books for the camps and it is gratifying to see how finely the call has been answered. Visits to a dozen reasonably important libraries in a dozen places during the past month have shown me the same activity everywhere. Well-dressed women are willing to carry heavy packages of books to the library with their own hands, because of the underlying thought that thus they will help relieve the tedium of the soldiers' heavy hours. Wheelbarrows have been pressed into service, and in the smaller towns baby carriages have made excellent express wagons, either with or without living occupants. The huge heaps piled in the libraries show how thoroughly alive to this call the American public has been. Nothing but war could have evoked such a response.

To some people this appears an unmitigated good. Printed matter in book form, especially when bound in cloth, must, so they think, be of undoubted benefit to readers. Others, however, know that, so far from being an invariable good, books are often the source of much evil. Fiction, in particular, has been calculated of late to be anything but beneficial, and while frequently merely trivial, has very often, much more often, indeed, than most people think, been seriously harmful. With naturalism running riot in print, one would just as reasonably allow young persons to sample at will the bottles of a drug store, trusting that no harm would come to them, as to let them read indiscriminately the books that have been popular in recent years.

I have been wondering whether there is to be any censorship of this indiscriminate literature or whether it is to be dumped without further consideration into the libraries of the camps. I know the word censorship grates on many people in this country and is presumed to smack of medieval obscurantism and other supposedly undesirable things; but we are growing accustomed to the idea, and, what is more, are acquiescing in its practice. Our newspapers and magazines are subject to censorship, and we realize that it is right that they should be, and some of us think there should be more of it. The letters we receive from abroad have nearly all been opened and those we send are submitted to the same process. In general we have waked up to the fact that censorship may be necessary to prevent evil. The question is how far should it be extended.

I have a particular interest in this question, because I have accepted the request of a Government Bureau to talk to the young men of the camps on certain disease-dangers, which soldiers may encounter, and it has been suggested to me that the principles of morality and the practice of self-control should be the main burden of the lectures. One of the motives to be insisted on is the sense of duty. The soldiers are to be told that they are no longer their own masters, but are enlisted to do a great patriotic work; that for them to take any risks of being incapacitated for that service is to injure the cause; and that to do so deliberately is to fail in patriotism. The college athlete is supposed to conserve and foster his strength for the contest with the neighboring university; to break training or to indulge in dissipation is simply to invite disaster that will make it impossible for him properly to represent his college. The same holds true for the soldier; he must exercise self-control out of a sense of loyalty. Appeal is made to higher considerations also, but there is probably no motive more generally effective than the sense of duty and its proper accomplishment.

As a physician, I should like to know whether the soldiers, after I deliver one of these lectures, are to have the chance to undo whatever influence for good I may have exercised. This assuredly will be the case if they find at hand books that were deliberately written to make an appeal to the lower passions, novels that have been best-sellers mainly because they deal with forbidden subjects, books which, without describing, perhaps, any overt act of immorality, are occupied page after page with all sorts of immoral suggestions, Zola's works, for instance, De Maupassant's and those of other French writers, whose novels I should not care to advertise and whose popularity outside of France is due entirely to a sensuous appeal.

Among such books there are others published in America and in England that are too indecent to find their way into our libraries. Once more I prefer not to advertise them, but I saw many of them among the piles of books gathered for the soldiers. They make no pretense to be literary, artistic or biologic; they were written solely to make money by pandering to man's lower nature.

In one large city—let me hasten to add at once, so as to avoid misunderstanding, that it was not New York—I ventured to inquire whether there was to be any censorship exercised over the books destined for the soldiers. The lady who was occupied in receiving them assured me in what I suppose was her finest acid tone that she "hoped not." Her own attitude, she went on to say, was that "censorship of books did more harm than good." And then she gave me the principle that is supposed to be the guide in this matter. "The thing to do is to let young folk read whatever comes into their hands and depend on their own personalities to assimilate the good and eliminate the evil." The well-balanced sentence and the settled air of the reply made me feel that this ques-

tion of censorship had come up and been determined in the negative by people who like polysyllabic words.

I ventured further to ask my librarian collector-friend, if I may call her so in spite of the acid tone, whether she believed in that same policy with regard to children's food, that is to say, whether she would advocate children being allowed to eat anything and everything with the assurance that their own nature would assimilate what was good for them and eliminate what was bad, and whether she could pursue that course with grown-ups. I was rather proud of being able to use her own polysyllabic words. She seemed rather surprised at the retort but far from being nonplussed, assured me without the slightest hesitation that she thought there was a great deal of fussing over children's food that did more harm than good. She believed that it would be better to let them eat more miscellaneously, and that as for herself, that was what she did. Fortunately she had a companion who occupied a chair near her in the collection department, who said to me at once. "Don't mind her. She hasn't any children!" and then after a pause, "She hasn't even a husband."

In spite of the determined views of the lady in question I sincerely hope that a sane censorship will be exercised over books destined for the soldiers. As a means of enabling them to practise self-control, we have banished from the vicinity of camps the more obvious sources of temptation. Logic and good-sense point to the necessity of eliminating the incitements to excess so luridly paraded in many of the books provided for their amusement. If this lesson were taken to heart and put into practice, not merely during the war, but later, in peace, it would be reckoned not the least among the profitable by-products of the war.

Roman Holidays

JOSEPH F. WICKHAM, M.A.

ROME will claim you a long time before she yields to you all her secrets, all the many fortunes that have been hers, all the glories and all the humiliations that centuries have heaped high upon her seven hills. But you will not spend many days in the Tiber city before you will catch glimpses darkly as through a cloud of the mystery and reverence and magnificence and enduring grandeur that cling to her monuments. Many a late afternoon you will go down to the Forum, and sitting at the base of some lonely column, you will grow weary trying to reconstruct Roman grandeur and re-awaken the choice and master spirits of a republican age or weave purple fabrics of a day when great Octavius passed through among the temples with the awed crowd parting the ways before the lictors of his train. You look about you amid the waste and wreckage of the centuries and try to imagine ancient Romans near the Temple of Concord and all the togaed figures passing in and out of the senate hall It is all not very clear now when the train of fancy is intercepted by a broken pilaster and the pitiful fragments of a once beauteous portico. But stay a moment, and you can hear the greatest orator since Demosthenes pleading for Roman honor, and the scornful tones of Mark Antony ringing down the colonnades of the centuries while the eager, sorrowful, vengeful, poverty-clad Roman mob views the dead body of its uncrowned king. The film dissolves, and there rise the ghosts of Pompey and Cataline and the blood-streaked faces of Alaric and the terrible Hun. And ever a throng of thousands troop back and forth in your dream, patricians or plebeians, Romans or barbarians. Gaul or Goth or Hun or Vandal, the background and foil of the glory of a single leader. Sometimes the master is Sulla, sometimes Titus, often the despised figure of the barbarian. Down by that saddened pillar you may see Horace arm in arm with friend Mæcenas, scanning to him the measures of a new ode or rehearsing the story of a ninth satire. You may be facing the Capitol, and you think of all the good and bad men who have climbed and descended the slopes. You think of Tarpeia and the Sabine men; and of Manlius and many another cast from the fateful rock to their deaths. Then you look in the direction of the Mamertine prison where Jugurtha languished, and all those Rome hated and reviled and persecuted.

For hours you may watch the procession of the past file by, while the sun sinks lower and lower, and the shadows of evening lengthen, and the stars and the moon beam forth in the blue Roman sky in all the glad loveliness of heaven. For it is down here that old Rome clusters. Then in the quiet night-time, when in some not distant piazza Italian song is filling the air, you will go down below the Forum, past all those sorrowful ruins, and see the grim old amphitheater, the Colosseum, bathed in whiteness and still with the stillness of death. The once marvelous building is an empty grey and brown shell now, shorn of most of its grandeur, the stone being used in the Middle Ages for the palaces of Rome. It was partially restored by the Popes of the nineteenth century, but as you look upon it now in the moonlight, you are glad that the old days are not restored when thousands of human beings died in its sands to delight the jaded senses of Roman civilization. As the moonlight works its magic with the past you can see across the centuries a huddled group of those who have chosen the Christ, waiting with eyes to Heaven the approach of the fierce beasts. Not long do they wait, but bravely breathe forth their lives to God amid the placid and indifferent smiles of Vestal virgins and the leering glance of a Roman emperor and the roaring jeers of half a hundred thousand citizens of Rome. Then you see the high tiers of seats gradually empty themselves, as the immense throngs, the blood-lust sated for the day, in steady stream pour out the gates and separate on the many roads leading away from the amphitheater; even now they have forgotten the white face of a tender maid and the holy resignation of an old man, whose broken and bruised forms yet lie on the blood-wet earth behind. You watch lordly patricians enter gilded litters and move away; and see haughty maidens passing merry banter with senators' sons; and all the multitude gayly dispersing to the Forum or the baths or the cool shades of a waiting home. Over against the high walls of the Colosseum a pitiful little band will gather, come in, perhaps, from along the Appian Way, a group of Christians weeping for a friend, poor martyrs-elect wailing a martyred fellow. You dispel the mirage and go away, and wonder how long the old pile will rear its majesty in the ages and ages to come.

So it is that you try to call to life the atmosphere of dead days and breathe the aroma of departed dynasties. One day you will visit the palace that knew Augustus, and on another will look upon the Circus Maximus and wonder where the chariots used to pile up in a tangled mass of steeds and men, groaning and quivering in the throes of death. And again you will stand near the crumbling walls of Servius Tullius wishing that you could win the confidence of the old heap of bricks and hear from them all the strange tales of laughter and tears that they have heard and told to their mother earth. A varied story it would be, of virtue and simplicity and wealth and oppression, and death at the last. And then when you have seen it all, all the

monuments left by the followers of that old-time little band of shepherds from Alba Longa, and have contemplated long enough the ashes of the imperial torch that flamed in splendor, that for a space flickered and fitfully gleamed, that finally burned itself out in passion and pagan desire, when you have seen it all, and paid your tribute to Cæsar, you will feel a strange satisfaction. For you have gathered up the memories and tangled bits of chronicle and have woven for yourself the tapestry of the centuries; and have strengthened poetic fancy with the sight of the forlorn wreckage of long ago. All the better will you now appreciate the charm, the fascination, the romance of the nineteen Christian centuries that meet you today across the old yellow Tiber upon the gentle slopes of the Vatican hill. For imperial Rome is but half the story. Rome is as well the City of the Popes. And it is on the Vatican hill that Rome gives you from out her heart of hearts her fullest expression and the purest beauty of her eternal soul.

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words

Mother Seton's Baptism

To the Editor of AMERICA:

I have received from the Rev. Dr. C. L. Souvay, C.M., of Kenrick Seminary, the following communication concerning the missing records of Mother Seton's Baptism and formal reception into the Church:

> Your communication in the issue of AMERICA for April 6 about the fact and date of Mother Seton's Baptism in the Catholic Church came most timely for me, just the day after I received a request to clear, if possible, several difficulties.
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> The root of one of these difficulties is that *Ash Wednesday can never come later than March 10,* and, as a matter of fact, in 1805, Ash Wednesday fell not on March 14, as Dr. White wrote, nor even on March 13, as you seem to believe, but on February 27, Easter being, that year, on April 14. My authority for this is the "*Ordo Perpetuus Divini Officii juxta Ritum Breviarii ac Missalis Sanctae Romanae Ecclesiae,*" by a Benedictine of St. Maur, issued at Dijon in 1759, and giving the ecclesiastical calendar for the years 1758-1900.
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> You say in the communication referred to above: "Dr. White quotes Mrs. Seton twice in recording this event as happening on Ash Wednesday, March 14, 1805." This is putting it excellently, for whilst, on the one hand, Dr. White records the event as happening on Ash Wednesday, March 14, 1805, Mother Seton, in the quotations which he adduced never says so much explicitly. She tells indeed in a sentence which you quote after Dr. White, how she went to St. Peter's Church on Ash Wednesday; again on page 156 (tenth edit., 1904), she informs Father Cheverus that, on March 14 her soul "offered all its hesitations and reluctancies a sacrifice on the altar . . . and the next day was admitted to the true Church of Jesus Christ"; but it is remarkable that she does not say in the first place that Ash Wednesday was March 14; nor does she in the second place say that March 14 was Ash Wednesday; and, moreover, the inscription written by her on the copy of A-Kempis presented by her to Anthony Filicchi whilst bearing the date, March 14, makes no reference to that day being Ash Wednesday. The identification of the two days seems to be therefore Dr. White's: and it is visibly an unfortunate slip, which all historians have since repeated slavishly.
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> The date of Ash Wednesday, 1805, being kept before the mind, and the statements of Mother Seton, as given by Dr. White being given their full value, here is how I would be inclined to sum up briefly the events of that momentous period of her life:
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> Shortly after January 6, 1805, she unsuccessfully sought an interview with Father O'Brien (White, p. 148); Jan.-Feb.: letter to Father Cheverus, and reply of the latter (White, p. 149); letter of Bishop Carroll to Filicchi (White, pp. 149-151; Feb. 27 (Ash Wednesday); goes to St. Peter's (White, p. 152); March 14-15: abjuration and profession of faith (White, p. 153, note); a few days before March 25: Confession. Speaking of Confession, she says: "It is done—easy enough. . . . (White, p. 153); and of Communion: "I count the days and hours. . . ." (p. 154). March 25: First Communion.
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> It seems to me to stand to reason that Father O'Brien could not receive her abjuration and profession of faith on the very day she definitely and irrevocably made up her mind to become a Catholic (Ash Wednesday, February 27). A few days must quite naturally intervene; and, as I read Dr. White (leaving aside, of course, his mistaken chronological identification), I find just two weeks, a reasonable period. The above inferences, based on the correct dating of that Ash Wednesday, and Mother Seton's unimpeachable statement she was "presented to the Church the 14th of March," seem to impose themselves. Well deduced as they appear to be, I should like, however, to see them confirmed by some text of Mother Seton or of her correspondents, and do not despair to find sooner or later such texts in existence.
>
> Was she baptized in the Catholic Church? Your careful examination of St. Peter's baptismal register was not, in my view of the event, a fruitless task. For the silence of that register finds its natural and adequate explanation, I think, in the regulations of the first Synod of Baltimore (1791). Mrs. Seton was apparently not baptized in the Catholic Church, nor were even the ceremonies of Baptism supplied. Such was the practice with regard to converts whose Baptism in an heretical sect was considered valid. That the Protestant Episcopal Baptism was then regarded valid by Church authorities, I find two warrants in Dr. White's work. The first is in Bishop Carroll's letter, quoted on pages 149-150: "Her great business now should be . . . to revive in her heart the grace of her Baptism" (page 150). No one who did not believe in the validity of Mrs. Seton's Episcopal Baptism could write this sentence. The second warrant, perhaps still stronger, is in Father Cheverus' letter of January 26, 1806, about Cecilia Seton's sickness: "Your beloved sister has been made by Baptism a member of the Church" (p. 185); and so strong was his persuasion of the validity of Miss Seton's Baptism, that he opened the suggestion of her receiving "the Sacraments," meaning, as his words on pages 184-185 unmistakably indicate, Holy Communion and Extreme Unction. No Baptism, nor even the supplying of the ceremonies, having taken place, there was no call for any entry in the register. It is somewhat disappointing to learn that no baptismal entry has been found in the Trinity Church (Protestant Episcopal) register. But is it certain that Eliza A. Bayley was baptized at Trinity Church? Why not at St. Paul's or St. George's? For is it known in what (Episcopal) parish the Bayleys lived in August, 1774? Is it certain even that she was baptized in New York?
>
> I trust, dear sir, you will kindly pardon this lengthy communication, for the sake of the saintly person whom we both so much admire. Further research, however, will be needed, both in Mother Seton's letters and in the church registers: *v. g.*, ascertaining the silence of these registers on the Catholic Baptism of Cecilia Seton, of Harriet Seton later on at Emmitsburg, and of Mrs. Seton's own children: also hunting up the entry of the Baptism of them all in the Protestant Episcopal Church.

No doubt further investigation along the lines suggested by Dr. Souvay will bring to light the required data concerning this important chapter of Mother Seton's career.

Brooklyn. THOMAS F. MEEHAN.

Prohibition, the Constitution, the Mass

To the Editor of AMERICA:

Your issue of December 29, 1917, in which you refer to my work, "American Civil Church Law" has come to my notice. What you say there is absolutely correct. My attention has just been called, however, to the fact that some other Catholic paper has broadened what I have said, and this cannot but lead to error as applied to most Western States. As I do not know the name of this other paper I take the liberty to take this matter up with you.

Ever since the days of the Civil War Congress in passing "enabling acts" has imposed as a condition precedent on the conventions called to formulate the Constitutions of the new States to provide by an ordinance, irrevocable without the consent of the United States and the people of the new State, that "perfect toleration of religious sentiment shall be secured, and no inhabitant of said State shall ever be molested in person

or property on account of his or her mode of religious worship." With such a compact Arizona, Idaho, Nevada, New Mexico, North Dakota, South Dakota, Washington, Wyoming, Colorado, Montana, Oklahoma and Nebraska have come into the Union.

The cause has to my knowledge never come before the courts for decision. It would seem, however, to admit of no doubt that the use of wine for sacramental purposes is a "mode of religious worship," on account of which no inhabitants of the States named can be molested in person or property. Such use would further seem to be embraced by the term "religious sentiment" whose perfect toleration is secured by the clause. It would follow that if one church desires to use wine for sacramental purposes while another prefers grape juice, the perfect toleration secured for the States named would prevent the authorities from allowing use or importation in the one case and disallowing it in the other.

I notice that the Bishop in connection with whom this matter has arisen lives in Oklahoma. His case may therefore well present an opportunity to get this matter before the United States Supreme Court for decision. It would probably be worth while since not less then twelve States are involved.

Chicago. CARL ZOLLMANN.

To the Editor of AMERICA:

The discussion that has been going on in AMERICA concerning the Mass and prohibition has been of such timely interest to my class and to myself that we have been interrogating one another in words somewhat like these: Am I a citizen of Massachusetts or a citizen of the United States who lives in Boston? Mr. Wilson in his "State and Federal Governments of the United States," on page 49, section 84, answers the question thus:

> Whoever possesses citizenship in this country is a citizen both of the United States and of the State in which he lives. He cannot be a citizen of the United States alone, or only of a State; he must be a citizen of both or of neither: the two parts of his citizenship cannot be separated.

If, then, I am a citizen of both the State in which I live and of the United States, which citizenship is superior? The book quoted above, on page 50, supplies me with matter that throws some light on this second question:

> Only Federal law admits to formal citizenship, and only formal citizenship can give to anyone, wherever he may go, a right to the privileges and immunities of citizenship. . . . In transferring his State citizenship a citizen does not, of course, at all affect his citizenship of the United States.

So from the formal cause of my citizenship, the Federal law, and from the right which citizenship under the above law gives to exercise the privileges of citizenship in any State of the Union, subject, of course, to the State laws, governing length of residence, etc., I am right in concluding that my citizenship in the United States is superior to my citizenship in any State of this Union.

But as I still retain my twofold citizenship no matter where I go in the United States am I under double responsibilities? Hear Mr. Wilson, again:

> The responsibilities of citizenship, too, are both double and direct. . . . Every citizen must obey both Federal law and the law of his own State. His citizenship involves direct relations with the authorities of both parts of the government of the country, and connects him with the power of the marshals of the United States as with the power of the sheriff of his own county.

If, then, I am bound by the laws and the Constitution of both the United States and the State in which I live and there should arise a conflict between the claims of one and the claims of the other, which must I obey? Article 6 of the Constitution of the United States tells me:

> This constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and judges in every state shall be bound thereby, anything in the constitution or laws of any state to the contrary notwithstanding.

Suppose there was no such provision as Article 6 of the Constitution, is there anything in the Federal Constitution that would embarrass me were I to go to Oklahoma? Yes, there is. Article 4, section 2 of the Federal Constitution reads: "The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

At present I may go to Mass in Massachusetts, but could I enjoy the same blessing in Oklahoma?

Now from what has been said above may I not conclude that to put even a straw in the way of anyone who wishes to practise his religion, in a manner in keeping with his rights as a citizen of the United States, is unconstitutional?

Boston. H. A. L.

Senator Poindexter and the American Patriots

To the Editor of AMERICA:

I have a letter from Mr. Joseph Forrester, counselor-at-law, 35 Nassau Street, New York City, calling attention to an article in your issue of April 13 in which a certain society publishes my name as one of its Vice-Presidents in connection with certain resolutions which it is said to have adopted against the Catholic religion.

I repudiate utterly any connection or sympathy with any such movement. It is utterly abhorent to me and in that connection I ask leave to enclose herewith copies of letters I have just written on the subject which you are at liberty to make use of in any way you see fit.

United States Senate. MILES POINDEXTER.

Congressman Crisp and the American Patriots

To the Editor of AMERICA:

I have received several letters, stating that in the issue of your paper for April 13, there was a statement that I was Vice-President of a Society called "American Patriots." I am not a member of the society, and never authorized my name to be used as a Vice-President. I would be glad for you to make this correction.

House of Representatives. C. R. CRISP.

[The item in which Senator Poindexter's and Congressman Crisp's names appeared was taken from the Buffalo *Union and Times* under date of March 21. The "American Patriots" held two meetings in Buffalo, under the leadership of Jay W. Forrest, a well-known anti-Catholic lecturer. At the second meeting Forrest read to the assemblage the name of the Vice-Presidents of the association. The name of Senator Poindexter is twenty-first on the list, that of Congressman Crisp, twenty-fifth. It gives AMERICA great pleasure to be the instrument for the removal of their names from the dismal litany. Only Mr. Jay W. Forrest can explain how their names were used in such a connection.—Ed. AMERICA.]

Human Respect

To the Editor of AMERICA:

In your issue of April 6 a complaint is made by T. M. M. of an apparent incivility on the part of a member of the Fold, who "is also a Knight of Columbus." I think I can readily explain the action, or inaction, of this particular Knight. When T. M. M. crossed the street, as he seems to have done, the battle-light was in his eye, and this ignited the fighting spirit

in the soul of the other, so there was no salute. This explanation is based on my own experience with some students of Catholic colleges. Whenever I have met them with a challenging scowl, I have usually been paid back in kind. As the old saying has it, "Scowl and the world scowls with you." Or, it may have been that the uncivil Knight had not paid his pew rent, and he thought that a forcible collection was threatened.

San Francisco, Cal. H. P. T.

The Chapel at Annapolis

To the Editor of AMERICA:

Permit me to supplement my letter to AMERICA of April 6, "The Chapel at Annapolis," with a word of explanation. "Just where the blame lies is hard to say," may lead some to a misinterpretation of actual conditions or of my meaning.

There was no intention of blaming the authorities at the Naval Academy. Catholics have no grievance whatever against them. I have learned also, lately, that his Eminence Cardinal Gibbons has experienced only the utmost liberality and courtesy from the local authorities at Annapolis, towards the Catholic midshipmen, in the matter of the exercise of their religion.

My real purpose in writing my last letter was to arouse, if possible, Catholic benevolence in behalf of the erection of a chapel. I should be very sorry indeed if what I wrote were regarded as in the least degree disparaging to the excellent spirit of fair-play shown us by the naval authorities at Annapolis.

Woodstock, Md. R. J. MCWILLIAMS, S.J.

The Celt in America

To the Editor of AMERICA:

In a letter for your issue of April 13 Mr. M. J. O'Donohue shows that common-sense is wholly compatible with the treatment of Irish history and Irish-American social problems. Would that the "high Irish" throughout the country understood their possibilities as he presents them!

Heartily endorsing his assertions to the effect that self-respecting, cultured gentlemen of Irish blood are ornaments in any social gathering, I beg to make a few observations on the contents of his communication. He writes: "Those who crawl on all fours to gain an entrée into 'society' are not Irish and their influence can never interfere with the spread of Catholic ideals, one way or the other." Perhaps Mr. O'Donohue meant that such persons are not true to the Irish ideal. If he had heard a few of the humiliating stories that have been bandied about Eastern cities of the social exploits of a certain type of poorly educated Irish-Americans he would, I think, emphatically insist that some Irish do crawl on all fours to gain an entrée into non-Catholic society and by their readiness to compromise all that is Catholic and Irish have won the disdain of many American society people for the race which could lead American thought. Irish have made a sad show of themselves at Harvard and other vestibules to non-Catholic society.

If Father Ryan meant that Catholic Irish without education are better off without money, he merits no contradiction. He has had example enough in New York of boors from the bogs of Ireland riding on horseback. In New York and Philadelphia the bulk of the well-to-do Irish-American families are not educating their children in classical Catholic colleges. The leaders of the Sein Fenn movement in Ireland itself have commanded respect because they possessed the education expected of gentlemen. There is no sense in talking culture to men who do not understand the meaning of the word. And the majority of the descendants of the Irish peasant class in this country will not know the meaning of the word until they have received a thorough classical education. Then, those who now have the woful ability to let all the world know that they are Irish will be able to employ other criterions in their social intercourse than the gold standard. I agree with Mr. O'Donohue's assertion that social position should be gained by blood and culture. But, we should face the fact that the Irish who are making the most noise are decidedly lacking in culture. One of the first missions of the modern American Celt should be to teach some of the moneyed Irish that although money talks, it is not always respected. Then, they might think it worth while to educate their sons and daughters in Catholic colleges and not make themselves a mockery by forcing the children into non-sectarian establishments while they flaunt their vulgarities before the society editors of newspapers and the lackeys of fashionable clubs.

Baltimore. GORDON O'NEILL.

[This controversy is closed.—Ed. AMERICA.]

British War Aims

To the Editor of AMERICA:

After reading Mr. Culeman's able commentary upon the Lenten Pastoral of the Cardinal of Westminster, in a recent issue of AMERICA, the impulse was strong to write to you. For simultaneously with the arrival of that issue of AMERICA there came to hand some long delayed copies of the little Chestertonian journal, the *New Witness,* in one of which, the number of January 31, the war aims of the able body of men who edit the paper were stated. Like the Cardinal they recognize the causes of the social upheaval which threatens; but the remedy they suggest is more far-reaching and more radical than the demands of the British Labor party as stated by Mr. Culeman.

Their war aims are sixteen in number; eight tending toward freedom in Europe, and a like number toward freedom in England. It is with the latter that I am concerned. The idea underlying their aims might be said to be the thesis of Mr. Belloc's book, "The Servile State." They recognize that England, by a mass of social legislation passed immediately before and on the pretext of the war is fast tending toward that condition of society which Mr. Belloc has called servile. They aim at defeating this tendency by restoring personal property to the poor and personal freedom to the family. And for the attainment of their object they aim at the repeal of all this mass of obnoxious legislation; at the restoration of the rights of the trades unions in which they see the germ of the old gild system; and at the destruction of the trusts. They favor moreover a policy of protection of small property which they think should be given artificial assistance like an infant industry.

To Mr. Culeman, "It is becoming increasingly evident that the really big and permanent results of the war will be social rather than political": so to the editors of the *New Witness* "Victory is chiefly valuable in order to strip the present approximate model of servile State of its huge prestige of success."

Their program of reform is probably less likely to be adopted than that of the British Labor party. It is inevitable that the legislators, concerned only with devising momentary remedies for difficulties as they arise, will attempt a compromise. But that in no way affects the excellence of the policy they advocate, which at heart is really an attempt to restore the Catholic tradition to England.

Prior McNabb has seen fit to encourage and follow them. Would our own Catholic sociologists be willing to go as far? We are inclined to think so. Ten years ago, when Dr. Ryan advocated a living wage and an eight-hour day, there were those who sniffed and thought they smelled Socialism, but the outbreak of the war found the Doctor declaring himself for "the direct ownership of . . . the instruments of production by the workers themselves by such methods as copartnership schemes and cooperative societies." And it is only a few weeks since Father Husslein sang the praises of the gild system and ended with a prayer of hope for its return.

Jersey City. FRANCIS J. MCCONVILLE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 4, 1918

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Christ's Cross in France

IT is one of the bewildering reversals of human plans that the very country which tried to banish the Cross from its midst, not at the instance of its devoted people, but by the impious decree of an unrepresentative Government, should in the event have become the instrument to restore that Cross to its ancient place of honor and to impress its image indelibly on the mind of the entire world. Not only has France summoned the nations who love Christian principles to resist on the soil of St. Louis the tide of oppression which threatened to sweep over the earth, not only has France inspired others with her own characteristic recklessness of the cost and her own passion to die for Christian liberty, but she has lifted, these three years and a half, the eyes and the thoughts and the hearts of many millions of men of many nations to the symbol of man's redemption and the figure of the desolate Christ dying that others might live. This fact is strikingly attested by an eye-witness in the April number of the *Atlantic Monthly:*

> The war on the Western Front has been fought in a Roman Catholic country, where crucifixes are erected at all the chief cross-roads to remind us that, in every moment of doubt as to the way of life and on whichever road we finally decide to walk, whether rough or smooth, we shall need the Saviour and His redeeming love. We have seen a cross so often when on the march, or when passing down some trench, that it has become inextricably mixed up with the war. When we think of the great struggle, the vision of the cross rises before us; and when we see the cross we think of the processions of the wounded men who have been broken to save the world. Whenever we have laid a martyred soldier to rest we have placed over him, as the comment on his death, a simple white cross which bears his name. We never paint any tribute on it. None is needed, for nothing else can speak so eloquently as a cross—a white cross. White is the sacred color in the army today, and the cross is the sacred form. In after years there will never be any doubt as to where the line of liberty ran that held back the flood and force of German tyranny. From the English Channel to Switzerland it is marked for all time by the crosses of the graves of the British and the French soldiers.

Since these words were written our own brave boys have taken their place in the line and by the shedding of their blood in the cause of humanity have earned their right to be laid to rest in the same glorious line of heroes and to have their graves marked by the same sacred symbol. American soldiers no less than the British and the French are finding strength to "carry on," to the very end, in the contemplation of the supreme self-sacrifice of the God-man. They, too, like their brethren in arms are being silently taught the correct interpretation of life and the difference between the sordidness of selfish indulgence and the sublimity of self-immolation; to them no less than to others the Cross of Christ is telling its compelling lesson of nobility. Wherever they are, the crucifix rises behind their lines, meeting their eyes at dawn, soothing them at night, and guarding the heroes of No Man's Land. Doubtless they are growing familiar with it, as the British with the Cross at Neuve Chapelle:

> For three years, night and day, Christ has been standing there in the midst of our soldiers, with arms outstretched in blessing. They have looked up at Him through the clear starlight of a frosty night; and they have seen His pale face by the silvery rays of the moon as she has sailed her course through the heavens. In the gloom of a stormy night they have seen the dark outline and caught a passing glimpse of Christ's effigy by the flare of the star-shells.

No doubt one of the keenest regrets of the British in abandoning Neuve Chapelle during the recent German advance was the loss of this well-loved and familiar companion of their vigils and struggles. It was not hard to stifle their groans when they looked up through the gathering mist of death at the brave Christ: with His promise of Paradise they could laugh in their hearts in spite of the anguish; it was a glorious thing to think that like Him and near Him, laying down their lives for their friends, they were going to the Lord whom they knew so well and in whose Kingdom pain and sorrow are no more. God grant that soon they may win back their Cross and that our soldiers may be with them, and learn, both at Neuve Chapelle and elsewhere, something of the Cross's mystery, its tenderness and its glory.

The Mother and the "Middy"

AMONG the communications which appeared in the last issue of AMERICA one signed by the simple initials A. C. M. should not pass unnoticed. It comes from the mother of a "middy" at Annapolis. In a few heartfelt words she earnestly pleads for greater spiritual advantages for the Catholic boys now preparing themselves for their country's service in the Naval Academy. In every word of the short letter, together with the pride which a mother feels in giving her boy to the country, we read the deep and tender concern she feels for the soul of the young "middy." Speaking for herself and for the Catholic mothers who like her have offered the best they have, their sons, to the land which in the hour of trial needs their pure and sturdy manhood, she says:

We are second to none in the love of our country. We are proud to have our sons, all our sons, in her service; but our duty does not cease here. We have still to see that they come out of Annapolis, where they receive a splendid technical education and a discipline that spells character and manhood, with a religious faith as undimmed as the faith they had when they entered.

The heart of a devoted patriot and a true Catholic mother reveals itself in these lines. Two of the noblest emotions that stir the soul, patriotism and religion are admirably expressed. Her just pride in her boy's self-dedication to the land of his birth and the traditions of a navy that boasts of such honored names, as Barry and Lawrence, Decatur and Farragut, Preble and Perry, is equaled, surpassed, even, as it must reasonably be, by her anxiety for his spiritual needs and welfare. She expects that while serving his country he may have every just and reasonable opportunity to practise the lessons of his Faith and to serve God.

To every Catholic mother the words of the unknown mother of the Annapolis "middy" should make their eloquent appeal. Like her they should value above all things the faith of their sons. That faith should be their first concern. It should be the first thing they look to when they decide on the school or the college where their boys are to be trained for the duties, the sacrifices and the heroisms of life. The faith of their sons, the preservation of their purity and innocence, and of the high standards of virtue taught them by the religion of their fathers should take precedence of everything else. Rank, social prestige, wealth, success, such as the world understands it, must give way when there is question of preserving that which is their noblest heritage and treasure. Unconsciously the "middy's" mother has driven home a salutary and important lesson. It must be added with regret that the lesson is sometimes unheeded. But it is never neglected without the most disastrous results. It is to prevent these that a truly Catholic mother has so earnestly pleaded that the son whom she has so far lovingly trained in the teaching of his Faith may have every opportunity of practising it in a great national institution. She realizes also that the better Catholic the young middy is the better officer will he be of the gallant navy of the United States.

Slang's Eloquent Intonations

"I LOVE that American word, 'sure,'" remarked an English officer engaged in war work over here. "There is something so intimate, so encouraging about it, even if nothing happens." To give a hearer the feeling of comfort and security which that observant soldier received from the word, "Sure" must be uttered, however, with a certain unmistakable intonation. We have all heard the term used in this way a thousand times. "Will the 12.50 be on time today?" we ask the railroad official apprehensively. "Sure!" he answers, with such an air of heartiness and finality that even the fact that the train in question eventually arrives some forty minutes late hardly ruffles our peace of soul. The official's "Sure!" was so full of certainty.

"All right" is another Americanism into which the intonation can throw a world of meaning. "John Smith is a-l-l *right!*" when said by an expert wielder of slang is as good as a patent of nobility for John, and seems to be equivalent to a solemn oath that he possesses all the Christian virtues. A certain Muscovite who has as yet but an imperfect grasp of our idiom, nevertheless has learned to use the slang phrase "Good-night!" with such a wonderful variety of intonations that he can express with it every ripple of grief, disappointment, surprise, discouragement or chagrin that ruffles his soul. When an American soldier-boy speaks of his sweetheart as "Some girl!" there is really nothing more to be said in praise of her beauty, wit, accomplishments and virtues. For in their fondness for expressing the highest commendation by means of understatement Americans resemble the English tourist, who on beholding for the first time Chamouni at sunrise, remarked deprecatingly, "Not so bad," whereat his fellow-countryman turned on him fiercely and said: "Well, you needn't rave about it like a bally poet." "What do you know about that!" is another exclamation which, when used by a really amazed or astonished American seems to be equivalent to the medieval "Odds Bodikins!" the Homeric *"O Poppoi!"* or the "*Mediusfidius!*" of the Romans.

The more limited and impoverished a person's vocabulary is, the greater, as a rule, is his dependence on slang as a medium of expression. Among the unlettered a current slang phrase is forced to bear in the course of the day a thousand different significations, and it is chiefly by the effective use of intonations that the speaker's meaning is conveyed to his hearers. Even men and women of reading and education, however, who have at their command the store of synonyms and antonyms the English language is so rich in, are sometimes tempted either from sheer laziness or out of an immoderate love for picturesque and vigorous neologisms to make quite as free a use of slang in conversation as do their less literate fellow-countrymen, whose varied way of stressing a dozen slang phrases serves sufficiently well for them the purposes of human intercourse. But something more, surely, than the skilful use of slang is to be expected of those who are supposed to have trained and cultivated minds.

"Ali Babette"

THE war has worked wonders not wrought in blood; it has written other hymns than those of hate; it has lifted up souls where it has beaten down bodies; in spite of its slimy trail it has purified those who were less than the dust. *Scribner's* for May illustrates this by a story remarkable for its artistry but more so because it reaches to the very heart of truth.

The scene is a barracks somewhere in France. The soldiers, the rank and file, are rude men with rude amuse-

ments, chief among them being a ribald phonograph record sung by a girl whose name is a public scandal bandied over the wine cups of the world. They have little use for religion and less for their chaplain; but with innate chivalry they respect the purity which is a stranger to themselves, and reverence with a reverence akin to worship, the very path of a modest Sister, who goes through the streets with her flock of orphans, chastising by her presence their unguarded tongues to silence.

One day the curé, an aged recluse, a strange relic of a departed civilization, calls on the major to make a request. Sister Thérèse is his interpreter. The old priest spies the phonograph and with the childishness of age begs to hear it. The first chance record is put on to the horror of the officers, who, recognizing it at once, spring to stop it. But the curé, not understanding the words, insists on its being finished, and listens as one rapt. The reason for his delight is soon made clear. "Why, daughter," he cries with joy, "it is your voice that sings from the wood." "Yes, Father," she answers. The officers begin to protest, but Sister Thérèse interrupts: "No, gentlemen, it is I who sing those words." And then, by way of explanation not of excuse, she adds with the eloquence of simplicity: "It was before the war."

There were no Pharisees among the officers, and no sanctimonious Simon, and their respect grows rather than diminishes. They saw, even without the assurance of Christ, that many sins had been forgiven her because she loved much, and they remembered that the one who stood closest, after the Blessed Mother, to the Cross on Calvary, was she out of whom seven devils had been cast. It was the horrors of Louvain, as of old the coldness of Magdala, which first purged her soul of its dross in the crucible of sorrow. Then she came back to Christ, bringing her love, not always innocent, but washed clean of its stains in the blood of the Lamb. The story is only fiction, but fiction, could the truth be told, less strange than fact. So it is that God knows how to draw good out of evil.

Our Vital Farm Problem

THE existing scarcity of food has been accentuated, but can hardly be said to have been caused by the war. It is due in great measure to our almost criminal neglect of the farming population of our States. We have been paying extravagant prices for farm products, but too often little more than an infinitesimal portion of the profit has gone to the farmer. Dr. Frederic C. Howe points out that the lettuce on our table may sometimes have cost us 2,900 per cent of what the farmer received for it. There were many causes which conspired to bring about these results. One was the natural tendency of the railways to favor the longer hauls. Thus Dr. Howe tells us:

> Apples, which the farmers of New York are ready and eager to sell for $2.50 a barrel, rotted on the ground fifty or a hundred miles from the city, while carloads of Western apples are sold at prices prohibitive to the poor. Peaches, pears and other fruits find the city markets closed against them, while Florida, Maryland and distant producers secure cars and buyers in abundance.

While farmers were driven from their farms in the East, the transportation agencies held the same power of life or death over the more distant cultivators, not to mention the grievance of the consumer and the intense suffering caused to the poor. Favoritism likewise could be shown by side-tracking cars, or neglecting entire sections of farming lands. Many of these evils have been remedied, and all, it would seem, could be set aside by an ideal government control or even government ownership of the railroads. The danger, however, always remains that such control and ownership may be far from ideal. No one can question its wonderful success in Germany before the war, nor its absolute failure in France at the same period. Yet government supervision of some kind there certainly must be. Simply to leave the farmer to his fate is to leave the country to destruction.

We have to some extent met the abuses of railroads, storage combines and middlemen which threatened to make of farming, in some portions of the country, an almost impossible means of livelihood. Much still remains to be done in these regards, but we must likewise offer positive encouragement and assistance to the farmer if we wish to consult not his advantage alone, but the welfare of the entire community. Thus Denmark and Australia have set an example by lending money to him at reasonable rates. Had America done this in the case of the great immigrant population that has yearly entered her ports, while not neglecting to secure for our farm produce the proper transportation and distribution, there would have been no food scarcity to be dreaded. Laudable efforts have been made in this direction, but we were very late to enter upon the way of progress, while Reiffeisen banks and excellent credit systems, so essential to agricultural development, had been long ago established in other countries.

The inadequate provision made for the farming population of the United States has helped to augment the yearly emigration of thousands of them to the neighboring Canadian farm lands.

The fear of insufficient returns from their labors has of late deterred men from seeking to make arable the still untilled lands of our country. To remedy this condition the State of California has set itself the task of preparing a number of farms, erecting the necessary buildings and constructing upon each a modest modern dwelling house. When completed the entire estate is to be offered at cost price. Nothing more is asked in cash payment than an installment of one-third of the outlay. The remaining two-thirds can then be paid after twenty-five and thirty-six years, respectively. If an adequate credit system is at the same time developed, a deserving immigrant, who has come to us from the farm lands of Europe, endowed with skill, strength and industry, but without material means, can thus be offered a pleasant

and comfortable home. In place of adding to the industrial confusion on the return of peace and swelling, it may be, the ranks of malcontents and revolutionaries, he will have a chance to become of the highest service to the commonwealth.

Daughters of France

ACCORDING to a statement made by Dr. Lyman P. Powell, president of Hobart College and chairman of the committee on War Problems of the Association of American Colleges, fifty institutions of learning in the United States have offered to furnish scholarships to young women sent to this country by the schools and colleges of France. The United States Bureau is co-operating with the Association of American Colleges in the furtherance of the plan.

The United States cannot do too much for the daughters of France. Like their fathers and brothers who bore the brunt of the fighting at the Marne and at Verdun and are now with their Allies holding back the onrolling tide of German invasion on the Lys and the Somme, like their mothers, who have so cheerfully faced the privations and the sacrifices of the last four years, they have been the admiration of the whole world. They have been the worthy daughters of these heroic fathers and mothers. But if they have given to the world the example of devotion, loyalty and complete forgetfulness of self, it is because they drew their inspiration from the Catholic Faith in which they were bred.

We are proud to open to these daughters of the land of St. Louis and Jeanne d'Arc the gates of our universities and schools. There is nothing in the United States that is too good for them. They will be welcome and honored guests. Every genuine American will consider himself their champion and their knight. Every facility will be gladly given them to train their keen minds and their generous hearts in the sciences, the arts, the industries of the country.

But these daughters of heroic France are Catholics. The Catholic Faith has been the glory and the pride of their fathers in the past. If at times those fathers seemed to forget it, now in the midst of the smoke and fire and blood of the battlefield they realize that the old Faith is the one thing that nerves their arm and steels their heart in the titanic struggle. These French girls need the lessons and the restraints of that Catholic Faith. They are generous, high-minded, mercurial, emotional, enthusiastic, bright, pleasure-loving and gay. Under the sure guidance of the Catholic Church their souls reach a height of devotion and idealism, a spirit of sacrifice seldom surpassed. The Catholic Church brings out to perfection all the inherent nobility of their nature. The Catholic Church alone can curb their defects and their shortcomings. She alone can successfully tame their impulsive and high-strung souls. It is in the Catholic Church alone that the French girl and the French woman feel at home. The Catholic Church alone satisfies the noblest and the purest yearnings of her soul.

It will be a gross injustice, therefore, if, when these Catholic maids of France come to the United States, they are debarred from the benefits of a Catholic education. It would be unfair to them. It would deprive them of the one educational advantage they need most, the teaching of the Faith in which they were baptized, and whose lessons they learned in the little hamlets of Normandy under the shadows of old cathedral walls now perhaps a mass of tragic ruins, by the banks of the Loire or on the hillsides of Burgundy. It would be a grievous insult to the Catholics of our country should they have any reason to suspect that any effort was made to ignore Catholic academies or colleges when there is a question of selecting for our welcome French guests the institutions where they are to be educated and trained. Only there will these daughters of France feel themselves thoroughly at home. Only in Catholic schools and colleges will they develop to full bloom the noble qualities of their race. The future mothers of Catholic France must not by any measure countenanced by the Catholics of the United States be deprived of the benefits and the blessings of a Catholic education.

Literature

KEATS'S "ANNUS MIRABILIS"

"I THINK I shall be among the English poets after my death," was the prophecy John Keats once made regarding his own future renown. He was right and the place he attained is a high one, for Matthew Arnold and other keen critics do not hesitate to place the author of the "Ode to a Nightingale" near Shakespeare himself. It is the work of the year 1819 that did most to win this "Cockney poet" his deathless fame. For between January and September of that year, when he was only twenty-four, and had but a year or two left to live, Keats wrote the seven perfect, completed poems that have given him his place among English bards. January, 1819, marks the date that the graceful poem entitled "Fancy" was composed. "The Eve of St. Agnes" seems to have been finished soon after the preceding, and the coming of spring helped to inspire Keats with the three incomparable odes "To Melancholy," "To a Grecian Urn" and "To a Nightingale." That perfect lyric "La Belle Dame Sans Merci" was also written in the spring of 1819, and September of the same year saw the beautiful "Ode to Autumn" completed. Keats wrote other fine poems, of course, during this period and before it, but the seven named above, composed during 1819, are all so complete and so free from imperfections that they prove that he was a poet of almost the first rank.

The careful biography of "John Keats" recently published by Scribner's shows that Sir Sidney Colvin has mastered every detail of the poet's life which tireless labor and research could discover and he gives besides so much valuable information

regarding the circumstances under which each of his subject's poems was written, that every admirer of Keats will doubtless read the biography with keen interest. During his youthful days John Keats thoroughly steeped himself in the spirit of the great Elizabethans. Spenser opened to him the gates of fairy-land, a perusal of Chapman's Homer drew from the young man his first fine sonnet, Jonson, Fletcher, Milton, etc., were his familiars, and Shakespeare his marveling study day in and day out.

The set of heptasyllabics entitled "Fancy" is the best of the poems in a lighter vein that Keats wrote. Colvin is of the opinion that a passage in Fuller's "Holy State" gave the poet the idea he elaborates in the lyric, and from Ben Jonson he caught the tricks of meter and rhythm that characterize the poem.

> "O sweet Fancy! let her loose;
> Everything is spoilt by use;"

he sings and then describes the beautiful pictures his own fancy shows him. The "Ode on Melancholy" which, as Sidney Lanier thought, "reaches the highest height yet touched in the lyric line," perhaps owes its inspiration partly to Keats's passion for Fanny Brawn, and to the depression caused by the death of a brother of his whom he had nursed through a long illness. Melancholy, he truly says,

> . . . dwells with Beauty—Beauty that must die,
> And Joy, whose hand is ever at his lips
> Bidding adieu.

But of all Keats's pieces, Catholics like best perhaps "The Eve of St. Agnes," his finest narrative poem. Written in perfect Spenserian stanzas with the concluding Alexandrine used effectively, the poem, from its very beginning when "The owl, for all his feathers, was a-cold" till its end when

> "The Beadsman, after thousand aves told
> For aye unsought for slept among his ashes cold"

wonderfully suggests its medieval atmosphere. The admirable description of how the moonlight, shining through the painted window on Madeline as she knelt in prayer threw

> ". . . on her silver cross soft amethyst,
> And on her hair a glory, like her saint."

is equaled only by the banquet that Porphyro sets forth for his lady love. Those

> Lucent syrops tinct with cinnamon;
> Manna and dates, in argosy transferred
> From Fez; and spiced dainties; every one
> From silken Samarcand to cedar'd Lebanon

would ravish the ear and tempt the palate even of a fasting anchorite.

In the "Ode on a Grecian Urn" said Bryant, "there is not a word we would be willing to part with." The pictures in the poem seem to have been suggested to Keats by some paintings of Claude's and Poussin's and by the marble from the Parthenon frieze. Without Shelley's crude pantheism, there was a great deal of the pagan about Keats. Like a Greek, he made passing earthly beauty his religion, and found his delight in the experiences of the senses, seldom penetrating to the moral significance of what he perceived. As Sidney Colvin well remarks regarding this fine ode's second and third stanzas, they "express with full felicity and insight the differences between life, which pays for its unique prerogative of reality by satiety and decay, and art, which in forfeiting reality gains in exchange permanence of beauty, and the power to charm by imagined experiences even richer than the real."

To the April of the year 1819 belongs that haunting lyric "La Belle Dame Sans Merci," "the most complete and enchanting English pure romance poem of its time," and according to Palgrave, "probably the finest lyric" in our language. Keats's biographer calls attention to the fact that much of the poem's charm lies in the metrical secret of shortening the last line of the stanzas from four feet to two: "And no birds sing." The inspiration of the poem was probably Fanny Brawn who certainly had Keats "in thrall" when it was written.

The "Ode to a Nightingale" Keats wrote in a few hours as he sat under a plum-tree in the May of 1819. The bird had been singing nightly near the house where the poet was living at the time, and the sorrow the death of his brother brought him seems to have been another source of the poem's inspirations. Stedman considered this ode "the nearest to perfection" of all our shorter English lyrics, and Colvin finds Keats's genius "at its height" here. Burton and Milton are probably the two literary influences perceptible in the poem, but the lofty flights of imagination and the "fascinating felicity" of phrase and cadence are all Keats's own. The wretchedness of man's lot in this vale of tears has never been more beautifully described than in the third stanza of this marvelous ode and the lines in the seventh, especially the three:

> Perhaps the self-same song that found a path
> Through the sad heart of Ruth, when, sick for home,
> She stood in tears amid the alien corn,

are scarcely surpassed by anything in literature.

The "Ode to Autumn," the last of the immortal poems this wonderful year of Keats gave us, was written at Winchester in September. It is more faultless perhaps in execution than any of the other odes, and is remarkable for the pure objectivity of its treatment, for the poet, for once, is not at all introspective. His gift for describing the scenes of nature as if he were beholding them for the first time and of giving his reader a vivid impression of their beauty is nowhere more striking than in the "Ode to Autumn."

This poem completed, Keats's work, it may be said, was done. On his way to Italy in search of health during the fall of the following year he wrote his famous "last sonnet" with its lines of deathless beauty:

> Bright star, would I were steadfast as thou art,
> Not in lone splendor hung aloft the night
> And watching, with eternal lids apart,
> Like Nature's patient, sleepless Eremite,
> The moving waters at their priestlike task
> Of pure ablution round earth's human shores,

but after that, nothing more. The dying poet reached Rome in November and died on February 23, 1821, tenderly cared for to the last by his faithful friend Arthur Severn, who at Keats's own request read to him each day from Jeremy Taylor's "Holy Living and Dying." The last words of John Keats, "the doubly dead, in that he died so young," were "Thank God, it has come!" He lies buried in the Protestant cemetery at Rome and on his tombstone, at his own request, are engraved the words: "Here lies one whose name was writ in water," a mysterious epitaph which our Father Tabb has properly interpreted in the following sonnet:

> Upon the tomb 'tis graven, "Here lies one
> Whose name is writ in water." Could there be
> A flight of fancy fitlier feigned for thee,
> A fairer motto for her favorite son?
> For, as the wave, thy varying numbers run—
> Now crested proud in tidal majesty
> Now tranquil as the twilight reverie
> Of some dim lake the white moon looks upon
> While teems the world with silence. Even there,
> In each Protean rainbow-tint that stains
> The breathing canvas of the atmosphere,
> We read an exhalation of thy strains.
> Thus, on the scroll of Nature, everywhere,
> Thy name, a deathless syllable, remains.

WALTER DWIGHT, S.J.

DOMUS DEI

It stood in Nazareth of yore,
  Half hidden in the narrow street,
The little house unto whose door
  Came every day Emmanuel's feet.

Thither He came at end of day,
  Not for an hour, a passing Guest,
But taking an accustomed way,
  A weary Householder to rest.

He passed unheeded through the throng,
  Their Townsman well-beloved and known,
Nor sound of timbrel or of song
  Told when the Lord was with His own.

Men could not see about the door
  The myriad prostrate Cherubim,
Nor know that low unto the floor
  His Mother bent the knee to Him.

King Herod's palace lies in dust,
  Dank is the Golden House with death,
But Angels keep in holy trust
  The Holy House of Nazareth.

When I, familiar with Thy grace,
  Am heedless of Thy glance, Thy word,
That my soul was Thy dwelling-place,
  Keep this for my remembrance, Lord.

Then for no deed, no meed of mine,
  Who am forespent with futile things,
But that this body was Thy shrine
  Bid Angels bear it on their wings.

BLANCHE M. KELLY.

REVIEWS

Shepherd My Thoughts: Verses by FRANCIS P. DONNELLY. New York: P. J. Kenedy & Sons. $0.75.

The World and the Waters. By EDWARD F. GARESCHÉ, S.J. St. Louis: The Queen's Work Press. $1.00.

The numerous readers of Father Donnelly's ascetical works, who have been eager to see his fugitive poems and songs gathered into a volume, will find in "Shepherd My Thoughts" his happiest tribute to the Muse, and Father Garesché's admirers will doubtless agree that "The World and the Waters" contains some of the best poems he has written. The sonnet which gives a title to Father Donnelly's book deservedly holds its place on the first page. He is an observant lover of the trees and flowers and repeats in melodious lines the lessons taught him by "The First Flower," "Whitlow Grass," "Hepatica" and "The Golden Rod." Among his "Songs" will be found the now famous "What an Irishman Means by Machree" and "The Service Flag," but every old Woodstockian will doubtless agree that the finest poems in the volume are the two sonnets written in memory of "Samuel H. Frisbee, S.J.," the well-beloved "Spiritual Father" of the scholasticate. The second one must be quoted entire:

The bond that bound us in true brotherhood
  Of song and joyance over plain and hill
  Is snapt. The heart of all our hearts is still,
And a sharp pang has chilled the circling blood
That warmed from it. Must we by field and flood
  Wander no more or quaff the distant rill
  No more? Hark! Heard you not the warning shrill
To meet our guide ahead within the wood?
Alas! too far ahead! The woodland springs
Have lost their sweetness; gloom our way bedims,
And laughing song is hushed to a sad moan.
Oh guide along the path to higher things,
Revealing living streams and angel hymns,
You are ahead with God, and we, alone.

A striking characteristic of Father Garesché's new volume is the wide range of his inspiration, "Hills and the Waves," "Humanity," "In City Streets," "The World of Books" and "*Christo Victori,*" being some of the appropriate captions under which his poems are printed. The book's lines of dedication, "To the Virgin Mary" are as full of poetry as of devotion. "To a Working Girl" is a well-expressed tribute to her stanch virtues. "First Communion" feelingly describes a priest's emotions on administering the Holy Eucharist to a flock of white-souled children. Some of the sounding stanzas of the ode on "Niagara" have already been quoted in these columns, and the following lines, "To Rose in Heaven" are taken from the poem which most readers of "The World and the Waters" will probably consider Father Garesché's highest flight:

Tell me, Rose,
Unto what bright and peaceful morn
Thy petals did unclose
When thou wast borne
Into this heavenly garden close,
Who took thee hence ere thou hadst made a thorn?

Tell, O, sweet,
The rapture of the hurrying feet
Of those white angels who are sent to bear
God's roses there,
And set them blooming by the Golden Street.

Tell me—thine eyes
Have seen the Great Surprise;
Thy innocent, tender eyes upon His face.
Have fed, this bitter while
That we have missed thy smile—
Tell me some tidings of the Holy Place. . . .

Then Mary blest,
Queenly and tenderly, in Celestial blue,
With roses at her breast
To mind her of that budding Rose she knew,
Did she haste loving at her Son's behest,
To welcome tiny you? . . .

W. D.

Sister Clare. By M. REYNES MONLAUR. Translated from the French by M. E. ARENDRUP. New York: Robert M. McBride & Co. $1.25.

Men in War. By ANDREAS LATZKO. New York: Boni & Liveright. $1.50.

Here are two war books quite dissimilar in character but painting such striking pictures of the horror and devastation of modern war that after German militarism has been crushed forever by a decisive Allied victory, the volumes will supply strong arguments for the formation of a league of nations that will make a recurrence of the present madness a practical impossibility. The author of "Sister Clare" avers that though the book is in fiction form "no slightest thing" in it has been invented, and the Austrian officer who has written "Men in War" merely presents in chapters of "artistic realism" scenes and incidents that must be occurring every day just now in Europe.

"Sister Clare" is an aged French Franciscan of imperturbable faith whom the German invaders drove from her convent in Dinant to the precarious safety of Rheims, and the book is the story of what she saw and suffered on the way. There are vivid descriptions of the Sisters' flight from their convent and of the hardships they endured on the road, and the lofty supernatural motives that enabled them to bear up so bravely and patiently are beautifully expressed. It is a pleasure to find the Robert M. McBride Company publishing so unmistakably Catholic a book as "Sister Clare."

In "Off to War," "Baptism of Fire," "The Victor," "My Comrade," "A Hero's Death" and "Home Again," the six chapters of Andreas Latzko's merciless indictment of militarism,

he gives unforgettable portraits of the Austrian soldiers and officers who are fighting on the Italian front and contrasts the dreadful tortures they endure with the honor and affluence enjoyed by the high command and the home-staying profiteers. Here is a specimen paragraph from his book:

> Front—Enemy—Hero's death—Victory—the curs rage through the world with frothing mouth and rolling eyes. Millions who have been carefully inoculated against smallpox, cholera and typhoid fever are chased into madness, millions, on either side, are packed into cars—ride, singing, to meet each other at the front—hack, stab, shoot at each other, blow each other to bits, give their flesh and their bones for the bloody hash out of which the dish of peace is to be cooked for those fortunate ones who give the flesh of their calves and oxen to the fatherland for a hundred per cent profit, instead of carrying their own flesh to market for fifty cents a day.

So many passages in "Men in War" are written quite as forcibly as the foregoing, and the pages describing the carnage of trench-warfare are so realistic, and the way the soldier's mind reacts to the horrors he sees and bears is so accurately pictured that it may safely be predicted that Andreas Latzko's terrible book will long outlive the war that produced it.

W. D.

La Terre D'Occident. Essais sur la Formation Française. Par ADRIEN MITHOUARD. Paris: Perrin & Co. 3 fr. 50.

Adrien Mithouard may be called the apostle of "occidentalism." He believes that the best of western civilization, the noblest of its inspirations and ideals had their origin in France and that they sprang from what may be considered the very core or heart of the French nation, the Ile de France. He wrote several volumes to prove his thesis. The essays gathered in this volume are taken from his larger works, especially the "*Traité d'Occident,*" the one book in which he most clearly and thoroughly exposes his theory. In the "*Traité*" Mithouard defines and describes the ideals and the tendencies of the West, and especially of the Ile de France. From the Ile de France came the splendid vaults and arches of the old cathedrals, the spires that told of the faith and the hopes of a whole people and all the customs and the social structure that made France so great in the past.

The book is the work of a poet, a mystic, a patriot. It is written with the enthusiasm that comes to those only who are deeply in earnest about their subject and believe in it with all their heart. Now and then there is a subtilty of thought and an apparently labored search after the striking and the unusual in expression which take away from the real artistic value of the work and give it a tinge of dilletanteism and artificiality. But Adrien Mithouard brings a sincerity and zeal of no common kind to his task and carries his readers with him. There are splendid pages in praise of the old and simple life of the past, hymns that spring from the very heart to the old land, to the fields, the farms and the homes where the forefathers dwelt. These will remind the reader of the pages where Pierre l'Ermite sings the love and the tenderness of that "Mighty Friend," the fair land of the Franks. In writing these pages Adrien Mithouard did good and patriotic work. If France is to be saved her salvation can come only through a return to the ideals and the faith of the past. These are again brought before us in these fine pages. Among the gems to be found in the book the prayer to the Saints of the France of the good old days of faith, whose granite statues crown the belfries and the portals of her cathedrals may be considered a summary of the whole book. It is an inspiring page. It is also a fine piece of esthetic criticism.

J. C. R.

The Mythology of All Creeds. In Thirteen Volumes. LOUIS HERBERT GRAY, A.M., Ph.D., Editor. Indian. By A. BERRIEDALE KEITH, D.C.L., D.Litt. Iranian. By ALBERT J. CARNOY, Ph.D., Litt.D., Volume VI. Boston: Marshall Jones Company. $6.00.

The ordinary reader will marvel at the erudition and scholarship of this volume. The book carries him into strange lands and initiates him into the most startling mysteries of religions centuries old and in obedience to which millions of human beings are living today. From an ethnological and mythological point of view the book makes interesting reading. For there is nothing more captivating to the scholar than to learn what other men think of God, of nature and man, and when this knowledge extends itself to the millions who have lived in the past and have been influenced by strange beliefs, the pursuit becomes something of a fascination. The philosopher and the moralist cannot derive the same amount of pleasure from the perusal of these volumes. That, of course, is due to the subject itself, not to the editor or the writers who everywhere have admirably done their work, and who, as specialists in their field are masters of the intricate and exceedingly complex matter they deal with. The philosopher and the moralist will wonder how the human mind could ever come to believe the silly, absurd and monstrous tales of the Rigveda, and the aberrations of Buddhistic and Jainistic mythology. But these are facts and the writers have set about recording them.

Messrs. Keith and Carnoy carry the reader over the whole field of Indian and Iranian mythology. In the learned treatise of Mr. Keith we find such interesting chapters as the period of the Rigveda, the period of the Brahamanas and the Puranas. There is also a splendid discussion of the mythology of Jainism and modern India. The Iranian traditions and legends have been treated in the same scholarly spirit by Mr. Carnoy. The two sections of the work give a fair account of what is mythological only and all that is strictly religious, historical or archeological has been purposely omitted. The book sheds a great deal of light on the life and the thoughts of that mysterious East which exerts such a fascination on the mind of all students but which is so little understood west of Suez.

J. C. R.

Mexico: From Diaz to the Kaiser. By Mrs. ALEC-TWEEDIE. With 36 Illustrations. New York: George H. Doran Co. $3.50.

The author of this volume appears to be a professional maker of books who is not much concerned about the lack of order and logic in her "copy," provided a certain number of pages are filled with reading matter. She seems to have been quite intimate with the late Porfirio Diaz and his family and gives a good description of his sad departure from Mexico; she attests that "It is absolutely certain that Huerta was not a direct participator in the crime" of murdering Madero, though he failed to take proper precautions to prevent it; avers that Huerta was not a drunkard; is of the opinion that he "was not only a strong man, but *persona grata* with a fair proportion of the Mexican people," and that he should have been recognized by our Government. Mrs. Alec-Tweedie does not miss the easy openings she has for making satirical remarks about our whole Mexican policy. She shows how we were more disturbed about one Englishman's violent end than over the fate of all the Americans Villa plundered and murdered, and she compares the situation in 1914-15 to a comic-opera plot: "Wilson refused to acknowledge Huerta in any way. Huerta offends, and then Wilson demands an apology from him as 'representative of Mexico.' Gilbertian, verily!"

The latter part of the volume, in which the author undertakes to describe the recent progress of German intrigue in Mexico, seems to be written at a safe distance from there and is not convincing. Mrs. Alec-Tweedie's information regarding the Kaiser's influence below the Rio Grande is more accurate, let us hope, than the news she gives the world in the following passage:

> At this time [1917] the influence of the priests had become very great in Mexico. . . They had once again risen to power and were doubtless a strong ally for the Kaiser, in Mexico as elsewhere. . . The Kaiser had found them useful in Ireland where priests and Jesuits had done much to foment the rebellion, and in Russia where revolution was brought about through the intrigues of Rasputin, a German Jesuit.

Poor Mrs. Alec-Tweedie! She has Jesuits on the brain. It would be difficult to gather together in an equal space a rarer collection of absurdities and misstatements than the author has crowded into those few lines. The "influence of the priests" was "very great in Mexico" last year? Why, the Catholic religion was practically proscribed then in that country! The priests "were doubtless a strong ally for the Kaiser in Mexico, as elsewhere"? In France, for instance, where 3,000 out of the 30,000 priests who were fighting the Kaiser have been slain in battle? What proofs does the author offer that "priests and Jesuits" did much to foment the Easter rebellion in Ireland? Absolutely none. But as for this careless scribbler's making a "German Jesuit" out of the highly "Orthodox" and notoriously dissolute Russian monk, Rasputin, that is too absurd for words. But what was the official reader of so reputable a publishing house as the George H. Doran Co. thinking of when he let Mrs. Alec-Tweedie put into her book such consummate nonsense as the foregoing? W. D.

BOOKS AND AUTHORS

Those who are interested in "close-ups" of the men, women and children who make the "movies" will enjoy Rob Wagner's entertaining book entitled "Film Folk" (Century, $2.00.) He takes his readers to Los Angeles and shows them how the "film favorite," the "movie queen," the camera man, the director, the "extra man," the "extra girl," the publicity man and the scenario writer all unite their forces to produce the modern moving-picture play, traces the development of the industry from its crude beginnings up to its present-day perfection and holds out hopes of the film eventually becoming an artistic success, now that men of taste are interested in the enterprise.

Neither "The Real Front" (Harper, $1.50), by Arthur Hunt Chute, or "Over There with the Australians" (Scribner, $1.50), by Captain Hugh Knyvett, is a technical history of the war; neither follows the ebb and flow of mighty battles; neither studies the grand strategy which brought about the clashes of arms in Flanders or the dash for Constantinople. They paint not the war, but the warrior. "The Real Front" is the story of the Canadians, "Over There" is the story of the Australians, and both are the story of loyal, single-minded, reflecting, human fighting-men. Mr. Chute is a psychologist as well as a chronicler. His narrative of young Hallam's ride through "the valley of death" is thrilling, his description of the rivalries of Batteries B and D is amusing, and his analysis of the soldier's thoughts and emotions cannot but increase the esteem every American heart has for the boys in the trenches. The late Captain Knyvett, on the other hand, is less pretentious, but his pictures of scouting expeditions in No Man's Land and his reflections on the heroism of his comrades show that the spirit of self-sacrifice is living still.

Could all married couples practise the lessons of mutual tolerance taught in the interesting story, "Making Her His Wife" (Doubleday, $1.35), by Corra Harris, the divorce courts would have little work and the world would be a happier place to live in. The book is an instructive story of a wedded life, which was begun under difficulties arising from different stations in life, but ended happily. The natural law is cleverly wôven into the plot, and the God-inspired promise of married life, "Until death do us part," is faithfully kept. The hero, John Arms, while perhaps too strong in his own ideas is well drawn, and Olive, the heroine, is likable from the first and manifests the sterling qualities a good wife should have.——Amanda Benjamin Hall's "The Little Red House in the Hollow" (George W. Jacobs, Philadelphia, $1.35), which seems to be the author's first novel, centers round Daphne Haggin, the fair daughter of a neer-do-well Irishman who goes to meeting. Bridget, the housekeeper, who takes care of "Daffy" and the other orphaned children, never lets on that she is a Catholic. Daphne's and Nancy's love affairs are described after the conventional fashion.——Louis Edwin Theiss's "A Champion of the Foothills" (Doubleday), is an interesting and helpful story for boys, in which the industry and ambition of a youngster react upon his shiftless father and a companion of his own age. Exciting incidents of encounters with wild animals and the like, make the book one that most lads will find attractive.

Father Arthur Barry O'Neill, C.S.C., whose "Clerical Colloquies" and "Priestly Practice" are so favorably known, has again made all priests his debtors by a new volume with another alliterative title, "Sacerdotal Safeguards" (Notre Dame Univ. Press, Indiana, $1.25). In it he discourses on such questions as the relations of the priest to social problems, the foreign missions, the school, his table, vocations, housekeeper, income, etc., and his views are always interesting and sound. There is a discussion on "Rubrical Odds and Ends" and the Dors Club in another paper "swaps stories" and sayings. Father O'Neill's ideals are invariably high and eminently sensible, he talks fearlessly and plainly when occasion requires, while on a disputed question he is sure to be moderate and open-minded. The books ends with a warm tribute to that great priest, Father Sorin, founder of Notre Dame University and the *Ave Maria.*

Father Th. Mainage, a French Dominican, who has already written two valuable books on the psychology of conversion and of apostasy, has just published a collection of accounts of conversions among the intellectual élite of France, written by the converts themselves, and entitled "Les Témoins du Renouveau Catholique" (Paris, Beauchesne, fr. 3.00). Such men as Claudel, Lotte, Georges Dumesnil and Louis Bertrand tell how the great grace came to them and with keen analysis depict their own intellectual and emotional states, while Father Mainage sums up and draws his conclusions. The value of the book lies in the fact that it shows the infinite variety of the ways God speaks to man, and the power of the Catholic religion really to satisfy every type of mind and temperament. ——Jean Thorel, another French convert, is made the special subject of a little book, "De l'Art à la Foi" (Beauchesne, fr. 1.50), by his friend, Father A. Bessières, S.J., who writes his preface from the Chemin des Dames. Thorel was a naturalistic dramatist of the Zola school, but in 1910 was stricken with paralysis, suddenly flooded with love for the religion of his boyhood, and gradually won back his faith. He died hard at work for the spread of the Christian drama.——A third recent book from Beauchesne, is Father de Tonquédec's splendid "L'Oeuvre de Paul Claudel" (fr. 2.00), which appeared in the Jesuit periodical, the *Etudes,* in 1917. It is complete in every detail, a sympathetic study of the leading ideas of the great Catholic poet, and a searching analysis of his poetic form, judged from the standpoint of a sane classicism. The author,

who is already well known for his valuable work on pragmatism, gives an excellent résumé of the principles and methods that have made Claudel stand out as one of the intellectual leaders of the day.

When Brinnaria, the heroine of the "Unwilling Vestal," by Edward Lucas White (Dutton, $1.50), exclaims in one part of the story that she looks "like a guy," and the Emperor Commodus says that he is "rattled," and that somebody "lambasted" old Bambilio, and such ultra-modern slang is freely bandied about, it is a little startling at first. The Romans, of course, had their slang, but the author of this tale of imperial Rome has forced the note in an attempt to be lifelike and vigorous. The story of the unwilling but faithful Vestal, who, after her thirty years of service in the Temple marries the Roman to whom she had pledged her troth is interesting, and dramatic in movement. But Brinnaria is not altogether a convincing character. She is a "tomboy" disguised as a Vestal, and is never done with her pranks until she is falsely accused of the one crime which, if proven, doomed the guilty priestess to be buried alive. Brinnaria proves her innocence by carrying water in a sieve as the Vestal Tuccia of the Roman legend is recorded to have done. But the "miracle" is no miracle at all. It is to the credit of Mr. White, who has unmistakable gifts as a story-teller, that in a story that easily might have lent itself to unsavory plot and incidents, no such taint is to be found.——"Secret Bread" (Doran, $1.50), by F. Tennyson Jesse, is a long-drawn-out, desultory pessimistic story, tracing the life-history of a man of Cornwall, which begins in sordid disgrace and ends in bitter disillusionment. The novel has power but is irretrievably marred by a pervading atmosphere and many instances of what the French call brutal frankness. It is unwholesome throughout and has not even the excuse of working out a theory.

The following stanzas called "The Foster Mother" make up one of the poems that give Francis Carlin's "My Ireland" (Holt, $1.25) its fine Celtic quality:

Old Mother Ireland, waiting for me
  With a star in your soul and a song in your breast,
I shall come when the calm is abroad on the sea,
  As a seeker of rest.
And when I am bound for you, Motherly One,
  May the star and the song be the light and the sound
That shall guide me between the green sea and the sun
  To a grave in your ground!

Old Foster Mother who blessed me at birth,
  With the Faith and the Music still mine, as my breath,
I shall come when the calm is abroad on the earth
  As a dreamer of Death
And when the poor dreamer at last is at rest,
  May the Gift that he kept and Gift he would keep,
Be a Star for his soul and a Song for his breast
  When he rises from Sleep.

In *"Quelques Héros"* (Paris: Librairie Militaire Berger-Levrault, 3 fr. 50), a gallant French officer, Captain Delvert, a hero himself, for he has been four times wounded in the war, writes a series of stirring tales of valor and chivalry gathered from the countless fields of battle where most of the daring deeds he records in crisp and soldierly fashion came under his personal observation. These brief but affecting stories came from the trenches, from listening posts out on No Man's Land, from Verdun and the first struggles on the Somme, and from the glorious records of the armies of France. All teach lessons of devotion to duty, of sacrifice and faith.——Henriette de Vismes completes the picture with her *"Histoire Authentique et Touchante des Marraines et des Filleuls de Guerre"* (Paris: Perrin, 3 fr. 50), in which she places before us a few of the letters which passed between the women of France and their adopted godsons who are fighting their battles at the front. The most interesting of these strange epistles are those which come from the unlettered but brave soldiers, many of whom can scarcely spell, but who know how to express deep gratitude for the brave women who by their kindness and generosity endeavor to lighten the burdens and the trials of the fighting man.

BOOKS RECEIVED

Benziger Brothers, New York:
Prayers for Our Dead. By Rev. Thomas S. McGrath. $0.35 and $0.60.

University of California Press, Berkeley:
An Experimental Study of Abnormal Children with Special Reference to the Problems of Dependency and Delinquency. By Olga Bridgman, M.D., Ph.D. $0.65.

The Century Co., New York:
A Woman's Journal, an Account of the Passage Over a Georgia Plantation of Sherman's Army on the March to the Sea, as Recorded in the Diary of Dolly Sumner Lunt (Mrs. Thomas Burge). With an Introduction and Notes by Julian Street. $0.60; Raemaekers' Cartoon History of the War. Compiled by J. Murray Allison. Volume One. The First Twelve Months of War. $1.50.

George H. Doran Co., New York:
An Autumn Sowing. By E. F. Benson. $1.35; Secret Bread. By F. Tennyson Jesse. $1.50; My Seventy-five. Reminiscences of a Gunner of a Seventy-five Millimeter Battery in 1914. From the French of Paul Lintier. With a Preface by Frances Wilson Hurd. $1.35; The Record of Nicholas Freydon; An Autobiography. $1.50.

Doubleday, Page & Co., Garden City, New York:
The Making of George Groton. By Bruce Barton. $1.40.

E. P. Dutton & Co., New York:
The Old Huntsman and Other Poems. By Siegfried Sassoon. $2.00; Front Lines. By Boyd Cable. $1.50.

Egmont Arens, Washington Square Bookshop, New York:
The Sandbar Queen, a Play in One Act. By George Cronyn; Night, a Poetic Drama in One Act. By James C. Oppenheim; The Angel Intrudes, a Play in One Act. By Floyd Dell. $0.35 each.

Harvard University Press, Cambridge:
Trade and Navigation Between Spain and the Indies in the Time of the Hapsburgs. By Clarence Henry Haring, Ph.D., Assistant Professor of History in Yale University. $2.25.

The Herder Book Co., St. Louis:
Accidence of Hebrew Grammar. With Exercises. By Henry A. Coffey, S.J., Professor of Hebrew in Woodstock College, Maryland. $1.25; Donatism. By Adrian Fortescue. $0.90; The Villa Rossignol. By Maria Longworth Storer. $1.00.

Houghton Mifflin Co., Boston:
War-Time Breads and Cakes. By Amy L. Handy. $0.75.

B. W. Huebsch, New York:
The Aims of Labor. By the Rt. Hon. Arthur Henderson, M.P., Secretary of the Labor Party.

P. J. Kenedy & Sons, New York:
God and Man: Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S.S. Authorized Translation. Volume I. God. $1.75.

Librarie V. Lecoffre, J. Gabalda, Rue Bonaparte 90, Paris:
De Revelatione per Ecclesiam Catholicam Proposita. Volumen I. Auctore P. Fr. Reg. Garrigou-Lagrange, O. P. Lib. 16.

The Cathedral Library Association, New York:
The Abiding Presence of the Holy Ghost. By the Very Reverend Bede Jarrett, O.P. $0.70; Luther on the Eve of His Revolt. By the Very Reverend M. J. Lagrange, O.P. Translated by the Rev. W. S. Reilly, S.S. $0.60.

J. B. Lippincott Co., Philadelphia:
Over There. Impressions of America by a British Officer. By Hector MacQuarrie, B. A. $1.35.

Longmans Green & Co., New York:
Last Lectures by Wilfrid Ward. Being the Lowell Lectures, 1914, and Three Lectures Delivered at the Royal Institution, 1915. With an Introductory Study by Mrs. Wilfrid Ward. With a Portrait. $4.00; A History of Europe. By A. J. Grant, Professor of History in Leeds University. Revised Edition. $2.75; The Eucharistic Epiclesis. By J. W. Tyrer, M.A., $0.75.

The Macmillan Co., New York:
"The Dark People." Russia's Crisis. By Ernest Poole. $1.50; The Book of the High Romance: A Spiritual Autobiography. By Michael Williams. $1.60.

Mahon Press, 509 West 161st St., New York:
Irish Joy Stories. By Shiela Mahon.

Marshall Jones Co., Boston:
The Great Thousand Years. By Ralph Adams Cram, Litt.D., LLD. $1.00.

National Capital Press, Inc., Washington:
Czem Ja Bede ? Rady I Wskazowki dla Mlodziezy Katolickiej. Napisal O. Franciszek Cassilly, S.J., Przelozyl z Angielskiego Jezyka dla Mlodziezy Polskiej o Aureliusz Borkowski, O.F.M.

G. P. Putnam's Sons, New York:
The Note Book of an American Parson in England. By G. Monroe Royce. $2.00; The Secret of the Marne: How Sergeant Fritsch Saved France. By Marcel Berger and Maude Berger. $1.50.

Charles Scribner's Sons, New York:
American Poetry. Edited by Percy H. Boynton. $2.25; The Earthquake. By Arthur Train. $1.50; Towards the Goal. By Mrs. Humphry Ward. $0.60; Religious Education in the Church. By Henry F. Cope. $1.25; Counterfeit Miracles. By Benjamin B. Warfield. $2.00.

Pierre Tequi, Paris:
Religion. Par Mgr. Gibier, Evêque de Versailles. 3 fr. 50.; Un Mois D'Indulgences et de Supplications pour les Morts de la Grande Guerre. Par Chanoine Rothe. 1 fr. 50; La Fayette aux Etats-Unis. Par Louis Pons. 2 fr. 50.

PACIFIC SCHOOL

EDUCATION

Catholic Schools for Rural Catholic Children

WHAT are we doing to give a Catholic education to our Catholic children living in the country? Separate Catholic schools, where our Catholic children may be thoroughly grounded in their faith, have, at all times, been considered a matter of paramount importance. We are constantly reminded of the vital need of Catholic education for our children. We are continually calling the attention of the public to the millions we are spending and the sacrifices we are making for this sacred cause. But, while millions are at hand to educate the children of our cities, the few hundred dollars that would suffice to educate our poorer children in the country are lacking. In our cities splendid buildings equipped with every modern comfort may everywhere be seen. The cost of a single one of these would partially endow two or three country schools for many years to come. But the modest little frame building, to which our poor Catholic children would gladly walk for miles over rough and muddy roads to find the priceless pearl of a Catholic education, is frequently not to be found.

The City and the Country Child

THE Catholic children of our cities have as instructors men and women consecrated to the service of God, by the vows of poverty, chastity and obedience; men and women of refinement, trained in the art of teaching; while too often, unfortunately, the only teacher available for the country lad and his little sister is untrained for the work, sometimes thoroughly unfit for it.

Why is this? Is it because the children of the field and the farm have no souls to save? Is it because the Catholic children in our rural districts are not in as much need of Catholic education as those living in the city? The reason advanced for the need of Catholic schools for city children are just as urgent, if not more so, for those in the country. The children of our cities enjoy many more spiritual advantages than the children of the country; the former generally live near a Catholic church, easily accessible all the year round, and in all kinds of weather. The latter seldom live near a church, and very often on account of the inclement weather and the impassable roads they can attend neither the church, nor the school. City children have what might be termed spiritual luxuries, in daily Mass and Communion, Sunday schools, public devotions, novenas and sodalities, which children in the country usually do not enjoy, or if they do, only in a very limited way. Usually one priest in the country has several stations. He is in one place on one Sunday and in another the next. Because his people have not been educated in Catholic schools, he has not that intelligent lay help which his brother priests in the city can so easily call upon. On account of the poverty of his missions, much of the valuable time which he should consecrate to spiritual work and to his children is spent in providing for material needs. For these and similar reasons the children are deprived of countless spiritual and educational advantages.

A Consoling Sign and a Warning

RECENTLY an excellent article bearing on this subject appeared in AMERICA. Every priest struggling on mission work in the country must have been greatly consoled on reading it. Attention at last is being called to one of the most important needs of the Church in the United States: Catholic schools for our Catholic children in the country. It is perhaps the beginning of a "drive" that will bring about for our children the accomplishment of what the First, Second and Third Plenary Councils of Baltimore ordered done—the erection of Catholic schools near every Catholic Church, not only in the cities, but also in the rural districts, in the United States.

In forcible and eloquent words the Fathers of the Second Plenary Council of Baltimore declare that loss of faith, the corruption of morals, the blight of indifferentism and the many other evils to which our Catholic youth is exposed, are due to the influences of non-Catholic schools. It is fifty-one years since that Council was held, yet thousands of our Catholic children living in the country have been compelled to frequent these schools which the Council so strongly condemned.

The Unheeded Warning

HOW long are we going to tolerate a system which for the past fifty-one years has failed to provide for our children those parochial schools, which, in the judgment of the First and Second Plenary Councils of Baltimore, are the only means of saving them from the most serious evils and dangers? The only excuse we can offer is that for the past fifty-one years we could not do better. Yet it seems strange that the Fathers of the Council should have decreed what was then an impossibility. Can we suppose that they would have taken the pains to point out the dangers and evils that threaten our youth, and suggest that Catholic schools be provided to obviate these dangers and evils, if in their opinion these schools were then an impossibility and that fifty-one years thence ninety per cent of our Catholic children in the country would be without Catholic schools? Or can we suppose that the Fathers were thinking only of children living in the cities, where there would be greater wealth and more abundant means to provide for their spiritual needs?

The Third Council of Baltimore, after pointing out in a preamble the dangers to faith and morals for our Catholic children frequenting non-Catholic schools, says: "Having seriously weighed all these things, we decree and order that within two years from the promulgation of this Council, near every church, where there is not yet a parochial school erected, one be erected and provisions made for its continual maintenance, except in cases of very grave difficulties, where the Bishop judges, a delay may be granted."

It is now thirty years since the promulgation of this decree; that is fifteen times the number of years assigned as the limit within which a parochial school should be built near every church in the United States. What has been done during these thirty years to carry out the provisions of this decree?

Results in Country Parishes

IN the cities, generally, as will appear from a study of the "Catholic Directory," its provisions have been gradually carried out. There may be exceptions, but, generally speaking, schools have been built and will be erected as needed; but in the country, as also will appear from a study of the "Catholic Directory," little has been done to provide Catholic education for our children. Just how many Catholic children there are in the country districts who are deprived of a Catholic education we cannot say. If we can believe the statistics referred to in Father Kirby's excellent article, there are over 500,000. Assuming this to be true, it would mean, according to the figures given in the "Catholic Directory," (1917) that approximately 745,882 Catholic children in our rural districts are deprived of the opportunity of getting a Catholic education. There are, according to the "Directory," 1,537,644 children in the parochial schools. If we suppose this to be two-thirds of the number of children that should normally be enrolled in these schools, the total number would be 2,237,646, one-third of which is 745,882. It seems incredible that there should be 745,882 Catholic children deprived of a Catholic education. But if we consider the number of rural churches with no schools attached to them, the estimate of the statisticians cannot be much out of the way. According to the "Catholic Directory" (1917) there are in the United States 10,190 churches with resident priests and only 5,687 parochial schools; that is, only a little over fifty-five per cent of the churches with resident priests have parochial schools. If you examine the "Catholic Directory" you will find that the

majority of churches outside of the cities and large towns with resident priests have no schools. There are, moreover, 5,330 missions with churches, making the total number of churches 15,520 and the total number of churches without schools 9,883, thus lowering the number of churches with schools to thirty-seven per cent. It is evident that very few of those 5,330 mission churches without resident priests have schools attached to them, and they are, as is evident, mostly rural.

If you allow an average of 100 children for each of the 9,883 churches without schools, the total number of children of schoolless churches would be 988,300—almost 1,000,000 Catholic children without Catholic schools. There are many country missions with less than 100, some less than fifty children, but there are many again with numbers ranging up to four and five hundred, and even more. Close to my parish there is a group of missions, attended by two priests, with over 600 children; other adjoining missions have even more. Suppose you allow fifty children for each of the schoolless churches, you will have a total of 494,150, or nearly 500,000; suppose even you allow an average of fifty children for 5,330 mission churches, which are mostly rural, you will have 267,500.

A Painful Fact

THOUGH we cannot definitely say how many of the 9,833 schoolless churches are rural, yet this much is certain, that, although there are some rural churches with schools, as a class rural missions have no schools; though we cannot say how many children are, by their rural environment, deprived of Catholic education, yet this much is certain, that the number is shockingly large and most probably over 500,000; that year by year, for the past fifty years and more, thousands of our rural Catholic children have been passing from boyhood and girlhood to manhood and womanhood without the Catholic education and training so necessary for the preservation of their faith and morals.

If even in the near future, or for that matter in the distant future, there was a well-grounded hope that these schools were forthcoming we might patiently live in hope, but the future offers us no hope; the future is as dark and hopeless as has been the past. Unless there is a radical change, unless the present system, which leaves provision for these schools dependent upon the unaided efforts of the poor country priest, is dropped and some more efficient system is substituted in its stead, the present situation will remain as it is indefinitely, and the next fifty years will be as the past fifty; the majority of our rural churches will be without schools, and thousands upon thousands of our rural Catholic children will be deprived of their inalienable birthright—a Catholic education.

A. J. Emerick, S. J.

ECONOMICS

National Finance and Surplus Wealth

THE first two pillars of the British Labor program were discussed in the preceding article. The two remaining pillars call for careful discrimination. The first of these is described as "The Revolution in National Finance." Herein the British Labor party stands for:

> Such a system of taxation as will yield all the necessary revenue to the Government without encroaching on the prescribed national standard of life of any family whatsoever, without hampering production or disorganizing any useful personal effort, and with the nearest possible approximation to equality of sacrifice.

Tariffs are repudiated, direct taxation of all incomes above the national minimum, and excess profits are to meet current fiscal needs, whereas the gigantic war debt is to be canceled in a comparatively short time through graduated direct levies on fortunes, large and small, both during life and at death. Taxation of inheritances should leave only "a quite moderate amount by way of family provision."

The Question of Taxation

THE principle that taxes should be so levied as to make the "nearest possible approximation to equality of sacrifice" is but another version of the principle taught by Catholic moralists for centuries, that men should be taxed in "proportion to their ability to pay," based on their current incomes. I have previously outlined for America the economic and moral aspects of war finance, in which I developed the justice and expediency of financing a large part of the war's costs by income and excess profits taxation. I believe that this phase in the revolution of national finance can be endorsed. Whether we favor free trade or no is a matter of economic orthodoxy. The justice of inheritance taxes is a matter of degree, whereas taxation of private fortunes, not current income, accumulated with the implicit sanction of society, would approximate confiscation of private property and hence be morally unjustifiable, at least, so it seems to me. In general, however, the system of taxation outlined above, with the exception noted, would constitute a far more equitable system than formerly prevailed. Income, profits and inheritance taxation should hereafter definitely provide the vast majority of funds needed for fiscal purposes.

Surplus Wealth for Common Good

IN proposing the fourth pillar, "The Surplus Wealth for the Common Good," British Labor aims to place misappropriated wealth, formerly going to private individuals, and accruing from the "riches of our mines, the rental value of lands superior to the margin of cultivation, the extra profits of fortunate capitalists," in the national treasury to provide for sick and infirm funds, social insurance, public improvements, parks and playgrounds, etc. This program, indeed, already finds British Labor in Utopia. In the first place, there is absolutely no guarantee of a resultant surplus to be credited to the common good under the government-ownership plans proposed under their second pillar; secondly, confiscation of income from land above labor and interest on improvements would approximate the single tax, there being numerous arguments against such a procedure; and thirdly, the State in all probability will be so enamored of the public good that it will completely forget the private and individual rights it was fundamentally ordained to guarantee.

Notwithstanding, the British Labor party has sensed the distinction between economic and political democracy, and has presented a creditable program to secure the equitable participation of every one in the fruits of production, according to his contribution. The Russian Bolsheviki were loud in their idealistic proclamations, but did not deem them worth fighting for. At present they are professedly erecting their Utopian regime under the military heel of Germany—a contradiction in terms.

The President's Mediation Commission

I HAVE said little of the recommendations of President Wilson's Mediation Commission, although these are of the extremest significance. Representative government is, indeed, accorded in our democracy, yet industrial unrest is widespread. The agitations of the I. W. W., strikes and strike hearings, the Bolshevist sentiment, universal complaint against profiteering, and the disalignment of wages and cost of living increases, all serve to call attention to the fact that America has not achieved economic democracy in the same fulness it enjoys political democracy. In reporting its recommendations, the Mediation Commission has emphasized the utmost importance of eliminating profiteering during the war as an indispensable prerequisite to the best morale of industry; pointed to the lack of knowledge and cooperation between employer and employee which comes from personal contact only and which is wholly precluded under our present corporate fabric of industry, and finally, cautions that "uncorrected evils are the greatest provocative to extremist propaganda, and their correction in itself would be the best counter propaganda."

The serious application of the "National Minimum" would largely meet the third evil mentioned, whereas cooperative ownership and direction of industry and a drastic revision of our tax laws with emphasis upon income and profits taxes would largely remedy the first and second shortcomings. A more general recognition of the principle of collective bargaining is imperative. Emphasis must be placed upon the *further and wider extension of private property,* whether in land or capital, so that the vast majority of the workers may receive income other than that gained as the result of their toil. Withal, as Dr. Ryan suggests, "no conceivable method of distributing the present national product would provide every family with the means of supporting an automobile." Without question, as our natural resources decrease, we, as Europeans have done before us, will have no other alternative but to reduce the number of our economic wants.

Finally, let no one minimize the seriousness of distributive "injustice." A refusal on our part to consider these social problems will be met by even more dangerous agitations later on. Uncorrected evils accumulate progressively, supporting such dangerous states of mind as syndicalism and Bolshevism, which would not alone occasion the loss of whatever industrial democracy we already possess, but at this time would even render us helpless before the greatest menace to our political freedom. It is high time that we make America safe for economic democracy and the world safe for political democracy.

JOHN J. WAGNER.

NOTE AND COMMENT

A Student Thrift-Stamp Campaign

NO more wise and generous thrift-stamp campaign has come to our notice than that described in the *Loyola Prep* of St. Ignatius College, Chicago. Fully to carry out the idea of thrift in which the campaign centers, the money gathered is to be the result of personal acts of self-sacrifice. The stamps are then turned into a common fund where the growing amount will constantly stimulate the zeal of the students. The interest accruing from the capital thus collected will be devoted to the foreign missions, where it can be productive of the greatest good for souls while at the same time promoting at home a true apostolic spirit. The principal itself, at the end of the five years, willl be applied to the foundation of scholarships at St. Ignatius. The final aim is to collect sufficient money to enable each year five deserving boys to obtain a Catholic higher education. "Thus," says the youthful reporter, "in supporting this campaign, we are engaged in a great work. At one stroke we are helping our country, our religion and our school."

Appealing Against the New Zone System

THE *Christian Herald* issues an earnest appeal to its readers, asking them to perform a real service to their country at the cost of just three cents to themselves. It calls attention to the new postage law which threatens to divide the country into sections separated by dollars and cents and explains that there is no question of a war tax but of a permanent legislation which would make the man in the East alien in thought and interest from the man in the West.

> The magazines that come to your home every week or month are facing a very unpleasant necessity through the action of Congress at the last session. The necessity is this: Either they must stop coming to your home or they must cost more postage for every copy. Moreover, and here is the unjust feature of the law, they must cost more in proportion as you live farther from the place of publication. The postage increases run from 50 to 900 per cent. As most magazines are published in New York, this means that all who live in the Middle West or the Far West or the South are penalized by Congress under this law.
>
> If you believe it is unfair to lay a penalty upon people because they live at a distance from New York, why not assert that belief where it will do good? If you believe in the right of every citizen to have his mail delivered at the same rate, why not say so in a way that will be effective? If you believe that no section should be discriminated against in the cost of their reading matter, why not use your influence?
>
> Write to your Congressman and one or both Senators. Do this now for your own sake and for the sake of keeping the national periodicals really national and keeping the nation solidified. Your postmaster will give you the names of your Congressman and Senators. Simply write to them that you believe the zone system of second-class postage to be wrong in principle, that it will be unjust in practice, and that Congress ought to reconsider the matter. We urge you to do it without delay.

The new zone system for mailing magazines is already a law and will go into effect July 1, if not repealed. It all came about, says the *Christian Herald,* "because a small group of politicians threatened to delay the passage of the entire War Revenue bill unless the section referring to an increase in second-class postage was retained.

Catholic Chaplains Under Fire

THE staff correspondent of the International News Service singles out our American Catholic chaplains for special distinction. Their bravery and self-sacrifice, he says, formed "a big feature in the battle of Seicheprey." He then offers the following details:

> The Rev. William J. Farrell, thirty-nine years old, of West Newton, Mass., administered the last rites to dying soldiers during the height of the artillery duel and saved several wounded, dragging them out of the danger zone. Moreover, he carried ammunition for several barrages. Four men had been killed and several wounded at one American battery, so Chaplain Farrell personally kept the gun firing until he himself was wounded in the arm by shrapnel. Though exhausted from hours of excitement and strenuous work, Father Farrell carried Private Myron Dickman, nineteen, an artilleryman of Bridgeport, Conn., on his back to the dressing station.
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> He was cited officially for bravery and offered a commission by the commanding officer, who said: "You are too good a fighter to be in the clergy. Let some one else do the sky-pilot work." Our men call Chaplain Farrell "The Fighting Parson."
>
> The Rev. Osiah J. Boucher, of New Bedford, Mass., is the first American chaplain to receive the French War Cross. In the recent fighting he attended the wounded under fire in No Man's Land. Chaplain de Valles, also of New Bedford, assigned by the Knights of Columbus, has been mentioned by the commanding officers for "conspicuous bravery under fire in the last few weeks' fighting." The Rev. M. J. O'Connor, of Roxford, Mass., suffered a slight attack of chlorine gas Saturday, but this did not interfere with his duties.

The Knights of Columbus have rendered an invaluable service to our soldiers in promptly sending their first chaplains at the time when they were most urgently needed. Our priests at the front will add a new page to the glorious record of the Catholic Church in America, and at the same time they will teach some commanding officers that though Catholic chaplains can fight as well as the best soldiers, yet their first work is to serve the dying and console the suffering.

War-Savings Societies

THE latest agencies devised to aid the Government in the speedy prosecution of the war are the War Savings Societies. Members of these companies pledge themselves to avoid competition with the Government in the vital matter of labor, materials and transportation, by buying only what is needed, and at the time it is needed. They agree furthermore to invest weekly or monthly a specified amount of their savings in war-savings stamps. Companies of savers may be formed in fac-

tories, offices, colleges, churches or any other organizations, as well as in private homes. Volunteers who wish to assist in establishing such groups are invited to correspond with the War-Savings Bureau, 51 Chambers street, New York City. They will there be referred to the headquarters of their respective States. The secretaries of the societies thus formed see to it that members are provided with the necessary stamps, and that the promises are regularly fulfilled. They can themselves be made sales agents on application to the War-Savings Bureau. Their reports of the total savings and the number of members are sent in weekly or monthly to the central bureau. Regular or occasional meetings may be held by the war-savings societies and interesting programs prepared. The main fact insisted upon is that any dime spent unnecessarily may handicap the Government in the prosecution of the war by the work it causes to be done in factory, mine or on the farm; by the raw material consumed and the space occupied in freight-car or ship that might else be utilized for Government purposes. The money thus saved is lent to provide clothing, ammunition and food for the men starred upon our service flags. The last but not the least effective motive to stimulate interest is that for every $4.00 and a few cents now invested in savings stamps there will be a solid return of $5.00 in January, 1923.

Chaplains' Office at Headquarters

THE publicity service of the Federal Churches of Christ in America brings an important item of news. It announces that General Pershing has appointed Bishop Charles Henry Brent, of the Protestant Episcopal Church, as Senior Headquarters Chaplain. The entire chaplain forces in France will be under the control of Chaplains' Office at General Headquarters, through which it will be represented to the Commanding General and his staff. This office will consist of three chaplains, appointed by the Commanding General, to be known as Headquarters Chaplains. One of these is to be designated as Senior Chaplain, and this position has been assigned to Bishop Brent, with the rank of Major. He has two aides, one a Catholic, the other a Protestant. Their duty is to keep in touch with every sector occupied by the American forces, provide for ministrations wherever needed, and exercise a general oversight over the commissioned chaplains. Bishop Brent was connected with the Philippine Islands, was prominent in the anti-opium campaign, and for several years, served on the editorial staff of the *Churchman*. The Bishop must have brought the persuasive powers of his well-known diplomacy into play to secure the directorship of all the chaplains: certainly the number of Episcopalians in the service does not warrant leadership of chaplains on the part of a member of the sect.

Two Catholic War Correspondents

THE London *Universe* recently called attention to the fact that Philip Gibbs and Hilaire Belloc, the two "free-lance journalists in England, who have during the war won a supreme position as military writers," are both Catholics. Mr. Belloc's contributions to *Land and Water* have greatly multiplied that journal's readers and his luminous books on the war have made the mysteries of strategy intelligible to the general reader. Mr. Gibbs, who has twenty books to his credit, was a war correspondent with the Bulgarian army in 1912, and since the present conflict began he has been continually sending graphic war news from France. As the *Universe* well observes:

> No one else has provided the British public with the same constant flow of illuminating despatches, telling how the troops fared from day to day and in what conditions they were living. The mind which remains still fresh and unexhausted after three years spent in continual observation of the war, which finds all the zest of a good story in the little happenings day after day, is not less than genius. His dispatches on the Cambrai battles were masterpieces of war correspondence. He has enabled us at home to realize, as no one else could, all the sufferings, and the excitements, and the passing gleams of joy that make up the life of those whom they love who are living under the shadow of death in France.

Mr. Gibbs's vivid descriptions of the German drive that began in March are especially noteworthy and have been eagerly read by millions of Americans.

The German Language and the German People

THE following communication from United States Commissioner of Education P. P. Claxton clearly defines his attitude towards the teaching of German in our schools:

> I do not think our present relations with the German empire should affect in any way the policy of the schools in the United States in regard to teaching the German language.
>
> The United States is now at war with the Imperial Government of Germany and not with the German language or literature. The President has tried to make it plain to all the people that we are not at war with the people of Germany as a people, and that we have in our hearts no hatred or bitterness toward them. When the war is over we expect to be friends again and our commercial and political relations will be re-established. Indeed, we shall probably have much more intercourse with the German people then than ever before, as we shall have with most of the nations of the world. The great German republic may become one of the leading nations for the preservation of the peace of the world. For practical, industrial and commercial purposes we shall need a knowledge of the German language more than we have needed it in the past. We should remember also that there are many millions of German speaking people outside of Germany, and the number of such persons will probably increase rapidly after the war regardless of the way in which the war may end. Some years ago we were at war with Spain. And more recently we were almost at war with Mexico, whose people speak the Spanish language. The need of a knowledge of the Spanish language for commercial and industrial uses has been greatly increased.
>
> The culture value of the German language and literature and the writings of Lessing, Goethe, Schiller, and a host of other poets and of novelists, historians and essayists remain the same as they were before the war, and it is too great for us to lose out of our life, national and individual. The value of the scientific and technical writings of the German people will no doubt continue to increase. To rob ourselves of the ability to profit by them would be very foolish. The kinship between the English and the German languages is the same as it was before the war, and the value of a knowledge of the history and philology of the German language for an understanding of English remains the same.
>
> Last of all, we cannot as a people afford to put ourselves in the attitude of regarding as evil everything about any people with whom we may happen to be at war. We cannot afford to assume this attitude toward the German people simply because they happen now to be under the control of an autocratic militaristic government with purposes and aims that have brought us into conflict with it. The fewer hatreds and antagonisms that get themselves embodied in institutions and policies the better it will be for us when the days of peace return. We can easily see how this has been true of our times of war with England, Mexico and Spain, and among ourselves.
>
> I sincerely hope that school officers and teachers everywhere will take the broad and sane view of this subject. To do so can, I believe, in no way be interpreted as a lack of loyalty to the United States, nor can failure to do so in any way strengthen our position in the war or enable us to bring it to a successful end more quickly.

It is incumbent upon Catholics, above all others, to assume the attitude of Christian charity demanded by the nation's Chief Executive and to banish from their hearts all sentiments of bitterness and hatred. This, however, is perfectly consistent with condemnation of German atrocities and a burning desire for a complete and final American victory.

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Chronicle

The War.—On the western front the beginning of the week was marked by a serious setback of the German offensive, the latter part by a comparative lull.

Bulletin, Apr. 29, p.m.-May 6, a.m.

On April 29, the Allies flung back the Germans with tremendous losses before Ypres in what is considered the greatest attack the enemy has made since the opening of the Flanders offensive. After several hours of intense bombardment with gas and high explosives General von Arnim, acting under the supreme command of General Ludendorff, sent his troops forward on a front of more than fifteen miles. His object was to crush in the Ypres salient from the north, east and south. From Meteren, near the western end of the German Lys salient to Zillebeke Lake just southeast of Ypres, the French and British positions were fiercely attacked, while at the same time heavy forces were thrown against the Belgian lines north of Ypres. Everywhere the Allies stood their ground. The French defending the sector between Scherpenberg and Mont Rouge, where a frightful struggle raged about the village of Locre, after giving away slightly, counter-attacked. As a result Locre, which had changed hands several times, was finally held by the French and the Germans were driven back for about a mile in the direction of Dranoutre on the very edge of the plain from which they had started their latest offensive. In a further attempt of the enemy to cross the Oise River east of Varennes he was driven back by the French with heavy losses. Not since the war began have the Germans suffered a more serious repulse than in the three days' fighting in which they tried to gain the heights beyond Mount Kemmel.

Since the middle of the week when the fury of the German attacks was spent, no action of major importance took place on the western front. The rest of the week passed in preparation for a further attack and defensive and in a few local actions. The more important of these were two advances made by the French on the front east of Amiens where the Americans are cooperating with them. The French communiqués announced that Baune Wood, near Mailly-Raineval, northwest of Montdidier was taken and the line moved forward in Hangard Wood, between the Luce and the Somme Rivers. Between the Luce and the Somme, near Thennes, the Germans attacked in force but their columns were broken up by a heavy barrage fire before they could reach the Allied trenches. Americans are stationed near all the points named. On May 4 the Allies' official reports stated that they had appreciably improved their positions on the front east and southeast of Amiens, the sectors where military observers expect the next German blow to fall. Just south of the Avre River where they had previously captured Senecat Wood, the troops of General Pétain took Hill 82 and a wood bordering the Avre between Hailles and Castel. These positions were the closest to Amiens held by the enemy and of strategic importance, Hill 82 being but three miles from the Paris-Amiens railway. North of the Luce the British and French fought a spirited engagement with the enemy a little south of Villers-Bretonneux and captured more of the high ground between the Luce and the Somme. South of Locon, on the southern flank of the Lys and three and one-half miles northeast of Bethune, the British repulsed heavy assaults on their lines. They also made some progress near Meteren. In the region of Locre, west of Kemmel, the French made some slight advance. Von Arnim's attacks at Hinge, northwest of Bethune, were beaten off by the British who also improved their positions east of Sally-le-Sec, east of Amiens and north of Albert, in the neighborhood of Hebuterne.

On the Italian front only local actions of minor importance took place, but Austrian troops are being massed in the Trentino and Tyrol, which are the highways to their trenches in the southwest. In Palestine the British forces east of the Jordan River attacked the enemy holding the foothills south of Es-Salt, and the mounted troops were within two miles of the town on April 30. An official bulletin stated that the British advanced along a line of one mile in the vicinity of Mezreh (Mesraesh-Sherkiyeh?) on the line of the British advance northward from Jerusalem, and that they later captured that village.

In Mesopotamia the British again resumed the offensive, with Mosul, the most important of the Turkish bases, as its goal. One of the British columns marching northward from the Tigris River advanced twenty miles towards that city, while another operating on the Euphrates made considerable progress towards Aleppo.

The Berlin official report on operations in Finland says that Finland was cleared of the enemy. German troops in cooperation with Finnish battalions, attacked the enemy between Lakhti and Tevasthus in an encircling movement, and in a five days' battle, in spite of bitter defense and desperate attempts to break through, overwhelmingly defeated him. The Finnish forces cut off his retreat in a northerly direction. He was subsequently closed in on every side and 20,000 laid down their arms. The Finns, it was asserted by the Helsingsfors correspondent of the *Svenska Dagbladet,* do not intend to attempt the conquest of Russian Karelia, since Germany will not support such a demand. Karelia is a region in the northwest of Russia embracing the southeast corner of Finland and including parts of the Government of Petrograd, Olonets and Archangel bordering on the northeast on the White Sea. The Karelians belong to the Finnish stock. The White Guards, or Finnish forces, captured Viborg, seventy-five miles northwest of Petrograd, after killing almost the entire force of Red Guards.

War in Finland

A revolution has occurred in the Ukraine. From what may be gathered from a very obscure situation, a meeting of several thousand peasants from the entire Ukraine took place on April 29, at which dissatisfaction with the whole course of the Government was forcibly expressed. The most important of these meetings passed a resolution calling for the overthrow of the Government, the closing of the Central Rada, the cancellation of the Constituent Assembly convoked for May 12 and the abandonment of land centralization. General Skoropauski was proclaimed Hetman, or Commander-in-Chief. The Rada, at first weakly supported by Government troops, continued to sit, but it yielded when the troops were persuaded to retire for the sake of avoiding bloodshed. According to the *Kölnische Zeitung,* there was fighting in Kiev. Before the Main Committee of the German Reichstag Friedrich von Payer, Imperial Vice-Chancellor, speaking for the Chancellor Count von Hertling, made a statement concerning the Ukrainian situation, dealing first with the decree issued by General Herman von Eichorn relative to the sowing of crops; second, the arrest of the members of the Ukrainian Government, and third, the overthrow of the Ukrainian Government and the construction of another. Two German papers, the *Vorwaerts* of Berlin and the Berlin *Tageblatt* sharply criticize the conduct of the German Government with regard to the Ukraine. The *Tageblatt* says: "We cannot deny that we have not succeeded in winning the affection of the population under our military rule of Lithuania, not to speak of Poland. It is the same in the Ukraine. Even optimists may see that the Eastern structure stands on a very unstable foundation. It was always clear that the Ukraine would at the earliest possible moment seek union with Russia."

Crisis in the Ukraine

Germany has served an ultimatum on Russia demanding the release of all German prisoners of war who are in good health, and threatened to take Petrograd in case of a refusal. A German commission is soon to start for Russia to present the ultimatum from the Berlin Government, and the fact that this commission will consist of more than a hundred members and will go to Russia merely to demand the release of German soldiers is accepted as an index of the importance which Germany sets upon her demands. It has been asserted that there are 1,000,000—some say as many as 1,500,000—German prisoners in Russia and Siberia. The German demand is supposed to have a very close relation to the plans of Hindenburg and Ludendorff in their western offensive, and indicates almost conclusively the use to which the released prisoners are to be put, either to be again incorporated into German regiments or to take the place in munition factories and other war industries of other men who can be drafted into the German armies.

The Russo-German Situation

Belated dispatches state that Germany protested to the Bolshevist Foreign Minister against the landing of 6,000 Allied troops at Murmansk, declaring that permission for such landing was a violation of the Brest-Litovsk treaty, which stipulated peace with Finland and non-interference in its internal life. It was denied in the protest that Germans had participated in the raid of the Finnish Guards upon Kem, and the presence of Russian troops between Petrograd and Finland was objected to on the ground that they threatened to cross the frontier. Mediation of the Russo-Finnish conflict was promised if the Government prevented violations of the treaty. Meanwhile, German troops are continuing their advance into Russian territory. They are now reported to be in the Government of Kursk.

Emperor Charles of Austria has empowered the Austrian Premier, Dr. von Seidler, to adjourn Parliament. A statement published in Vienna indicates that the closure of Parliament is due to the seriousness of the food question. The statement says: "The Government will devote its entire strength to the economic problem and will try to create conditions required to enable the population to hold out." At a conference of party leaders, Dr. von Seidler declared that the serious economic and food situations made it imperative for the Government to be spared Parliamentary criticism. He therefore demanded that the sitting of Parliament be postponed, adding that unless the Parliamentary leaders took the step the Government would forcibly oppose its sittings. In spite of much opposition the postponement of Parliament was agreed upon. The Parliament is composed of 233 Germans, 108 Czechs, 92 Poles, 33 Ruthenians, 42 Jugoslavs, and 19 Italians. One of the burning questions it has to solve is that of the creation of the long-discussed Jugo-Slav or southern Slav state.

Closure of Parliament

The production of the American shipyards for April is estimated at 240,000 tons, an increase of 50 per cent

over that of March and three times the amount turned out in January. Although the launchings in April do not reach the total hoped for, the progress is favorable and it is hoped that the total production of the year may reach 4,000,000 tons. Ship construction is not as yet fully under way in the yards owned by the Government. The crop outlook points to a harvest of from 800,000,000 to 900,000,000 bushels of wheat. The Allied countries in Europe promise also large wheat crops. The situation therefore is much better than last year. In spite of this it will be still necessary to ship large quantities of wheat to Europe. This is due in great measure to the greater durability and "wearing quality" of wheat over other grains. The Third Liberty Loan drive ended at midnight, May 4, a complete success. Officials are confident that when all the sources of subscriptions have been officially heard from the over-subscription will be as high as $1,500,000,000 bringing the total of the Third Loan to approximately $4,500,000,000.

War Measures at Home

Ireland.—The Irish situation is as far from solution as ever. The British Parliament has so far utterly failed to deal with it satisfactorily, and the discontent in Ireland is paralleled by a similar feeling in England. Lloyd George has blundered seriously and there seems to be little prospect of unraveling the tangle. The New York *Evening Post* in an editorial of May 2 summarizes the situation as follows:

Home Rule and Conscription

> Conscription in Ireland has been postponed by an Order in Council. Home Rule for Ireland, a bill for which the Government was pledged instantly to introduce and enact, is also postponed. The Cabinet is divided. The public is irritated. Many are calling upon the Ministry to drop both Irish conscription and Irish Home Rule. To do that would be a confession of weakness and folly amounting to suicide. But as the case stands, Lloyd George is convicted of gross mishandling of both parts of the Irish question. If an Irish Government had muddled the thing up as badly as the English Government has done, we know what Englishmen would have said. The incurable levity of Irishmen would have been harped upon, their lack of cool heads and long views. But Irish impetuosity and imprudence would certainly have been put to it to get into a worse quagmire than the one into which Lloyd George has rushed.
>
> The pledges given by the Government on the floor of the House of Commons have not yet been fulfilled, and after the lapse of more than two weeks from the time when the Cabinet declared it would resign if Home Rule were not given to Ireland, the first draft of the proposed measure has not even been introduced at Westminster. Newspapers and members of Parliament are indignant, and British statesmen seem unable even to initiate plans for a settlement. According to the *Evening Post,* it has been suggested that "President Wilson be called in as umpire to decide both what form of government should be given to Ireland and what the Irish should do in the way of furnishing soldiers to the armies fighting Germany." The suggestion is perhaps chimerical, but it has been seriously advocated. Bernard Shaw, with his recognized skill at feeling the pulse of the English public, has put himself on record in a letter to the *Manchester Guardian* as follows;
>
> I have no doubt that if the Presidents of the French and American Republics were to claim from an Irish Parliament, as the payment of a debt for sympathy and for military and financial aid in the past, that the Irishman shall accept the common lot of the Frenchman and American in the general democratic struggle and make common cause with him in the field, the war fever would rage in Ireland as it has not yet raged in England. It is, therefore, useless for the Government to try and convince the world that it is Ireland that stands in the way of Irish reinforcements. There is no question between Ireland and the Allies. The Allies want the help of the Irish, and the Irish are, according to all their spokesmen, perfectly ready to recognize their responsibility and give it. But the English Government first refused Irish help out of pure fear of an Irish brigade, and now that a reverse on the west front frightens it out of its wits it insists on ordering the Irish into the English regiments as a dog is called to heel.

Mr. Lloyd George, in a letter acknowledging the receipt of a memorial signed by 60,000 Irish men and women resident in Great Britain, said that the re-establishment of concord in Ireland itself and between Ireland and Great Britain was the chief concern of British statesmanship. He continued:

> A real settlement not only will bring peace, but new prosperity and new strength both to Ireland and the Empire. There is no object which I have more closely at heart than to assist in composing this ancient controversy. I am bound to say, however, that the difficulties, which as you well know are sufficiently great, have not been rendered easier of settlement by the challenge to the supremacy of the Parliament of the Kingdom in that sphere which always has been regarded as properly belonging to it by all advocates of Home Rule which recently was issued by the Nationalist party and the Roman Catholic Hierarchy in concert with the leaders of the Sinn Fein.

Mr. Andrew Bonar Law, speaking in the House of Commons on May 1, declared that he did not know when the Home Rule bill would be introduced, a statement which was taken in some quarters to mean that the bill had been indefinitely postponed. Sir Edward Carson, writing to the secretary of the Southern Unionist party in Ireland, outlined his position very clearly.

> In the present condition of Ireland it seems to me little short of insanity for any Government to reopen the question of Home Rule. . . . This, indeed, is statesmanship manufactured out of panic and founded on broken pledges in breach of trust. If we have to go down, let's us do so with the flag flying and not in alliance with those whose object is to gain a vantage ground for enforcing further separation policies.

Ulster is more firmly fixed in its opposition to Home Rule than ever before, while the Nationalists and Sinn Feiners are equally opposed to conscription. On April 30 the national directorate of the United Irish League elected John Dillon chairman, to succeed the late John Redmond, and later passed unanimously a resolution of protest against the application of conscription to Ireland, which, it is declared, would be certain to end in failure and disaster. The resolution also called on the members

of the league to "strengthen and extend its organization, with a view to co-operating effectively with the Mansion House conference in resisting conscription."

For a short time, it is said, the impression was current in Ireland that the Government intended to abandon its scheme of conscription. What gave rise to the impression was the appointment of Edward Shortt as Chief Secretary, a home ruler, elected by the Irish of Newcastle to Parliament, and on record as having voted against the application of conscription to Ireland. This impression, however, has been dissipated, partly by the announcement made in the *Daily Mail* that immediately on returning from the meeting of the Supreme War Council in France the Premier conferred with the committee in charge of the Home Rule bill, "with the result that there is reason to believe that a basis for the adjustment of the clauses dealing with Ulster and the customs and finance has been found." The same authority states it is now expected that the bill will be ready for presentation in Parliament by May 19. On May 5 it was announced that Field Marshal Viscount French has been appointed Lord Lieutenant of Ireland, and that the Government will now pursue a "strong and firm Irish policy," offering Home Rule first and then calling upon Ireland to do its duty in the war.

Japan.—Baron Goto, Japan's new Foreign Minister, at a meeting of the chiefs of departments, held on April 27, announced that there would be no change in his country's war policy. He said that Japan would continue to give "encouragement, assistance and support to the work of reorganization in Russia," though "malevolent propaganda" in Siberia has been trying to estrange Japan and Russia by magnifying out of all proportion the importance of the landing of a few British and Japanese marines at Vladivostok. With regard to China, Baron Goto protests that Japan seeks nothing but "the friendship, cooperation and assistance" of her neighbor. "We ask China to disentangle herself from the old prejudices and maze of intrigue planted and fostered by the enemy." But in the first number of the Shanghai *Gazette*, its editor asserts that the Chinese Government has agreed to new demands that virtually hand over the country to the control of the Japanese. The *Gazette* declares:

War Policy Unchanged

> It may be stated safely that the following is not far from the true terms of the agreement: Chinese expeditionary forces sent to Siberia shall be commanded by a Japanese. Chinese police shall be organized by Japanese officers. Japan shall control all of China's arsenals and dockyards. Japan shall have the privilege of working mines in all parts of China. Special privileges shall be granted to Japan in Outer and Inner Mongolia and the whole of Manchuria.
>
> Other articles include provisions for financial control and educational assistance.

An earlier dispatch from Peking stated that the negotiations between the Chinese and Japanese Governments "were intended to refer solely to cooperation against the enemy, and that the agreement would lapse as soon as the European war terminated, without infringing on the political or territorial integrity of China."

Russia.—The latest news from Russia indicates that the country has reached almost the last stages of political and economic chaos, for such significant facts as the following are reported: At Kiev in a single day 1,048 officers were massacred by a Bolshevist mob, and numerous murders are committed in Petrograd but there are no convictions for them, as the courts have practically been abolished, and "rump" trials where anybody may testify or make a speech are common. In the streets of the capital generals in uniform sell papers and richly dressed ladies shovel snow while the Bolsheviki stand by and laugh. The formerly well-to-do now work as menials and noblewomen beg their bread from door to door. The officers on Russian ships have been murdered by their men, a skull and crossbones banner flies over the fortress of Sts. Peter and Paul and "The lower classes are simply making a prolonged spree of it."

Political and Economic Chaos

Frederick M. Corse, an American who recently arrived here from Petrograd, paints this gloomy picture of conditions in Russia:

> At the present time practically the whole Russian army has, of its own initiative, demobilized, and if the country could express the horrors of the present condition the world would be treated to one of the most harrowing recitals of human suffering ever recorded.
>
> Having demobilized the army, the Council of Laborers' and Soldiers' Deputies proceeded systematically to lay the foundation of a social revolution. Class hatred is now the dominant note in Russia. Banks and credit institutions have been nationalized; that is, merged into the State Bank. Industrial plants have been taken under the control and management of the laborers, the owners thereof being deprived of their property rights without compensation.
>
> All equities represented by stocks or bonds in credit institutions or industrial plants are canceled. Factories, mines, etc., under labor control and management are rapidly approaching collapse. Values in these properties have been so persistently destroyed that the stocks of private banks, whose value was chiefly represented by holdings and control of industrials, have become practically worthless.
>
> The private banks of Russia are bankrupt. The State Bank, into which the private banks have been merged, honors its own checks only for paying the excessive wages of labor. The ordinary depositor can realize on checks drawn up to a limited amount by paying a commission, or blackmail, to some banking official from 5 to 20 per cent of the amount drawn.
>
> Wholesale confiscation of private property, real and movable, is practised at the present time. Life is safe nowhere in the country. When I left Petrograd the intelligent and property classes were openly soliciting Germany to come and establish order. The proximity of German troops to the town was far less disquieting than the growing anarchy within.

Mr. Ray G. Knickerbocker, a metallurgist who has lately returned from Russia, gives a similar report, adding: "Germans who were taken prisoner are allowed to roam about the country at will, and have even been able to arm themselves."

The Genius of Sinn Feinism

JOHN F. FOGARTY.

FOR a true appreciation of the quality of Sinn Feinism as it now exists in Ireland, it is necessary to revert to but a few years ago, when it was not even an issue. The new political party is wielding such a mighty power today that the impression is abroad that it has now arrived at the culmination of a healthily developed movement. As a matter of fact, Sinn Feinism was a comparatively negligible force, politically considered, before Easter week, 1914, and it obtained its impetus not from the rising itself, but from the aftermath of the rebellion. Of course, there are many rhetorical enthusiasts of the cause who claim that the principles represented by Sinn Feinism are as old as the English invasion of Ireland. The contention makes better rhetoric than argument. Any Nationalist can advance a similar claim for his party. There are few newly discovered national principles, and political parties are but different interpretations of national purpose.

Following out the principle of the self-determination of nations, advocated by President Wilson, the destiny of Ireland ought not to be considered in the hands of Sinn Feiners or Nationalists, but of the Irish people at home as a nation. The Irish very clearly demonstrated through the Nationalist party what they wanted just before the outbreak of the war, so clearly, indeed, that Sinn Feiners are extremely shy of referring to it. They looked for a settlement that fell short of absolute independence. To explain the revulsion of policy in Ireland today it is not complimentary to the people to regard them as a kind of Shakespearian Roman mob ready to be swayed by every species of Mark Antony who comes their way. This seems, however, to be the general impression. Briefly, Sinn Feinism among the people is a purely artificial condition created by very untoward circumstances. Sinn Feinism now is a creation of the excesses of militarism in Ireland.

During the agitation for Home Rule a number of incidents occurred which clearly indicate that Ireland's present restlessness is a very consistent and natural result of the senseless shuffling of England. The English Government hesitated, in the first instance, to "coerce" the Orange element of the North, regardless of the right of majority rule, and regardless of the fact that in hesitating to force into line the Orange portion of Ulster it was in reality coercing what remained of Ulster as well as the rest of Ireland. There was the case of Sir Edward Carson, whose lawlessness and treason were condoned to a farcical extent. There was the case of men in high military command who refused to carry out government orders at variance with their politics. There were numerous other happenings combining to irritate the Irish sense of fairplay and justice. In view of these facts and in the light of the lenity meted out to men who were engaged in a similar revolution in South Africa, the Irish people smarted under discrimination. Then came the disastrous affair in Dublin. The revolution could have been turned to the greatest advantage by England had she so desired. The Government could have disarmed the Irish by a little kindness. Had the leaders of the insurrection been imprisoned, or even deported: had the pound of flesh been extracted with less disgusting avidity: had the people who had no connection with the affair been spared the objectionable obtrusion of military and police: had the extended system of prosecutions been halted at a logical time, Sinn Feinism would not have affected the body of the people. The stage was set for the magnanimous act of the Government, which was not forthcoming.

The inevitable ensued. Ireland's pent-up resentment exploded. The people grasped at the nearest thing at hand and the most effective weapon to register their protest. It is not that they assimilated the principles of Sinn Feinism; they simply seized on the most aggressive method of displaying their contempt of the way in which England had been handling their destinies. The movement became an attitude to them, not a conviction, not even an affiliation in the same sense that men in America are Republican or Democratic. Sinn Feinism grew apace with military operations carried on in Ireland at a most ill-omened time. As a noted Nationalist explained it: "What the Sinn Fein leaders had failed to do during all their years of work, the military authorities succeeded in doing in the course of two weeks, and for every Sinn Fein recruit that the Sinn Fein leaders made, the military authorities made thousands."

To anyone who appreciates this and had been in touch with Ireland when she bore the evidences of prosperity and content, the present crisis through which that unhappy land is passing is heartrending. It all seems like a terrible dream. Before the outbreak of the war there was nothing in the aspect of the country which could lead one to imagine the possibility of a revolution in Dublin. Now her present restlessness is the despair of those who knew her before Easter week, 1914, just as her wonderfully improved condition then was the admiration of exiles returning after years of absence. What really has happened needs a more logical explanation than that discontent has been camouflaged under the guise of content and prosperity. The explanation must take cognizance of the traditions, the sensibilities and human character of the Irish people. The English press is delivering the impression broadcast that Irishmen are adopting a policy of soreheadedness and irreconciliation at an inopportune time. That so many of the sons of the old land have already been sacrificed to German tyranny seems clear proof that the heart of Ireland is in the cause of justice and humanity. If conscription is being opposed

now it is because the people feel that England is interested in Ireland only in so far as that interest regards her own welfare. And everything is conspiring to confirm the suspicion. There are thousands of worthy Irishmen who beheld in the work of the Liberal party the dawn of Ireland's delivery. They believed that England had at last discovered the secret of conciliating Ireland. In view of what has intervened they can hardly be censured for allying themselves with the milder Sinn Feinism of the kind which bespeaks their sense of indignation for trust betrayed.

A nation, like an individual, can be disappointed only to a certain stage. Beyond that point, if the offending party turns to harshness, however just, there is danger of lasting estrangement. Technically considered, the execution of the leaders of the Dublin uprising was possibly justifiable: but in analogous cases the processes of justice were stayed. Justice which discriminates is injustice. Once a precedent had been created it left the treatment of the Sinn Fein leaders a matter of expediency, and reduced to such a plane, the case of Ireland was clear. The hundreds of years of mismanagement and misunderstanding, the senseless parrying of the English Government when the course to pursue was clear and unmistakable, the endless shifting and shuffling were reason sufficient to induce clemency and consideration for a country more sinned against than sinning. But the conciliation of Ireland was once again subordinated to the demands of the law-and-order element, who, in the words of Lord Morley, "are responsible for at least as many of the fooleries of history as revolutionists are," and once more the unhappy country was left with an inheritance of discontent and, incidentally, of Sinn Feinism.

Such is the genius of a movement raised over-night from academical insignificance to a position of mighty prominence. It explains why worthy members of the Irish Hierarchy and priesthood who denounced the rebellion are themselves of Sinn Fein sympathies today. It proves that the present attitude of the Irish is as logical, consistent and human as an attitude can be. Indeed, it demonstrates how a man can be Nationalist and Sinn Feiner at the same time without being said to forego his Nationalist policies by adopting the principles of the other party.

"Catholic Parsons Battle's Heroes"

L. F. Happel

"YOU are too good a fighter to be in the clergy. Let someone else do the sky-pilot work." This was the remark addressed to the Rev. William J. Farrell, recently curate of St. Bernard's Church, West Newton, Mass., now a chaplain with the American Expeditionary Forces, by an officer of high rank, when the latter tendered the priest a fighting command. The offer was the result of the heroic conduct of Chaplain Farrell in the engagement at Seicheprey, Saturday night and Sunday morning, April 20 and 21. Among the few details touching this battle, which gave America its first lengthy casualty list from France, particular mention was made of Father Farrell's conduct. The chaplain went to the assistance of a battery after four of the American gunners had been killed, and carried ammunition, keeping the gun in action all night and finding, in the meantime, opportunity to discharge his priestly duties. Later, though wounded, he refused attention until he had first carried an injured lad to security. For this conduct, the press said, Father Farrell was officially cited for bravery and received the offer of a commission in the fighting line.

The same press dispatch mentioned, in the list of heroes of the same battle, the Rev. Osias J. Boucher, formerly assistant at St. Anthony's Church, West Bedford, Mass..; the Rev. John B. de Valles, formerly assistant at St. John the Baptist Church, in the same city, previously mentioned in dispatches for his valorous conduct and later decorated with the Cross of War, and the Rev. Michael J. O'Connor, formerly of St. Francis de Sales Church, Roxbury, Boston, now chaplain of a Massachusetts infantry regiment attached to the famous Rainbow Division of guardsmen. This honor roll of the American Catholic clergy comes from but a single, actually the first serious, engagement of the American troops in France.

The night at Seicheprey had no dearth of heroes. The troops that fought there were mainly those whose appreciation of the duty of patriotic service was keenest and who had few ties of responsibility that would hold a man back in the critical hour. For the most part they were men who leaped forward in response to the country's first call for defenders. Why then, when heroes manned every gun and defended every shell-hole, did the news correspondent pass by all except the chaplains? Possibly because the priest's duty, capably performed, is the more striking; as perhaps, too, for some people, the more surprising.

Meager as are the details that are offered in the cabled report, there is one deduction that can be drawn with absolute certainty. That commander who suggested that Father Farrell was too valiant to wear the sacred Cross was not a Catholic. His attitude is typical of that displayed by a large element of the non-Catholic world, since the days of August, 1914, when priests again entered the battlefield in one capacity or another. Had that commander been a Catholic, Father Farrell's conduct would possibly have passed wholly unnoted; at best, it might have been commented upon as an instance when duty was well done and an expectation was fulfilled. One thing is fact. No chapter of the war's record shows more glorious achievement than that which tells the history of how

the priesthood of the Catholic Church behaved on the various battlefields of the world during these last four years. Catholics, of course, expected nothing else. The early message from the field of Seicheprey was one that they awaited with certainty.

Still, about much that is written concerning the priest and his services in trenches and hospitals, there is a tone suggestive of surprise, as though the writer had witnessed a marvel, absolutely opposed to his previous conviction, and which he hastens to tell to what he fears will be a skeptical audience. Nowhere is this tone of amazement more pronounced than when it touches upon the French clergy. Two wholly satisfactory explanations suggest themselves: First of all, the surprise is great because, plainly, her priesthood owed little to France. A world, fast returning to the old law of an eye for an eye, could not appreciate why the exiled clergy of France should leave the peace and security of foreign lands, hasten back to the shambles of Europe, and fight for a country that had persecuted them and persisted in that course even in the face of their loyalty. But if anyone knew the pulse of France, it was her priesthood. The exiled clergy were well aware that the unsightly, repulsive eruption which was festering in Paris was only skin-deep, and that the blood that coursed through the veins of France could be easily purged and made wholesome again. When the German invader crossed the frontier the priests did not return from a hundred lands of exile at the cry of alarm of a traitorous Caillaux or a persecuting Viviani, but in response to a message sent over the wires of love from the hearts of their own people, their former pupils, parishioners and penitents.

There is yet another reason why the clergy of France are the most frequently mentioned of all heroes in the annals of the war. The anti-clerical control of France put into the hands of the priest the rifle and bayonet instead of the sacred oils. Actually, this gave the priests a greater opportunity to distinguish themselves; for the world will always see first the man who leaps forward determined to die rather than halt, while only second sight reveals the stretcher-bearer who follows in his wake, facing the same rain of shells but merely giving succor to the wounded. That is why the heroism of the priesthood of France is touched on by virtually all who have written the record of their experiences in dugouts and trenches and shell-holes. These praises, too, the clergy of France deserve; but not the suggestion of surprise that often lurks about the words that tell of their valor.

I wonder what those Catholic boys of Massachusetts, who fought at Seicheprey, thought of Fathers Farrell and Boucher, of Fathers de Valles and O'Connor? Was there one of them who stumbled and fell, with the whole, firm flesh of the previous moment torn and bleeding, surprised when he opened his eyes to meet the bronze Cross on the khaki collar? Rather, would he not have been surprised if his eyes had failed to see that Cross, knowing as he must that there was a Catholic chaplain attached to his battery or regiment? When we have that all too rare thought of our own last hour, does not the picture that flashes through our mind invariably include the purple-stoled priest with his hand raised in absolution? Is it not an innate conviction with us that this grace shall be ours, provided our last breath is mercifully deferred till the nearest priest has time to hasten to our side?

If the lepers of Molakai had their Damien, who was ready to enter their living tomb, where death, lingering, revolting, agonizing, but certain, awaited him, shall there be none of God's anointed mindful of the men who fall on the field of honor, though it be the most shell-spattered field of all Picardy?

"My wife, my children, are dearer than life to me." Often are these words heard from the lips of husband and father, and history has given proof that they are not empty words. Yet, will a man who has closed his heart forever to the love of wife and child, as a sacrifice that would make him more perfect in a higher calling, hesitate to give what is much less, his mortal life, in the performance of the most sacred duty of his vocation? The certainty that, if circumstances make it at all possible for a priest to come to us when we are on the borderland of eternity, a priest will be at our side, is a conviction that is deeply engraved in our hearts. It was put there possibly by his pledge to us; a pledge valued by some indefinable, nevertheless positive, light in the clerical eye. More probably it was a personal experience that gave birth to the conviction; or the reading of some incident, the details of which we may have forgotten, but the purport of which is with us still.

It may be that the mention of Nashville will stir the memory. It was half a century ago when the country was sated with sorrow, suffering and death. Americans too had had their heroes. Men who had not flinched on the bloodiest fields of the "sixties" were marching the streets of every city ready to be acclaimed valiant warriors. Pestilence followed war in Nashville, Tennessee. The days were among the direst the Southland has ever known. The Bishop of Nashville was the late Mgr. P. A. Feehan, subsequently first Archbishop of Chicago. When the plague fell on the city, and all who could, no matter what their responsibilities, fled to security, the Bishop sounded a call to his priests to remain, every man, at his post. They did. They anointed fevered brows and yellow hands, brows and hands that it was death to touch. The only reward was the consciousness that another's hour of anguish had been eased and probably a soul saved; that a duty had been well done and death faced. Death was met, too. Mound upon mound was added to the row in the Catholic cemetery. In all thirty-three of God's servants in the priesthood laid down their lives in the performance of their great duty, their duty to the dying.

Such incidents as that just narrated, what are they to a world that expects a hero to scrape the skies in a battleplane? There were wholly lacking in plague-smitten

Nashville the luring music of batteries and the onward-spurring, soul-gripping glamor that even a battelfield of today has. So a world, given to placing a higher value on the stage-setting than on the acting, passes by Bishop Feehan and his priests. Yet Catholics, when they meet this incident and a hundred like it, though they may only pause momentarily, yet they do pause long enough to draw from it another prop to support the conviction that leads the dying men in Flanders to open their eyes in the expectation that they will meet the bronze Cross on the khaki collar.

No, there is no Catholic who would at all minimize the nobility of the chaplains' services at Seicheprey, or on any other field where the American Expeditionary Forces will fight. Let that tale of heroism be told as often as there is an ear bent to hear it, for the greater is the chance then that some small impression will be left on the indifferent mind of the world. But we Catholics when we open our morning paper and read the black-lettered head, "Catholic Parsons Battle's Heroes," do not know a moment's surprise. Truly, there is a thrill of satisfaction; but it is that of an expectation realized at the earliest possible moment.

A Great Irish Prelate

LAURENCE P. MURRAY

THE death, on the eve of St. Patrick's feast, of the Most Rev. John Healy, Archbishop of Tuam, has left a gap in Irish ecclesiastical scholarship which it will not be easy to fill. In the long line of Archbishops of Tuam we find the names of many illustrious saints, scholars and patriots, Jarlath, Catholicus O'Duffy, Florence Conry, Malachy O'Queely and John MacHale, but the latest occupant of the sea of St. Jarlath has left a name that must always remain prominent among the greatest of those who adorned the episcopacy, not merely of Tuam, but of all Ireland. The announcement of his death caused profound regret throughout the whole English-speaking Catholic world, in every portion of which his writings are well known.

Ballinafad, on the picturesque shores of Lough Arrow, in County Sligo, has the honor of being the birthplace of this distinguished churchman. Educated at the diocesan college in Sligo, and at the National Seminary of Maynooth, he numbered among his class-fellows four men afterwards destined to be his coworkers in the Irish episcopacy, Edward Thomas O'Dwyer, James Browne, Joseph Hoare, and Robert Browne. His contemporaries in Maynooth also included the present Cardinal Primate of Armagh, Archbishop Walsh of Dublin and the late Archbishop Carr of Melbourne. Even among such able students, Healy was recognized as the leader, and when he was ordained in 1867 he left Maynooth with the reputation of being its most brilliant student since the time of John MacHale.

From 1867 to 1879 he labored in his native diocese of Elphin, chiefly as assistant priest in the parishes of Ballygar and Grange. In 1879 he was appointed to one of the chairs of theology in Maynooth, and in 1883 he became prefect of the Dunboyne Establishment, the post-graduate seminary of the Irish priesthood. During the greater part of his time at Maynooth he was editor of the *Irish Ecclesiastical Record,* and it can safely be said that, with the possible exception of *Studies* of our own day, no Irish publication ever attained such a high standard as did the *Record* under Dr. Healy's guidance. In 1884 he was appointed Coadjutor Bishop of Clonfert and titular Bishop of Macra, and in 1896 he succeeded to the See of Clonfert. In 1903 he was endowed with the crozier and mitre of the historic archdiocese of Tuam. It was on St. Patrick's Day, 1903, that Dr. Healy was installed in the Cathedral of St. Jarlath, and fifteen years later, almost to the very day, on the eve of the feast of the great Saint whose life he had done so much to make known, he passed to his eternal reward.

Here in America the deceased prelate is best known and will be remembered by the many learned and scholarly works that he produced, works which no student of Irish history can afford to neglect. All his leisure time was devoted to the patient study of the history, literature and antiquities of his native land, and his output of works on these subjects was amazing. His vacations he usually spent in Ireland, traveling on foot over each county, collecting the traditions that had gathered around the holy wells, the ancient castles, the ruined abbeys and the famous battlefields, and tracing the footsteps of saints and heroes who in bygone days had made Ireland famous. A complete list of the articles which he wrote for various magazines and for the booklets of the Irish Catholic Truth Society would fill several pages of this journal. He wrote most of the important articles on Irish history in the "Catholic Encyclopedia," and in few of the volumes is his name missing from the list of contributors. The "History of Maynooth College," a gigantic work of over a thousand pages, shows wide and varied research. But the two books by which he will always be best known, "Ireland's Ancient Schools and Scholars" and "The Life and Writings of St. Patrick," call for a more extended notice.

The first of these books was published in 1890, and was so successful that within a few years it reached five editions. It deals with a period which is admittedly the most important as well as the most interesting in the history of the Irish race. It would be impossible to mention in even the most summary way the contents of the twenty-four chapters which make up this volume. Having acquired from ancient manuscripts and annals an intimate knowledge of the lives of the different actors in the brilliant drama that he was to describe, the author perfected and corrected that knowledge by visiting every place of historical interest in Ireland. Calm judgment and well-balanced deliberation are everywhere in evidence; and rarely do his conclusions outstep the limits warranted by

the premises at his disposal. But the chief explanation of the extraordinary success of the work lies in its order of treatment and its elegance of style. The writings of O'Donovan and O'Curry are probably more erudite, but their contempt for the loftier graces of style repels all but the professional historian. Modern taste in literature is so refined that even the writer on technical subjects who ignores the accepted principles of composition is certain to be left behind in the race for success.

Dr. Healy had at his command a better medium than the lumbering style in favor with the majority of learned historians. His warm imagination and his elegance of diction enshroud even the commonplace with the glow and brilliance of romance. At one time he moves rapidly, carried along by the impetuous torrent of his own eloquence and gradually communicating to the reader the enthusiasm which he himself feels; at another, when he leisurely moralizes on the rules of human action and of moral obligation, his language assumes the solemnity and the impressiveness of the inspired text. By its vivid descriptions, its judicious grouping of incidents, its dramatic development of character and its deeply religious tone, the book, throughout its whole length, holds the unwavering attention of the reader.

From the point of view of scholarship, the second volume, "Life and Writings of St. Patrick," is not so satisfactory. Ireland's Patron Saint has always exercised a wonderful fascination over biographers, and more than two-hundred works dealing directly or indirectly with his life and teachings are known to exist. Unfortunately, many of these biographers, by a judicious process of elimination and addition, have tried to shape the Saint's teaching according to their own tenets. Episcopalians trace from him an unbroken episcopal succession; Presbyterians claim that he antedated Knox by centuries; Methodists and Baptists can each prove that he was an upholder of their respective creeds; while Catholics are mildly amused at the insanity of all the others. The presence of this much-claimed apostle was too much for German rationalist lore, and Zimmer outdid them all when, by sheer force of philological criticism, he proved to an astonished world that Patrick had never existed. It was a daring thing for his Grace of Tuam to enter this arena, and almost rash was the gage of battle which he threw down in the opening sentence of the introduction. "Our chief purpose in writing this new life of Patrick, when so many lives already exist, is to give a fuller and more exact account of the Saint's missionary labors than any that has appeared since the Tripartite Life was first written."

In a question of this kind the claim of fulness and accuracy depends entirely on the authenticity of the sources used. Dr. Healy based his whole narrative upon the lives preserved in the Book of Armagh, the Epistle to Coroticus, and the seven Lives preserved by the patriotic friar, John Colgan. In accepting all these works as genuine, he brushed aside most of the findings of the last fifty years of Irish scholarship, and substituted only his own personal opinions. Especially in regard to those lives attributed to Aileran the Wise, Secundinus, Probus, and Loman, there is not an authority on Irish history who would agree with his Grace. However, we have no desire to examine, in the light of recent historical findings, the many loose statements and assumptions in which the work abounds. It is sufficient to say that the great labors of such men as O'Curry, O'Donovan, Jubainville, Stokes, Zeuss and Zimmer were to the author as though they had never existed, and that, as far as scholarship goes, the work is such as might have been expected from the eighteenth century.

If the scholars were disappointed, it was otherwise with the wide circle of readers who cared little for textual criticism. The book immediately became the most popular work on early Irish ecclesiastical history, and by Irish Catholics generally it is considered the standard life of their Patron Saint. The reason is clear. The author is at his best in narration, and the account of St. Patrick's labors is consistently graphic and interesting. His trustworthy knowledge of Irish topography and of the legends that have gathered around the places hallowed by Patrick's presence gives to the work a vividness that is usually absent from biographical sketches. In addition, the author's frank acceptance of most of the miracles attributed to St. Patrick makes the volume a welcome one to many who are sick of the unbelief of modern scholarship.

In politics the Archbishop occupied a peculiar position between popularity and unpopularity. His attitude of studied neutrality sometimes attracted unfriendly comment, and by a small section of extremists he was regarded as little better than an English Tory. In his opposition to Socialism he was uncompromising, and it was due almost entirely to his efforts that the mushroom propaganda of the little anti-clerical Socialist clique in Dublin during the early years of the twentieth century collapsed almost more quickly than it had begun. On occasion, too, he told sharp social truths even to his own followers. In 1907 he bluntly told a meeting of the clerical managers of primary schools that their retention of their positions depended on efficiency, kindness and tolerance. "Prove yourselves intelligent, efficient, and tolerant. Visit the schools constantly, make things comfortable for the poor children, treat the teachers with consideration, and do away with domination and tyranny." He was forever warning the Irish priests against political entanglements and against intolerance on questions where religion and morality had no direct bearing. On one occasion, when a prominent Irish priest, in the course of a paper on Socialism, tried to warn his audience against many things which were not Socialism at all, the Archbishop bluntly interrupted him with the remark that it was the duty of the State, or the Government, or the community, to find work for everybody who is able and willing to work.

Universities and learned societies vied in honoring him. From the Royal University, of which he was senator, he received the degree of LL.D. He was also senator of the National University, as well as a member of the governing board of the Galway University. He was a member of the Royal Irish Academy, Vice-President of the Royal Antiquarian Society, founder of the Galway Archaeological Society, and President of the Irish Catholic Truth Society. As a member of the Robertson University Commission he handled some of the hostile witnesses in a way that could not be surpassed by an expert lawyer. As a public speaker he had no equal among Irish churchmen of his day. His varied and extensive knowledge, his power of intellect, his poetic temperament, the splendid voice, and the stately figure crowned by a noble head, with the kindly flashing eye, gave a surpassing dignity to his presence. In the administration of his own diocese he displayed a remarkable zeal in providing churches and schools. According to the testimony of his own priests, he was an ideal archbishop. In an address presented to him in 1909, on the occasion of the silver jubilee of his consecration, the clergy of his diocese declared:

> We have a deep admiration for your sense of justice, which should be the first characteristic of every bishop. We have confidence in the fearless courage, rising superior to every other consideration, with which you raise a warning voice whenever you see danger threatening the interest of our holy religion.

In his reply the Archbishop, probably for the first time in any of his public utterances, touched a personal and intimate note:

> With regard to my writings, I was certainly in earnest in all the literary work that I undertook, and, above all, I was inspired with the life-long purpose of doing the best I could for the honor of God and the glory of Erin. Since I began my missionary life as a poor curate, I have devoted all my leisure time to the patient and loving study of the history, the literature, and the antiquities of ancient Ireland. I found it to be a mine of untold wealth, and I sought to make known as clearly as I could to others the marvelous lives and achievements of the saints and scholars of ancient Erin. I sought to trace their footsteps over hills and through valleys. I visited their little oratories in the wildest and remotest islands round our coasts. I once rode through a midnight storm until morning's dawn, to get an opportunity of visiting the holy island of Lough Derg, and I visited every place where Patrick was reputed to have sojourned, not only here in Ireland, but in Scotland, Wales, France, in the islands of the Tyrrhene Sea, and through the deep valleys of the Italian Alps. There are some people now disposed to regard me as a West Briton, if not something worse, because I cannot fit myself into the rigid mold they have been kind enough to cast for me, but I am sure that thinking men, both now and hereafter, will judge me by my acts and writings, rather than by such wild statements, and I am prepared to abide by that test.

The test is altogether in favor of the great Archbishop.

Prohibition, the Constitution and the Mass

MICHAEL KENNY, S.J.

AMONG the decisive determinants of the question whether prohibition of sacramental wine is constitutional stands the great Ordinance of 1787, which, in order "to fix and establish . . . the fundamental principles of civil and religious liberty . . . as the basis of all laws, constitutions and governments which forever hereafter shall be formed" in our new territory, ordains as "forever unalterable except by common consent," six organic "articles of compact between the original States and the people and States in the said territory"; and it lays down as first of these: "No person . . . . shall be ever molested on account of his mode of worship or religious sentiments . . ." The First and Tenth Amendments, considered by themselves alone, might not preclude a State, as Bryce and some others infer, from establishing or proscribing a religion; but read together with this Ordinance, which was enacted in its final form of 1790 by the same Congress that proposed and proclaimed these Amendments, they cannot be held to yield any such construction. Least of all may they be construed to permit any Catholic to "be molested on account of his mode of worship," which then as now was, and was known to be, essentially the Mass. Then, even more than now, Protestants had a vivid consciousness of what Mr. Birrell has crystallized in the dictum: "It is the Mass that matters." They had proscribed it on their advent to these shores, and kept on proscribing it till the colonies became by the Constitution chemically compounded into the United States. Catholics were penalized in most colonies and restricted in all; but the essential of our "mode of worship" most specifically proscribed was precisely that which had been so proscribed in their motherland. Elizabeth and her persecuting successors had made the Mass treasonable to celebrate and felonious to attend, and hunted, banished or executed "Mass-priests" as traitors to the realm. The Protestant colonists brought hither the same bias. Occasionally some of them bore hard on one another, but invariably all of them bore harder upon Catholics. Whatever else was tolerated, the Mass was banned and its celebrants and hearers were always civilly and often physically molested. Mass had to be said covertly in even the Catholic manors of Maryland till 1770, and its semi-public celebration in Philadelphia elicited storms of protest against the "Popish Mass."

Now, Madison and Jefferson and Washington and the other founders of the Constitution who procured or inspired the enactment of religious liberty in Virginia and nine other States prior to 1790 were thoroughly cognizant that the Catholic religion would be its chief beneficiary and that Catholic worship was distinctively the Mass. They had seen Mass proscribed in colonial days and dur-

ing the War of Independence they had witnessed its celebration. Benedict Arnold also knew its significance, and issued a proclamation making such attendance a justification for his treason: "The eye which guides this pen lately [May 4, 1780] saw your mean and profligate Congress at Mass for the Soul of a Roman Catholic in purgatory." (Miralles, the Spanish Envoy.)

Hence, (1) when President Washington and the First Constitutional Congress ratified a few years later the fundamental Ordinance restraining any State from ever molesting any person on account of his mode of worship they knew both that it was chiefly Catholics who were subject to molestation and that the characteristic Catholic worship was the Mass. (2) When the same Congress proposed to the States and the same President signed the First Amendment, they were simply putting on themselves and their successors the same restraint they had already laid down for all future States. It matters not that legislatures and people did not always rise in practice to the high level of the standard so suddenly set. That three States retained for a while, and others occasionally imposed, religious restrictions does not prove they had constitutional warrant therefor. It takes time for the full appreciation of constitutional as well as doctrinal development to filter into clouded or biased minds; but the lagging trio gradually fell into the line of religious liberty with their elder and younger sisters and with every State and territory now under the Union flag. The Ulpian and Justinian maxim that "Long-standing customs approved by the consent of those who practised them take the place of law," obtains in all civilized communities. Its force is intensified when law itself is approved and consolidated by universal custom coeval with our national life.

The ordinances, compacts, treaties and customs of the United States under its own Constitution strengthen immensely the historical foundation of Justice Brewer, who has based mainly on pre-constitutional traditions and tendencies the Supreme Court judgment in favor of Trinity Church, that in this country every law must be interpreted as favoring, and none as denying, Christian beliefs and practices, and "no purpose of action against religions can be imputed to any legislation, State or national." (143 U. S., 465.) His further ground of judgment, weighted by many precedents,—that courts must interpret an act not by its letter but by the intent of the legislators, and that to find the intent courts must consider the evil to be remedied, contemporaneous events and circumstances, and all other extraneous aids to certitude—bears with closer pertinence and wider import on the right of a universal religious body to practise its essential worship than on the privilege of a congregation to import a minister.

Hence, to find the intent of the First Amendment, inhibiting Federal restrictions on religious freedom, courts must consider the special evils to be remedied thereby, mainly anti-Catholic discriminations; contemporaneous events, including the important Catholic contributions to our liberties so pointedly emphasized by Washington; and, above all, the extended value given to Section II, Article IV of the Constitution when in 1790 territorial ordinances came into force. This section reads: "The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States." Now, when the new States came into the Union they came under formal compact, irrevocable except "by common consent," *to accept the principles of civil and religious liberty as the basis of all their laws and constitutions,* and, definitively, *to molest no peaceable person on account of his mode of worship.* Therefore religious liberty and freedom of worship were among the "privileges and immunities" of such States; and hence, under Article IV, every citizen of all other States was and is equally entitled to them. Various sectional interests and antagonisms obscured the full implication of this constitutional provision; the first section of the Fourteenth Amendment brought it clearly to light:

> All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the States wherein they reside. No State shall make or enforce any law which shall abridge the privileges and immunities of citizens of the United States.

The writers who see in this section no protection against State restrictions of religious rights strangely overlook the clause defining citizenship as primarily national. Its immediate purpose was to protect the rights, not merely of the emancipated negroes, but also of the business men of New York State, who were appealing for congressional aid against invidious discrimination by other States. The response of Congress was, says Hannis Taylor, "the first positive definition ever given to citizenship of the United States as a primary and substantive thing independent of State citizenship"; and the Fourteenth Amendment, "by creating a national citizenship as the primary citizenship," merely carried the principle of Article IV to its logical conclusion: "That the sum of Federal power vested in the new Constitution should operate not upon States, but directly upon individuals," who "should be primarily its own citizens" (Science of Jurisprudence, pp. 459-461). Mr. Taylor has been cited as uncertain of what the Supreme Court *will* do in a given case, as all but prophets are; but he is quite certain of what it *can* do. Its jurisdiction being coextensive with the Constitution, which by intent and definition empowers the national authority to protect every citizen in his religious and other common privileges and immunities, the Supreme Court has power to nullify all laws prohibitive thereof.

That the Constitution should be such a national instrument was, in fact, the intent of its builders. In the Constitutional Convention of 1787, Randolph carried his motion, that the "authority of legislature, executive and judiciary must be supreme," on the ground that since "a confederacy is a mere compact, a national, supreme gov-

ernment must have a complete and compulsive operation"; and Wilson of Pennsylvania forecast the Fourteenth Amendment in his assenting statement: "A citizen of America is a citizen of the general Government, and is a citizen of the State in which he resides." Madison insisted that the new system was not a violable treaty between legislatures, but an inviolable constitution founded on the people and paramount to the States' individual authority; and he carried ratification in Virginia despite the eloquence of Patrick Henry, who vigorously opposed it precisely on Madison's ground, that it was "a consolidated national government." On the same ground the Constitution met strong opposition in most ratifying States; but in each the supporters of national government triumphed, and they also carried Madison's kindred contention, that ratification be absolute, and amendments be submitted as "declaratory truths not affecting the validity of the act."

The fact of primary and indestructible national citizenship, and of the consequent right and power of Congress to act directly on the people, who "as distinguished from a government . . . constitute the State," was embodied, 1868, in the decision of the Supreme Court in Texas v. White, on constitutional grounds antedating the Fourteenth Amendment (7 Wallace, U. S. 700). But this Article further emphasizes the full implication of "privileges and immunities" and the power of the national Government to protect every citizen therein. On the other hand, it makes the individual directly amenable to the national authority; and hence, should the prohibition amendment pass, every State and citizen, whether assenting or dissenting, will be legally bound by it, unless and until the Supreme Court declare it unconstitutional. Must the Supreme Court so declare?

Padre Serra and San Diego

J. J. MURPHY

THREE district squadrons of military airplanes, twenty-four in all, were simultaneously on the wing today over San Diego. Flying daily in the turquoise sky of this superb climate, air men indorse the choice of that very practical dreamer, Padre Junipero Serra. A Divine sense of humor that rainbows the clouds of life made him take in religion the name of that genial Brother Junipero, whose sweetness of character caused the blithe, human St. Francis d'Assisi to wish that he had a whole forest of such junipers.

The sun, as blue over San Diego as above that beautiful Italy, where the Apostle of God's open air caroled his joyous lay to Brother Sun, shone on a motley crowd that July 16, 1769, feast of the Triumph of the Holy Cross, when the mother country commemorates the victory in 1212 of Catholic Spain over the Moors on the fields of Navas de Tolosa. That day gave a foretaste of heaven to Padre Serra, whose patriotic idealism and passionate energy yearned for years to explore Alta California for faith and fatherland. Would that some artist would picture that scene on a hillside near our sapphire bay, in 1604, christened San Diego.

Representing royalty stands Don Gaspar de Portala, in the dress of a Spanish grandee, while Padre Serra, in rough habit, impresses one by force of character apart from all trappings of circumstance and state. Nearby are a few soldiers, weather clad, forerunners of the aviators that now loop the loop over the spot, together with a few servants, muleteers, and the cattle that filled the little ship, which took months for a voyage our airplanes can make in hours. The trees furnished a cross in front of California's first church of brush laid on stout poles. From another tree hangs the Spanish bells, that today ring the Angelus at "Old Town," the adobe cradle of modern California.

In a letter home Padre Serra describes the first families: "The men naked, the women and children honestly covered from the breasts down with a sort of fiber cloth." It did not require California's bright sun to make Padre Serra see big with unbounded optimism:

"The bravest are the tenderest,
The loving are the daring."

He so well set the example of being at the head when hardship or exploration called, that in the California Franciscan lexicon which fate reserves for eternal recognition, there was no such word as slacker. Padre Serra, suffering from a very sore leg, submitted to the treatment of a muleteer, who applied the only remedy he knew, that which healed the backs of his beasts, a plaster of herbs and hot tallow. While the Padre limped for life, "many a time and oft" did he walk between the Mission and the port, where today is coaling H. M. S. Lancaster, whose sister ship, the Monmouth, was sunk November, 1914, off the coast of Chile by the German Admiral von Spee's fleet. Up the King's Highway to Monterey did our Padre trudge to hold his own with the Castilian governors, who evidently did not leave the superior race above reproach. A believer in retributive justice, he warned the soldiers that "as you oppress the natives, another people will come putting their feet on your necks." With political wrangling and the daily struggle with ignorant and troublesome charges, life was not all sunshine, but God blessed our hero with a friend, Padre Juan Crespi. In the Mission's darkest hour of starvation, when the commandants ordered the return to Mexico, Father Crespi alone promised to stay with Padre Serra, who had so little idea of giving up that he sent by one of the sailors an order for a supply of holy oils. True-hearted Padre Crespi! Is it any wonder that Serra, who asked nothing in life, made the dying request to lie forever at your side? Kindred spirits were Serra and Crespi, whose journals even yet make good reading, cheery with the joy of adventure, and an ardent interest in plants, in Indians as Indians, in soldiers, animals, and the hundred and one things of a strange land where nature is so bountiful.

Though San Diego scored the first thousand Baptisms, many natives did not enter the fold, preferring the mountain to the mission. One old chief scorned friars, soldiers, white men in general, who he argued were nobody's superior, for did they not die the same as Indians? This red Douglas held his own in the camp of his enemies, where a fellow feeling for even a heathen with backbone made the Padre wondrous kind. When a savage inland tribe killed the youthful priest, Louis Jayme, Padre Serra would not allow the guards to punish them. The name of this proto-martyr who "fell asleep" a mass of wounds and blood from stoning, "only his consecrated hands uninjured," as an eye-witness tells us, should be a household word in the land which Serra gratefully predicted would be converted and civilized by the martyr's sacrifice.

The Padres never were self-advertisers, and the personal element in their written records is very meagre. Their monuments are the olives, the palms, the oranges, figs and grapes, the feathery pepper trees, the flower seeds brought from Spain, and best of all, the abiding faith of the Indians.

Padre Serra was the pioneer California "hustler," working as a common laborer among the natives, making adobes and lifting heavy pieces of wood. Very holy he was, too, and kind. In the first years when there was hardly anything to eat, he

went hungry, but prosperous days see him delighting the little ones with brown sugar and chocolate, and their parents with beads of glass, which they regarded as diamonds. Anticipating present-day health foods, the big copper kettle of nourishing cereals was always accessible. The hospitality of the Missions became a proverb among the Yankees, English and Russians, who sailed the Pacific. Palon, Serra's biographer, has left us a picture of his last home, Mission San Carlos, Monterey, an adobe hut open to the chill ocean wind, where this true son of St. Francis lived without any other housekeeper than Lady Poverty. Here in pain and prayer were spent Serra's last days, and here, August 28, 1784, he went to the reward of his labors. His body lies beside that of Padre Crespi and others of that apostolic company that brought religion and civilization to this great State.

It seems not a far cry from Mission days to our own, when a short time since Padre Serra's cope, sent him from Avila in Spain by St. Teresa's daughters, covered the broad shoulders of an edifying Soggarth, carrying the Blessed Sacrament in a Corpus Christi procession under the graceful pepper trees planted by Serra's brethren. Manly José and Pablo bearing lillies aloft, black-eyed, straight-haired Dolorita and Ysobel scattering roses before Our Lord, preceded their swarthy parents in new suits and light shoes, carrying the candles of faith lighted by Padre Serra.

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words.

Dr. Ryan and Mr. Neacy

To the Editor of AMERICA:

Mr. T. J. Neacy's letter in AMERICA for April 27 shows that he still judges both employers and employees by their minority performances. Labor unions have occasionally done unjust things; therefore, labor unions are essentially evil. Some employers have been more benevolent than the civil law; therefore, all employers always treat their employees fairly. By this method one could readily show that atheism is practically superior to Christianity!

Mr. Neacy unwittingly does me an injustice when he asserts that the secondary boycott of the dealers in Buck's stoves had my "hearty approval." I do not recall that I ever expressed or even mentally assumed such an attitude. On looking over the article on "The Morality of Labor Unions," which I had the honor to contribute to the "Catholic Encyclopedia," I find this statement: "In practice, the secondary boycott is immoral, except in extreme cases." So far as I can recollect, this has been my conviction ever since I first gave the subject serious attention. Possibly Mr. Neacy applied to the Buck case some remarks which I made on boycotting in an address which he heard me deliver in Milwaukee several years ago. If so he certainly misunderstood me; for I am confident that I did not express approval of that particular boycott. One incident of that occasion I do recall clearly and with considerable satisfaction; it was Mr. Neacy's assurance to me, after the lecture, that I was "the sanest of all the labor defenders."

He finds fault with my book, "A Living Wage," because it did not exhort workingmen to give "an honest day's work for a fair day's pay." But I saw no reason to emphasize the obvious. Besides, the subject of that volume was not the rights and duties of labor, but the right of labor to a living wage. In 1906 this right was so far from obvious to the majority of employers, and to a large section of persons who are neither employers nor employees, that it seemed to demand my entire attention.

If Mr. Neacy thinks that I regard labor as always in the right and capital as always in the wrong, he is much mistaken. I am under no such illusion; for I realize that laborers have about the same kind of human nature as capitalists. The offenses of the two classes differ because of different circumstances. Mr. Neacy sees so vividly the crimes of loafing and violence committed by labor that his vision reflects only dimly, if at all, the crimes of sweating and extortion which lie at the door of capital. If I have given more attention to the sins of capital, it is because I have felt that they were on the whole more grievous and more injurious to helpless human beings than the sins of labor. If I have devoted most of my energies to the rights and welfare of labor, it is because these represent the weaker and more needy class. Pope Leo XIII declared that the poor and helpless have claims to special consideration from the State, because they "have no resources of their own to fall back upon, whereas the richer class have many ways of shielding themselves."

The attitude of opposition to labor unions and to collective bargaining, to which Mr. Neacy still clings, has become almost antiquated among respectable employers. In this connection I would invite his calm and prayerful attention to the principles and recommendations adopted a few weeks ago by President Wilson's Labor Program Board. The six employer members united with the six labor members and with Messrs. Taft and Walsh in unanimous approval of the right of labor to organize and to bargain collectively. The world moves.

Washington, D. C. JOHN A. RYAN, D.D.

Irish Death-Rate

To the Editor of AMERICA:

The interesting article by Dr. O'Malley on the above subject, in your issue of April 6, omits one feature which, if known, might alter greatly the significance of the figures quoted, that is, the average ages of the populations compared. May not the higher Irish death-rate be due to age rather than to nationality? Dr. O'Malley tells us that the Irish, instead of being the most numerous among the nations represented, as they once were, are now in the fifth place. It is a fair inference that as the present-day New York Irish are mainly a remnant of the immigrants of long ago they must have on the average, a much higher age than the Jews and Italians, who are for the most part, recent arrivals.

The death-rate shown by the American table of mortality at the age of 55 years, is over 18 per thousand, while at the age of 35 it is less than 9 per thousand. If the average age of the Irish population of New York is, let us say, 20 years greater than that of the Jews or Italians, it follows that there must be a correspondingly higher rate of mortality in the former group, even though there may be present also, less ability to resist disease. If the comparative figures could be shown, age by age, or even for groups of ages it would probably be found that the variations on account of nationality would tend to disappear.

Montreal. M. R.

Prohibition, the Constitution, the Mass

To the Editor of AMERICA:

Father Kenny's article, "Prohibition, the Constitution and the Mass," cannot fail to inspire amazement in every reader of your magazine who is a lawyer. Its effect will be harmful, as it will lull into security those who should be vigilant. Let me reiterate, what other lawyers have already asserted in your pages, that this is a matter over which the States have complete control, and that the State legislatures should be watched and enlightened. Of course, this statement must be qualified by a reference to Mr. Elder's able article on the Oklahoma Enabling act, but even this is an open question.

There is nothing in the Constitution of the United States that protects the individual's religious freedom as against the adverse action of the States. The first amendment reads: *"Congress shall make no law* respecting an establishment of religion,

or prohibiting the free exercise thereof." There is not a shadow of authority for the opinion that the Fourteenth Amendment offers any guarantee in this regard. Father Kenny's reference to the famous Northwest Ordinance of 1787 is surprising, in view of the fact that the Supreme Court of the United States has held that the provisions of this Ordinance cease to operate in any territory within its purview when such territory is created into a State (Pernoli *v.* Municipality, 3 How., 589). See also Strader *v.* Graham, 10 How., 82, which holds that as to Kentucky this ordinance was superseded by the adoption of the United States Constitution.

This whole question should be settled not by philosophic speculation, but by actual reference to the decisions of our highest judicial tribunals. Any impartial person, who takes the trouble to spend half an hour in such an investigation, will quickly discover that reliance on Federal questions in this matter is indeed leaning on broken reeds. So, please let us have no more talk of outworn theories of State rights and the like, unless such statements are buttressed by reference to authority more substantial than mere conjecture. And, by the way, if theological questions are to be left to theologians, to whom should legal questions be entrusted?

Tulsa, Okla. HORACE H. HAGAN.

To the Editor of AMERICA:

A great deal is being said and written for and against prohibition. Extremists among Catholics and non-Catholics alike fairly revel in it. But there is a good deal of sanity among the people at large; the great majorities given to the anti-saloon issue at the polls are surely not altogether due to voters "with a yellow streak." The saloon is decidedly not the worst evil afflicting society. Yet, a wife with a drunken husband; a young man or woman whose father or brother is a confirmed tippler, making home a hell on earth, will invariably vote against the American licensed saloon as it exists today. So will every employer who finds that life and property are jeopardized by it. So will many men who themselves drink moderately.

That is the ultimate fact to face, and under present circumstances it is evident that all theorizing about the dangers of prohibition and the curtailment of our liberties fails to convince a large body of voters. The most rousing sermons on personal temperance and individual reform make little or no impression on the confirmed drunkard as long as the ever-present temptation of the wide-open saloon is there. Amongst boon companions, away from home and its safeguards, he quickly imbibes to excess. The saloon must be wiped out; such is the emphatic verdict of an immense number of Americans whose ballot makes law.

In enacting these drastic measures little heed is paid at present to the ultimate consequences of prohibition, and thus it has come about that our rights as Catholics are endangered, and very seriously so. From liberty run riot the pendulum is swinging back to unmitigated tyranny. In this connection it would be interesting to speculate on how we have heeded the authoritative warning of the Third Baltimore Council anent saloons and their keepers, and in how far our compliance or neglect in this matter is responsible for our present plight. But space is wanting. An appeal to patriotism to help in the conservation of grain urgently needed for food here and abroad, is an effective and plausible prohibitionist argument at present. It does not hold good, however, when applied to the manufacture of wine, even for beverage purposes.

No question is solved until it is solved rightly, and stringent statutory prohibition of all alcoholic products for whatever use intended is certainly not the right solution. When some of the fanaticism, now rampant, has abated, as seems inevitable, perhaps we may hope that a new conception of the whole liquor question will issue from the seething caldron of arguments, theories, opinions and laws that are fairly swamping us. The broad-minded, clear-visioned man who can view dispassionately both sides of this tangled and passionate problem, and get his sane ideas enacted into law, will confer an inestimable boon upon the country, whether it be at peace or war.

Moline, Ill. J. B. CULEMANS.

Advertising in Socialist Newspapers

To the Editor of AMERICA:

Recently I noticed that a prominent Catholic had contracted for considerable space in a Socialist newspaper, to advertise his business. We have been led to believe that this paper was the antithesis of all that Catholics hold dear, an anti-religious, unpatriotic, radical, discontent-breeding sheet. If it is true that most papers subsist mainly on the revenue they get from their advertising, is it right for our people to finance such publications?

Viewed from a strictly business standpoint, would it not seem that as against the few radicals thus catered to, there are thousands of readers of influential magazines like AMERICA who might feel slighted at our Catholic friend's choice of an advertising medium? If a dollar is to be spent where it will do the most good, I should imagine it would produce better business results, and incomparably better results for God, our Church and our country in the advertising columns of AMERICA than in any Socialist paper.

"Down with capitalists!" the Socialists say, and they get a capitalist's money. "Down with religion!" and a good Catholic helps pay for the paper? "Down with the Government!" and a loyal American's name stands there right alongside. Our friend's advertising manager is not doing him justice.

Brooklyn. S. V. D.

Reasonable Criticisms

To the Editor of AMERICA:

In several recent articles in AMERICA on "Teach Them What to Read," some comment has been offered relative to the reluctance of Catholics in general to criticize the teaching done in the Catholic schools. Some further comment might well be added concerning the reluctance of teachers, and others directly connected with these schools, to consider criticism when it is offered. I know an instance where a convent graduate later complained to the directress of that convent about the defects in teaching the correct pronunciation of English in that school. The directress, instead of giving consideration to the criticism, told the young lady rather tartly that she should have attended some other school. The criticism offered was purely constructive, the inference being that the teachers and students might profit by consulting recognized authorities on English.

In another instance, a non-Catholic superintendent of public schools called the attention of the local pastor to the fact that, in the parochial school, the teaching was done too exclusively along the lines of requiring the pupils to memorize the printed page and then to recite, by the question-and-answer method, the page thus memorized. The pastor, instead of considering the justice of the criticism, swept the matter aside with the statement that the superintendent was prejudiced. Now, I happen to know the superintendent in question and I am positive that he was in no sense prejudiced. He was simply able to recognize the defect in the children as they came from the parochial school into the higher grades of the public schools; and he felt justified in offering this criticism, because he had to deal with this defect in these children. Furthermore, he was offering a criticism that any qualified educator might offer against a faulty method used in any school. The superintendent of those schools was right and yet the pastor of the parochial school was not willing to see anything in the criticism but prejudice.

These are only illustrative examples. This seems to be the common attitude, as I have witnessed it, among the teachers and those directly connected with the Catholic schools. Yet it is difficult to understand why this should be. If there are defects in the Catholic schools, as there are, and sometimes glaring ones, why should they not be recognized? And why should not those qualified to criticize, offer criticism where it is due, and why should not this criticism be accepted and turned to the profit of the schools?

Lawrenceburg, Ind. M. N. A.

Patriotism and the "Menace"

To the Editor of AMERICA:

I am enclosing a copy of a letter recently sent to the *Menace* by former Supreme Court Justice, Arthur E. Sutherland, who retired from the bench a short time ago to devote his time and splendid talents to the practice of law and is now associated with Mr. Eugene J. Dwyer, a prominent Catholic attorney:

April 6th, 1918.

Proprietor of the "Menace,"
Aurora, Missouri.

Sir:—I received this morning through the mail a copy of your paper called the *Menace,* addressed to me at my residence, 105 Bellevue Drive, Rochester, N. Y. On previous occasions, copies have been sent to me and I have written your office requesting that no further copies be mailed to me or to my house. I regard the purpose and character of your paper as destructive of the American spirit which just now must be maintained free from such attack as you make in order that we may do our part in the war.

In this community there is no difference between Catholic and non-Catholic. All are working and sacrificing for our common country. Catholic and non-Catholic boys are in the trenches side by side. In every movement here for the advance of our cause, the Catholic Bishop of Rochester is a heroic leader. His priests are patriots and the people of his Church are doing their bit with as unselfish and devoted a spirit of patriotism as the people of any other religious faith.

At such a time and with such conditions to have some poisonous, damnable propaganda, such as you print, sent to American citizens, who are working side by side in wholehearted unity for our country's cause, constitutes a real menace. Your paper is rightly named. If more copies of your paper are sent to my house, I shall make a public protest. Such doctrines as you preach belong to a past age of ignorance and bigotry. Your enterprise ought to be suppressed as an insidious and ominous danger to this country in its hour of peril. ARTHUR E. SUTHERLAND.

This forceful and fearless letter, instinct with the best American traditions and true love of country, aside from its interest to the readers of AMERICA, is an object-lesson for all those who are subjected to similar annoyance and insult.

Rochester. J. F. O'HERN.

The "New Age" and the Church

To the Editor of AMERICA:

The *New Age,* the organ of the Supreme Council of the Scottish Rite Freemasons, continues to manifest hostility to the Catholic Church. The March number shows Emilio Aguinaldo, the leader of the Katipunan revolution against Spain in the Philippines, as a 32d degree Mason. It has a malignant article on "Rizal Social Cancer — the Union of Church and State in the Philippines." It quotes, editorially, with full approval, an article from the Methodist *Christian Advocate,* attributing the retreat of the Italian army to "the direct pro-Austrian and premature peace propaganda which emanates from the Vatican." The only aim of the Holy See, according to this article,

> has been to put up a pious show of neutrality, while slyly maneuvering to save Austria, to establish Roman rule in the separated churches of the Balkan States, to reach out its crook into Russia to gather in any fragments of the Greek Catholic Church which the political revolution might detach, and to seize the protectorate of the Holy Places in Palestine, which British arms have wrested from the Turk. This is Rome, never-changing Rome. It is this against which we, the *Methodist Advocate,* and all liberty-loving people the world over, do cry.

The *New Age* accepts all this falsehood, and adds that it has independent sources of information in Italy and that its information tallies in all respects with the *Christian Advocate's.* The *New Age's* own correspondent writes that General Cadorna had as his nearest officer a man who was "under the control of the Jesuits," that it must not be forgotten that the present General of the Jesuits is a German, that he has removed to Switzerland, "and that thereby the Pope enjoys the benefit of secret correspondence;" that Cadorna made "the mistake of placing the priests in the army, in the hospitals, in the Red Cross, and elsewhere," and that in these priests the Jesuits had many eyes and ears.

Under the heading, "Bold and Extravagant Claims," the *New Age* prints a letter from Mr. Herbert M. Greene, 33d degree, to the Hon. Morris Sheppard, 32d degree, Senator from Texas, calling attention to the *Literary Digest* of January 5, 1918, which contains an article by Rev. Joseph H. McMahon, alleging that "American Catholics have furnished over one-third of the American army, though adherents of the Catholic Church constitute but one-sixth of the population." Mr. Greene asked the Senator to find out the denominational standing of the men in the army and navy, as shown by the official records. Mr. Josephus Daniels, on January 24, 1918, wrote to the Senator that "no record is kept of the religious affiliations of the personnel of the Navy." Adjutant General H. P. McCain informed the Senator on January 23, that

> the records of this Department do not as yet show the religious beliefs of the men who have entered the military service, and, consequently, no comparative statement of the number of men in service of the various religious persuasions has been or can be made by the Department. However, the statistical sections in the various camps are compiling all useful information (including denominational statistics) relating to the soldiers, but that data has not yet been received in this Department.

Then says the *New Age:*

> The question forces itself to the front: Why are Roman Catholic chaplains being appointed to the Army in the proportion of thirty-seven per cent., or over one-third? Is it because officialdom has been made to believe the extravagant claims, boldly made by Romish priests and papers, that thirty, forty, and even a greater per cent. of the Army and Navy are of their faith?

It then states that Sergeant George C. Adriance is responsible for the statement that of the 353d All-Kansas Regiment of the 89th Division, 884 are Methodists, 413 Catholics, 381 Christians, 252 Presbyterians, 242 Baptists, 190 Lutherans, 149 are Congregationalist, Episcopalian and United Brtheren, 16 other denominations are "represented by a few," 91 profess no religion and 5 are atheists. The *New Age* goes on to say that at Camp Lee, containing 48,000 men, only 5,307 are Catholics, and that at Kelly Field in Texas, the Methodists lead with 1,630, and the Catholics come next with 1,625. From its statistics concerning these three selected places, the *New Age* concludes:

> So you see, brethren, in making these extravagant statements, the Rev. James H. McMahon, and other priests and Jesuits, members of the Roman Hierarchy, are, as is usual with them, talking through their hats.

William M. James, 32d degree, of Panama, R. P., writes that the Masons in Costa Rica and Guatemala "work even in the face of jail sentences, social ostracism, and all the power and influence that a bigoted and self-sufficient priesthood can bring against them." If the Freemasons are not made anti-Catholics, it will not be the fault of the *New Age.*

Washington, D. C. K. R. C. L.

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May and Mary

DURING the month of May from every part of the known world there will rise to the white throne of the Immaculate Queen of Heaven a grand chorus of praise and of thanksgiving in fulfilment of her own beautiful prophecy: "From henceforth all nations shall call me blessed." With sublime disdain for the vagaries of philosophers, the protests of rationalists, the aberrations of Modernists and the indignation of certain sects of Protestants, the great body of Catholics, learned and ignorant, priests and people, in the shell-swept regions of war and the pleasant places of peace, will be united in magnifying the Mother of God and the Mother of men, because He that is mighty has done great things to her, and she who is exalted has shown loving kindness to them.

They may not be fully conscious of all the dogmatic connotations of Mary's place in the Divine economy of man's redemption and salvation, but with a surety which makes the sense of the united Faithful like an echo of the truth of God, they are certain that to her who was gifted with the Divine maternity there is due a reverence far greater than the honor paid to angels and to saints and only less than the worship rendered to God alone.

Their realization of the Scriptural warrant of their belief and attitude, which runs like a golden thread through the word of God, beginning with the book of Genesis and culminating in the Apocalypse, may be somewhat vague and misty, their acquaintance with the teaching of tradition, clear and unmistakable even in the time of ante-Nicene Fathers, and growing with the later Fathers and doctors and theologians until today it has reached the fulness of the flood tide of glory, may not be very extensive, but for the simplest Catholic heart it is enough to know that honor to God's Mother is honor to God Himself, that it is an insult to Christ to deny reverence to her from whom he deigned to take His Sacred Heart, that it is consonant with the demands of reason to pay court to the woman of marvelous dignity who out of all God's creatures was selected by infinite purity to clothe the Second Person of the Blessed Trinity with her own untainted, regal flesh and blood.

Devotion to Mary, not the distorted, unreal and false devotion, condemned by ignorance, that hideous offspring of the reformers, but the true, solid and unexaggerated devotion practised by Catholics and non-Catholics whose heart is right with reason and with God, has the fullest and most emphatic approval of the Church. It is one of the most consoling, most appealing and most meritorious portions of our Christian heritage.

Forward in Death

IT was somewhere in France on the frontier of civilization and the ramparts of freedom. The French poilus were waiting for the order to attack. At his lookout in the trenches, his eyes peering into the darkness, a French officer kept his watch. He was not by profession a fighting man. When the bugles of war had sounded, he had left the seminary where he was preparing for the priesthood and answered the call which his invaded motherland was sending out to all her sons. He had exchanged a Jesuit's black robe for the blue uniform of the soldiers of France. As a Jesuit he had learned to obey. As an officer he knew how to command. He had the love, the confidence of his men. He was as gentle as he was brave. No sacerdotal unction had as yet been poured upon his hands, but the halo of the priesthood for which his soul longed, seemed to encircle his brow. He might not celebrate the Sacrifice of the Mass for his men or absolve them of their sins as they charged over the top, but every word he spoke, every gallant deed he performed flashed the lessons of faith, of duty and heroism into their souls.

Calmly at his post the Jesuit officer waited for orders. Down the line rang the command which the men of France ever welcome with a cheer. "Forward," cried their leader, and his right arm pointing to the German trenches, he leaped from his dugout at the head of his men. That instant he fell shot through the heart, his face to the foe, his right arm still raised in its sublime gesture of command. For a long time his body lay on that blood-stained field, and when the smoke of battle had disappeared and the French came to bury their heroic dead, they found the Jesuit soldier still facing the enemy, his right arm stiffened in death in its gesture of leadership and sacrifice. When his brothers in arms tried to lower that knightly arm for burial, they could not change its sublime and martial attitude. In that attitude they buried the Jesuit in his soldier's grave. Hand still raised in death he still faces the foe. Dead, he seems even now to fling out his battle cry: "Forward."

Victorious France will build monuments and statues to her blue-coated heroes. The world will kneel in reverence

at these shrines of heroism. And when the traveler in later days will cross the fields of the Marne or the heights of Verdun a voice from the grave will seem to whisper in his ears: *Sta, viator, heroem calcas:* "Pause, wayfarer, thou treadest on a hero's grave." For the men who saved civilization are resting there in the last bivouac of the immortal dead.

Among the noblest of her national monuments France will keep an honored place for her soldier-priests, for the men who, destined for the altar, left the peace of village church and cathedral aisles and the solitude and calm of scholastic studies for the red murk of battle, the living death of the trenches, the roar of the bursting shell. The sculptor need not go far to seek his model. He has it in the figure of the Jesuit officer lying stiff and cold in death, his crucifix clasped in one hand and the other raised in its high gesture of command, his lips quivering with its heroic word, "Forward." The priests of France never had any other watchword. "Forward for Christ! Forward for France." On a hundred battlefields, to thousands of defenders of France and liberty they have sounded that martial call. Religion and patriotism! For these they have fought and bled and died. Their sacrifice has been a revelation, a lesson to the world. Before it we feel humbled. In the presence of such heroism we realize how puny are our sacrifices. But that heroism thrills and exalts. There is a holy contagion in it for France and the world. Both instinctively admire and will sooner or later follow the teaching and the example of men who know how to die for their ideals and their Faith.

The Small Farmer

THE one essential class of workers, as an editorial writer in a New York daily recently remarked, are the farmers. Civilization can exist without bankers, brokers and lawyers. It is even possible without minutely specialized trades and organized schools. A civilization of no mean degree existed in the early manorial days when each family-group produced all that it consumed, constructed the roof under which it dwelled, and spun from the wool of its flocks the garments that it wore. Even in our own time all human subsistence, as Pope Leo XIII wisely said, "is derived either from labor on one's own land, or from some industry which is paid for either in the produce of the land itself or in that which is exchanged for what the land brings forth."

Self-preservation, therefore, if no other reason, should urge a nation to consider first and foremost the interest of its farming population. This becomes more imperative, the more a nation increases in the development of its cities and the expansion of its industries. We are all familiar with the famous "Hooverism" that "Food will win the war."

But the farming problem is far more than a war question. It looms equally large in times of peace. It is only the clatter of machinery, the endless whir of revolving wheels, the cry of poverty and distress within the city streets and the constant stirrings of social unrest that can cause the city-bred economist to overlook the larger issues to be worked out upon the land.

The class of small farmers is the strength and support of the nation. Among them can still be found that economic independence of which industrialism has deprived so large a proportion of the city population. But to protect this class organized assistance must be given and organized protection extended. Above all we must teach the farmers themselves to organize if they would secure their rights and have their interests duly consulted in our legislatures. Nothing is truer than the statement, shrewdly made in a Hearst paper, that there are just two things that operate decisively upon the intelligence and the conduct of the average politician: "One is the secret whisper of the cunning corporation agent. The other is the power of a majority of the voters, massed in active organization, resolutely bent upon having their will performed."

But organization of our farmers is equally necessary for direct economic purposes. The invention of machinery has made cooperation among farmers imperative. "The factory type of estate will dominate in agricultural production unless signs fail," was the forecast made by a writer in the *American Journal of Sociology*. We should not permit this to come about. The independence of the small farmer must be preserved and can be preserved. He must not be absorbed into a system which will reproduce upon the farm the conditions existing in factory life. Yet there is but one means to prevent such a catastrophe, and that is organization on the part of our farmers, not merely to obtain the political representation to which they are entitled, but likewise to enable them to work cooperatively. It is thus alone that they can avail themselves, equally with the large capitalist, of the enormous and expensive agricultural machinery, with its time-saving and man-saving devices. Buying, stock-shipping, conducting of warehouses and elevators, and countless other branches of business can then be carried on through independent farmers' unions. Cooperation through organization is the economic solution, if not of all, at least of many of our farming problems.

Every Child a Warrior

THE 23,000,000 children in the United States have been called to the colors. Every boy and girl in the land has been enlisted to help America and the Allies win the war. For each child is urged to make himself a deputy food administrator who will prevent so much waste and save so much food in the home that there will be left no lack of supplies for the support of the soldiers in the field. Every young American who intelligently promotes this conservation campaign is a valiant little warrior and can justly claim a share in the glory that will be ours when the Kaiser's power is broken and his armies overthrown. To hasten the coming of that hour of victory Mr. Hoover asks each of the 23,000,000 children in the country to save every day half a slice of

meat, two teaspoonfuls of butter or fat, two tablespoonfuls of sugar and two slices of white bread. In this way the boys and girls of America will be able to offer our soldiers and the Allies a large portion of the food needed for their support while fighting for victory. Therefore, every American child who practises at each meal an act of self-denial that will help conserve our food supply is an ardent patriot who is doing his part to strengthen the Allied lines in France and Flanders.

Though these generous sacrifices of the children will doubtless do much to rid the world forever of the demon of militarism, our young warriors have another thing to do which is quite as important as self-denial, and that is to pray. If all the boys and girls in the land would lift up every day pure hearts to God and beg Him to bring this dreadful war to an end very soon by granting to the Allied armies a decisive victory on the western front, our merciful Father in Heaven surely could not long resist the united appeal of His children. For it would seem that the world cannot be freed from the scourge of Prussian militarism till our armies at the front are reinforced here at home by their strongest reserves, the prayer and fasting of the innocent.

A Fighting Church

BEFORE the present war began the press was much given to praising for his "fearless independence of judgment," or his "courageous spirit of inquiry" every "liberal" or "enlightened" Catholic who chanced to confide to the sympathetic Protestant public just how unsupportable he had always found the yoke of his intransigent, obscurantist Church. In all the quarrels between the Modernistic Catholic and his hopelessly medieval mother, in the opinion of the secular press, the Church of the Ages was generally in the wrong, while her rebellious son was almost invariably right. Since the summer of 1914, however, we have heard much less than before from the Church's critics regarding the unreasonableness of her dogmas, the rigor of her discipline, the tyranny of the Index, the narrowness of the Roman Congregations, etc. For the drastic measures taken by all the belligerents to stimulate loyalty, root out treason, improve morale, have perhaps taught the more thoughtful enemies of the Church that her age-old policy is not so absurdly unreasonable after all.

In this connection Father Hull, in an excellent paper on "The Liberal Catholic," published in the current *Catholic Mind,* offers those who are restive under the restrictions Catholicism lays on them, the following striking analogy between the Church and the army:

> In this large national concern [the army] we find men of every rank and every qualification, of every higher and lower grade, of every temperament and variety of opinion taking their part, and on the whole trying to do their best according to their lights. Among even the officials themselves there will always exist divergences of view calling for compromise. Among the subordinates there will also exist divergencies of view: "*Quot homines tot sententiae.*" Some of the subordinates may really be gifted with better insight than those above them; while some of them may be altogether wrong. To run the concern on democratic lines is altogether unworkable. We have to accept the whole system as it stands, cultivate a general spirit of confidence in those who have the responsibility, and accept the result as the only working possibility. If there happens to be something wrong in the administration, we can hope and trust that sooner or later it will be found out and things will adjust themselves. In this spirit we must throw ourselves into a situation over which we have no control, take it cheerfully, the thick with the thin, and make the best of it.
>
> This altogether human way of looking at things can to some extent at least be applied to the administration of the Church. Not every enactment of the Holy See pleases everybody. Some Catholics in Italy did not like the uncompromising attitude of Pius IX over the loss of the Papal States. Some Catholics in France did not like Leo XIII's compromising attitude towards the Republic. Some did not like the proposal to define the Pope's infallibility at least on grounds of prudence. Some did not like what they considered the aggressiveness of the Syllabus, while others hailed it with delight, Some did not like the condemnation of English Freemasonry, and so on. Coming to our own times, some perhaps may not like the decrees of the Biblical Commission; some perhaps may not like the new Breviary, etc., etc. It is all very human and natural. But we must put aside these personal predilections and take a broader outlook. We are not called upon to extend the prerogative of infallibility to the practical administration of the Church outside *ex cathedra* definitions, which are few and far between. We are free to recognize that the Church, though Divine in its origin and constitution, is human in its working agency. But we must at least cultivate a general attitude of confidence in the actual rulership, and accept it as an accomplished fact with loyal submission and cheerful co-operation, confident that at least on the whole it is what God Almighty in His Providence wants and is satisfied with. We must put aside all solicitude about concerns over which we have no control, and, taking the situation as it is, console ourselves with the thought that after all, whatever our particular views may be, the presumption is that those who are responsible for the management of the Church are probably much better "in the know" than we are. And even if they are not, our fussing about it will not mend matters but rather make them worse.

The larger portion of the civilized world is now practically a vast army, and every man, woman and child in each warring nation is a soldier who must submit to restrictions and make sacrifices that in times of peace would be quite intolerable. But the Catholic Church is a fighting, conquering nation that is always at war with her three relentless enemies, the allurements of the world, the wiles of Satan and the concupiscence of the flesh. The severe war-measures that each of the belligerents is now imposing only temporarily on her soldiers and civilians, the Church whose warfare will last till the day of Judgment, lays on her children permanently, and just as in time of war the State sternly represses "liberty of speech," curtails the "liberty of the press," and severely punishes disobedience and treason, in like manner the Church, whose warfare is continual and unremitting, strictly forbids her children to give the enemy any aid and comfort whatever but urges them to be loyal to their Divine Captain and fight valiantly for the triumph of His cause, the freedom and exaltation of the Church.

"The Home Service"

THE call and opportunity for personal devotion to social service is today clamorous and insistent as perhaps never before. The war has brought in its ubiquitous train so much disorganization in the domestic life of those who, even under the best conditions, found it difficult to cope with the struggle for existence, that a form of civilian relief, long practised unobtrusively in time of peace, has with our entrance into the struggle assumed far greater prominence and importance. This work is under the direction of the Home Service Section of the American Red Cross and deserves the hearty cooperation of all patriotic men and women who have leisure to devote to it. It makes its appeal principally to women of intelligence and education, and gives them an opportunity for translating their love of country from the sphere of poetic aspiration into that of grim reality. Volunteers in every part of the country are needed, Catholics as well as others, irrespective of religious beliefs.

The Home Service has for its field of operation, as its name indicates, the homes of poor families, and concerns itself with almost every phase of domestic assistance. Visiting persons who apply for help, discrimination between worthy and unworthy cases, study of individual problems with a view to affording each the aid which is most advisable, personal sympathy and interest which take off the chill of mere philanthropy, obtaining employment for those out of work, procuring expert nursing and medical advice for those who are ill, enabling children to go to school, advising mothers on the solution of difficulties, and securing legal and financial assistance where that is imperative—these are some of the forms of activity taken by this very laudable and necessary kind of war work, whose name is charity. That it has for its object the alleviation of the needs of the families of the heroic men who have already gone, or who will soon go, to the front stamps it unmistakably as unselfish, sensible, inspiring and practical patriotism.

Strange to say, however, Catholic women have not yet taken as active share in the Home Service as might rightly have been expected. The consequence has been that Catholic interests have suffered, not indeed from any bigotry or prejudice on the part of the higher officers, but through the narrowness of underlings, for here, too, as elsewhere a great cause is damaged by the littleness of petty officials. A very large proportion of the would-be beneficiaries are Catholics, but Catholics form a very small proportion of those charged with dispensing the benefits. This anomalous situation is due merely to the fact that Catholics have held aloof from the work and, whether from ignorance or some other motive, have failed to respond to the invitations cordially extended them by the local boards. If many women of our Faith are not actively engaged in the Home Service, it is not because they are excluded by the Red Cross, for their participation is earnestly solicited, but because, for some reason or other best known to themselves, they have neglected to ally themselves with the work.

In the boroughs of Manhattan and the Bronx of New York City, especially, their absence has been keenly felt and deeply regretted, though in both places there are large numbers of graduates and undergraduates of academies and colleges, whose training, means and leisure fit them admirably to be active and efficient workers. Is their interest in social service merely academic? To say so would be a libel on our Catholic womanhood. It must be they are ignorant that this opportunity of "doing their bit" for their country is ready at hand, both in the great metropolis and elsewhere. Once they know of it, they will embrace it with the zeal and sympathy characteristic of their Catholic hearts. Applications made to Mr. Alexander Wilson, at 44 East Twenty-third Street, New York City, will elicit information for any one who seeks it. A great deal of work is to be done during the coming summer, and it is hoped that the generous response of our Catholic boys to the call to the colors will find its counterpart in an equally generous response, on the part of their Catholic sisters, to the call of the Home Service.

Literature

LETTERS WE NEVER GET

WITH the general run of mankind letter-writing has become so largely a matter of business only, that "Dear Sir: Yours received and contents noted," might be taken as the epistolary formula of the day. In consequence, if a letter is supposed to be a warm, personal thing, the average modern letter is about as warm and personal as a nice, friendly skeleton. What with the telephone and the capsule night-letter and the typewriter and the dictaphone, the old, rambling, chatty letter with which our ancestors compensated themselves for the absence of the "movies" is no longer met by the postman in his round through the town. Anyway, that official is too busy delivering magazines and form-letters to be bothered with the bulky personal correspondence of long ago.

Yet, lest letter-writing should become forever a lost art, it is carried on for us in the current fiction. I have been studying with keenest appreciation the letters exchanged by fictional characters, and I can confidently affirm that so long as the writers of the short-story and novel occasionally resort to the letter-form, the art of correspondence shall not perish from the earth.

Suppose, for example, that a son in a great city is writing to the mother he left behind him. Sons, you know, are notorious letter-writers; in fact, like this particular son out of a novel, when away from home they always write their mothers every day. "Mumsie, wumsie:" he begins. The reader at once notices the delightful intimacy of their relationship, an intimacy, withal, tinged with the fine courtesy and high regard of well-bred persons. "Having a ripping time," he goes on, "except for your beastly relations. Why did you insist on my hunting them up? Ducks and drakes, the lot of them! So unlike the dearest, ugliest, most conceited old Mother this side of Mars. Picked up a rare old necklace the other day, just off Fifth Avenue; hope you'll like it. I'm sending it to you C.O.D. Met a bully girl; she sings in a cabaret, but sweet and unspoiled as lace packed

in lavender. There, there, grumpy old prude, don't worry. I've not married her yet. Give Towser a kiss on his cold nose for me." What mother receiving such a letter could fail to fling herself upon her knees and bless the dear, respectful son of her old age? What an admirable model it is for any youth whose love for his mother has not grown cold by too much exposure to the night air.

Or take the dashing heroine who rushes off to the seashore for the summer months. Does she fill her days with boating, swimming, tennis and dancing, like the normal maiden in real life? Not she! She seats herself in some quiet nook, with a pad on her knee and a fountain-pen dripping purple ink, and writes long letters to her absent girl-chum. Day by day, hour by hour, she lays forth her soul's budding affection as frankly as she would lay forth for her friend's inspection her closet of new gowns. She writes volumes, serial stories in fact, interspersed with such chapter headings as "Later," "Midnight," "The Next Day," "Afterwards." Now, what is more natural for a young lady worn out by a strenuous day at her tablets than to seat herself at the midnight hour and write 2,000 words, at ten cents a word, to her absent friend? Thousands of young ladies, of course, do just that. And what is more natural than for her toward the end of the summer—about page 303—to slip the wrong letter into the wrong envelope, thus turning a love affair which is dying of writer's cramp into a joyous rice and white-lawn wedding?

Then there is the letter from the irate father to his wayward son, every stroke of the pen heavy enough to make the desk beneath him quiver, every sentence bristling with his vigorous, dominant personality. "Don't be a fool!" he always begins, and we can see the very ink turn pale as he flings it across the paper. "I've stood for your poppy-cock [favorite word with irate fathers] long enough. Come back and give up this girl, or stay where you are and starve." How masterful he is! Does not his letter thrill one with its display of virility? But as for the son, strangely enough, threatening letters pass him by like the idle wind which he respects not. He marries the maiden, exchanges a page and a half of crisp, choppy telegrams with his father, and ends when the sire turns over the business and the family acres to his unbluffable boy.

Fictional letters generally fall into two grand divisions, very short and very long. The shorter the better; and if not the shorter, then certainly the longer. The first must be brisk, snappy, suggestive. Thus:

"Dearest Mumps:
"You're a dear old goose.
"Lovingly,
"Bacteria."

A letter like that must be as refreshing as a glass of ice-water flung in one's face; as full of meaning as an epigram in Spanish, supposing one not to know Spanish. And what a chance it gives the recipient to read between the lines!

The longer letter is usually the product of a very, very busy person. He may be a businessman who, after long hours in his office, always writes letters until the morning paper arrives to divert his attention. Your baseball player is another prodigious letter-writer, for his education has been of precisely the type to develop a tireless correspondent. Or the traveler after a weary day on the road and with the prospect of a mountain climb ahead of him, pauses, as it were, in midleap to write a short novelette to his friends at home. These letters are, to say the least, ample. A saving man shudders to think of the stamps needed to bear them safely to their bourn. They cover the ground with the thoroughness of a cub reporter on his first divorce case; they go in for the fine points of the game, illustrating with incidents from history, personal, national, or universal; they drop into dialogue, repeating verbatim long conversations in dialect; in fact, when we reach the "Sincerely yours," we feel convinced that if the writer has omitted anything, he clearly never heard of it. We glance at our wrist watch; one hour has been consumed in reading it.

Yes, life always has its compensations. Though those at home may content themselves with a brief catalogue of family ailments, and absent friends may insult us with picture-postcards, the reader of fiction knows that somewhere in this world men and women are specializing in the art of correspondence. Somewhere, clever, interesting, humorous, pathetic, "chummy," personal letters are being composed which will delight the hearts of their recipients and cause a perceptible bulge in the United States postal receipts. For is not fiction, after all, simply the mirror held up to life?

DANIEL A. LORD, S.J.

REVIEWS

The High Romance: a Spiritual Autobiography. By MICHAEL WILLIAMS. New York: The Macmillan Co. $1.60.

Mr. Williams needs no introduction to the readers of AMERICA. All who have enjoyed his contributions to our pages will doubtless be eager to see this remarkable book, the "Spiritual Autobiography" of a journalist who though baptized a Catholic, gave up the practice of his religion while still a boy, lost his faith, and after twenty years of wandering among nearly all the "isms," was led back to the Church by no less a guide than Sister Teresa, "the Little Flower." The first half of the volume describes the author's childhood at Halifax, the years of his youth he passed there as a warehouse clerk, his subsequent stay in Boston as the drudge of a five-cent store, his early literary flights, thirst for the beautiful, loss of health, his adventures in San Francisco, first as a reporter and later as a city editor during the great earthquake and fire, his experiences as a member of Upton Sinclair's Socialist community at Helicon Hall, and finally his "dark night of the soul" when "art" and self-indulgence seemed to be the only things in life really worth while. All through the author's personal narrative run fine bits of description, criticism, reflection, epigram and prose-poetry, but this mosaic-work often impairs the unity and order of the book and sometimes wearies and distracts the mind of the reader.

But in the second part of the volume, which is appropriately entitled "The Homeward Way," the author's story advances more smoothly, and holds more closely the reader's attention. Combined with passages of merciless self-analysis, and of keen discernment of our country's neo-pagan tendencies, is an admirable study of the process of conversion as the author observed it in his own soul, and an excellent piece of apologetics that will doubtless bring the Church's claims before numberless inquirers. For that interest in "mysticism," which is now so widespread will lead many readers to begin "The High Romance" and a good part of them will probably lay it down with the conviction, or at least the strong suspicion, that the only safe and true mysticism in the world today is that taught by the Catholic Church and practised by her children. For the author's account of his interviews with the Bishop and their effect, of the wonders that followed his first call at the Carmelite monastery, of the way "Sister Teresa confirmed her favor" by curing Antonio's baby, of the remarkable restoration of bodily and spiritual strength Mr. Williams has enjoyed since the day his lost faith returned, all read like a "A High Romance" indeed. But no one who reflects how hard it must have been for the author to put down about himself many of the things the general public may read in this book can entertain any doubt regarding Mr. Williams's sincerity. "But because my story has such a happy ending," he concludes, "I kept it from the fire, and I sent it forth as an act of faith."

W. D.

Songs of the Celtic Past. By NONNEYS JEPHSON O'CONNOR. New York: John Lane Co. $1.50.

Irish Lyrics and Ballads. By Rev. JAMES B. DOLLARD, Litt.D. New York: P. J. Kenedy. $1.35.

Irishmen are often charged with being dwellers in the past, harborers of old grievances, "dreamers of dreams wandering by lone sea-breakers" or like Wordsworth's solitary reaper "singing of old unhappy far-off things or battles long ago." Still a dream may make a nation or may save a nation. Joseph's envious brethren, when they saw him afar off, said, "Behold, the dreamer cometh," but that same dreamer was afterwards appointed over the whole land of Egypt and Pharaoh put a robe of silk upon him and a chain of gold about his neck. Ireland may well dream of her Celtic past when it treasures such tales as Ailill and Etain chosen, as Mr. O'Connor says, for its spiritual value. He believes the Fairy Midir is but a messenger from a power higher than man, saving human nature from a fall. There is also an old Irish love tale, the story of one of Erin's kings, who, tired of battle and the red hand of war, longs for:

> "The love that is a buckler 'gainst the world
> For two united hearts. . . . . ."

There are more modern melodies in the volume, too, even so modern a one as "In Madison Square." All the lyrics have a freshness about them that tells of the Green Isle of Song.

It has been said of the Gael that his words "are always merry, but his songs are always sad." In "Irish Lyrics and Ballads" there is an undercurrent of sadness, not the sadness of despair, for the Gael ever had his eye on the God of hope, but that mystic melancholy that falls on the lonely traveler in the hills of Ireland. It is the "still sad music of humanity"—Irish humanity, if we may so speak—looking on the glens and mountains that have a heart-message. Father Dollard has put the Irish heart and the Irish lyrical cry into his poems. You hear the "crooning of Irish breezes, the murmur of Irish streams." The heart of Ireland is in these poems, and when the heart of Ireland sings you have exquisite music. The longing love for the Irish hills and the Irish firesides is also mingled here with the

". . . haunting, wailful music that the Fairy Harpers play."

The great heart-call, the sweet simplicity and the inspiring music of Father Dollard's poems should make them a lasting contribution to Ireland's lyrical literature. J. S. H.

The Straight Religion. By FATHER BENEDICT, O.SS.S. With a Foreword by Rev. FATHER BERNARD VAUGHAN, S.J. New York: Benziger Brothers. $1.50.

"I have called this book 'The Straight Religion,'" the author explains in his introduction, "because it *is the straight religion;* it gives a straight answer to all the straight questions that men and women are asking today, and whether you like that answer or not, you are not left in any doubt as to what that answer is." Beginning with the proofs of God's existence the author takes his readers through thirty-six chapters that explain the Church's doctrine with more dogmatic precision and theological detail than is usual in apologetical works meant for the general reader. But the book is probably designed to supply the need of educated Protestants and unbelievers whose souls have been deeply stirred by the present war, and who have been moved to turn to the Ancient Church for her answers to the vital questions that now clamor for a satisfactory answer. If the (Protestant) Bishop of Oxford had to confess that what "looms largest and most magnificent on our horizon here in England" is "The Roman Catholic Communion," doubtless many of his coreligionists have been struck by the same phenomenon and will eagerly read the "straight" solution Father Benedict offers for their problems. W. D.

BOOKS AND AUTHORS

March's six best-sellers, reports the *Bookman,* were "The Tree of Heaven," Sinclair; "The U. P. Trail," Grey; "The Major," Connor; "Oh, Money! Money!" Porter; "Bag of Saffron," Von Hutton, and "Christine," Cholmondeley. "Oh, Money! Money!" (Houghton Mifflin, $1.50) is an attractive story on the philosophy of happiness, the backbone of which according to Mrs. Porter, is character, not wealth. Stanley Fulton, the book's hero, is an austere bachelor with a fortune of many millions. How his prospective heirs are each tested with a gift of $100,000, how the money brings joy to some and wo to others, and how in the end Fulton's difficulties are solved by an amiable New England Cinderella, who wins his heart, his hand and incidentally his wealth is all told well by this cheerful author. "The Bag of Saffron" is a story about a selfish woman who leaves her husband and elopes with another man. The literary artistry of the novel is as defective as the ethics. The other four books mentioned have already been noticed in AMERICA.

"My 75" (Doran, $1.35), by Paul Lintier, is the story of the deeds of a French battery from the beginning of the war to the unexpected triumph of the Aisne. The author paints with vivid touch the fears that tortured the hearts of his comrades during the black August of 1914, but fails to bring into bold relief the spirit which has been inspiring the soldiers of France during the past four years; the spirit of heroic self-sacrifice.——In "Front Lines" (Dutton, $1.50), Boyd Cable draws twenty-one interesting pen-pictures of the fighter's work and play. Some are humorous, all are human.——"Holding the Line" (McClurg, $1.50), by Sergeant Harold Baldwin of the Canadian Expeditionary Forces, is the vivid story of the experiences of a soldier in the first Canadian contingent that left for the war. The credit given the German foe for personal bravery is an indication of the good sportmanship of the author.——"The Winning of the War" (Harper, $2.00), by Professor Roland G. Usher, is a thoughtful warning against over-confidence. He sees the greatest strength of the Allies in their moral superiority, in their union and their control of the seas, of copper, wool, rubber and cotton; but points out that Germany dominates the Ukraine, the Balkans, Turkey and Austria-Hungary; that starvation or rebellion in Germany is most improbable, and stresses the grave danger in the destruction of the Allies' shipping, man-power, and in the resources of Belgium and Northern France.

The anonymous "Record of Nicholas Freydon, an Autobiography" (Doran, $1.50), is the story of an English journalist's career. When a boy he went with his father to live in Australia. Left an orphan there, he was placed in a Catholic asylum, where he was kept hard at work until the night he ran away to make his own fortune. The portraits the author gives of the Sisters in charge of the orphanage are far from flattering. They are hard business women and merciless disciplinarians rather than religious. The account of Freydon's climb from grim poverty to a place of eminence as a writer in England, his marriage to a drunkard and his subsequent return to Australia is so vivid and circumstantial that the reviewers have been guessing at the name of the "autobiographer."——"Sunshine Beggars" (Little, Brown, $1.50), by Sidney McCall, are the Bertolloti, a poor Italian family whose artistic temperament and cheerful companionship are an inspiration and a joy, especially to Phil Merril, a little rich boy who craves love and sympathy. It is an entertaining "glad book" that strains the probabilities somewhat.——"The Man from Nowhere" (Benziger, $1.00) is another of Anna T. Sadlier's delightful Catholic juveniles. The mystery surrounding the "Man" and its unraveling, the highly imaginative settings, and the real boy characters, will appeal to the younger folk.

EDUCATION

"Trashiness of Fiber"

SOMETIMES one hears this criticism of a teacher: "He works his pupils too hard." To overwork a pupil is, without exception, the most short-sighted thing a teacher can do. It is an injustice to the teacher as well as to the pupil. Show me an overworked schoolboy, and I will show you an overwrought, nervous, tired-out and used-up teacher. This rule holds almost invariably. But there is a vast difference between overworking a pupil and simply keeping him busy. Some youngsters must be kept extremely busy, else they are in danger; and so is the teacher!

The End of Education

AFTER all, what is education, if it be not plain downright character-building? And is there anything we can find making more for the development of strong character than training the young in the art of work, the joys of work? For the young can be taught to find joy in work. The eminent English Jesuit, Father Martindale, discussing the youthful schooling of St. Francis Xavier, remarks, "Education, we keep hearing nowadays, must keep the children happy. In practice this means that they must be kept amused. . . Drudgery and grind are to disappear; children are spontaneously to rush to the schoolroom, itself a palatial haunt of higher art. . . . The very grammars are entertaining."

Now, goodness knows, this sorry old war-ridden world needs all the decent entertainment it can get: there is none too much. But "a time for all things!" Undeniably, one of the tendencies of modern education is over the line of legitimate entertainment. It is well and good, if not overdone; and is in a degree quite necessary too, this striving of the teacher to catch and hold the interest of the young by every possible reasonable means. Well and good as far as it goes, if it goes not too far, if it leads not too far away from the basic ideal of true education. Many educators, however, in their advocacy of the inductive method of training children, lose sight of the ultimate end, forget that the pleasures of the classroom are a means and not an end. An axiom of the efficient school is that all the "play" of the classroom, I am not speaking of recreation, must be purely inductive to work. When play oversteps or falls short of that end, it is harmful.

Overemphasized Amusement

TEACHERS can inculcate in their charges a love for work for the work's sake, itself, as well as for the reward it may bring in merits, promotions, privileges, and so forth. But this can never be achieved by permitting the amusing side of school work to become overemphasized. "I maintain most stoutly," said Father Martindale again, "that the sum total of good character is not by one degree the greater for all this [amusing of pupils] than in the days when education was an austere affair. Education once could be," he goes on, "and often was, sober to the verge, and over the verge, of sternness, and though violent reactions most likely followed often enough upon the heels of emancipation, yet it may well be thought that a certain high essential value, a sound and penetrative quality, was infused into the child, which survived the period of lawlessness and revolt, and saved him throughout from the effects of that 'trashiness of fiber' we so often diagnose in the pleasurably nurtured child of today."

A National Weakness

TRASHINESS OF FIBER is the national weakness of America. We have been called in times past the nation of pie eaters. It is indeed as if we had fed ourselves on mental as well as material pastry the past few generations. More men were rejected at our army officers' training camps last summer because of "trashiness of fiber" than for any other fault in the catalogue. It was not physical flaws that disqualified hundreds of our young men so much as a lack of mental stamina, "an inability," as one army official expressed it to me, "to tackle any job and stick to it till it was finished."

A great deal is being said and written about the astounding revelation the army draft has made concerning the physical fitness, or unfitness, of young America. The draft has indeed played like a searchlight on the body of the youth of our country, revealing him from head to foot for what he is. Much of the blame for his deficiencies is traced to our schools, our muddled educational system. But what of his shortcomings, his trashiness of fiber, his lack of ability to stick to a job, as our army officer put it? Where does the blame for that lie if not, very largely at any rate, with our schools? Too often things are made too easy for our boys and girls; they are not trained by their teachers to work. Then, when they face the real work of life, neither the muscle nor the mind is there to tackle the job and carry it through. It is not the child's fault.

The Teacher's Power

IT is in the teacher's power to fire his pupils with enthusiasm for what they are set to do. Of course, there are such things as lazy youngsters. But also, it sometimes happens that pupils are lazy because their teacher is lazy. Too many teachers follow the line of least resistance in handling their difficult charges; and though on the face of it these children may pull through, in reality they are only weakened in character and unfitted for the tasks of life before them. Their fiber is reduced to trashiness. What they need is to be taught to work, how to work and how to enjoy their work; how to overcome obstacles and master difficulties, so that the "sound and penetrative quality" of which Father Martindale has spoken, and which makes for strength and endurance and character, may be infused into them and make men of them.

Charles Phillips.

SOCIOLOGY

Faith and Industrial Peace

IT will hardly be questioned that the removal of the more distressing economic disabilities of the proletariat will tend to allay industrial unrest by eliminating its most poignant and irritating causes. Sufficiency, security and economic freedom are milestones on the highway to industrial peace. But it would be vain indeed to indulge the hope that the road may be charted throughout its entire length and made safe for the march of democracy by any political or economic machinery that can be devised. Factory inspection will not make unemployables efficient nor will shorter hours render the idle industrious.

It is not the part of wisdom to overlook the obvious fact that there is vast restlessness and unhappiness among those who are economically well-provided for; nor to be blind to the further fact that should all economic expedients become fully and ideally operative there will still remain no negligible residuum of misfortune and inequality which will serve on occasion to fan into a flame the inextinguishable embers of human envy and avarice. Indeed there can be found no principle more subversive of lasting peace than that which would lead man to seek his happiness in material well-being. If industrial peace is to be made durable there will be required a faith, a philosophy of life which will provide a secure basis for justice and social obligation; which will make democracy safe for the world, and will provide a motive for individual virtue. The philosophy of life of which we speak is Christian faith which bids man recognize his own spiritual nature, his free-will, his eternal destiny, his duties to God which form the only substantial basis of his social rights and duties, and which finds the ideal of human life realized in Jesus Christ.

Contempt for Toil

NO small part of social unrest is due to the widespread contempt for ordinary work fostered by false educational ideals. Education is sought as a means of escaping labor, and social caste is built on the avoidance of physical toil. The greater part of labor must always involve wearisome monotony which will provoke chafing unrest until a philosophy of life and labor is adopted which gives a dignity to work. When Christianity was first introduced the same secular ideals that are prevalent today proclaimed the servility of toil. Christ's example and doctrine transfused the most menial occupations with Divine purpose. Under the influence of that teaching the most ordinary actions became meritorious of eternal life and the Christian toiler was reconciled with, nay, found joy and the fulfilment of duty in the contented performance of necessary physical tasks. "To work is to pray," was the spirit of the religious discipline which drained the marshes of Europe and made the deserts bloom with beauty.

Stewardship of Wealth

ANOTHER cause of industrial unrest is the irresponsible use of wealth by its possessors. The envy of the less fortunate is aroused by the prodigal and senseless extravagance of the rich, just as the hatred of the weak is inflamed by the unjust dealings of the powerful. Until the possessor shall learn that he has not absolute right to the disposal of his wealth there can be no industrial peace. He must learn that he is merely a steward, holding his possessions and power in trust from God and that after his own reasonable needs and the needs of his family are satisfied he is bound in charity to use his possession for the well-being of his neighbor. He cannot do what he pleases with his own, but must do what God pleases. Until the majority of possessors come to the Christian view of the stewardship of wealth, all programs for industrial peace must retain the character of unreal speculation. The theory of the unlimited ownership of wealth so dear to the human heart, is a perennial source of feud and contention.

Building on Air

MODERN sociology is largely an attempt to find a substitute for Christian faith as a basis of social obligation. The attempt has been more than a failure; it has been a world calamity. It has removed the old sanctions of social order, and unable to maintain so weighty a fabric on an airy nothing, has precipitated the structure into utter dissolution from which it can be retrieved only by the slow process of reconstructing society on its old foundation. The appeal of modern sociology is to the solidarity of the race. "We owe everything to those who have gone before us," so runs the argument, "therefore let us act justly and virtuously for the sake of those who come after us." What could be more unconvincing to the man tempted by avarice, envy, or lust of power? What more fatuous? Why should I pay to future generations a debt which I owe to my ancestors? There is no valid foundation or sanction for social justice except that provided by Christian faith. God is our Father; both we and our neighbor are equally His children. Thus our duty to God involves respect for the rights of our neighbor. There is no other sufficient basis for social obligation than this, and those who hope to establish a social order on other foundation are building on shifting sands.

Making Democracy Safe

AUTOCRATIC control of industry like political autocracy has always been a source of irritation and the tendency has been to find the road to peace in both spheres in progressive democratization. But if democracy is to mean simply the rule of the majority and not the rule of justice, the hopes reposed in democracy will never be realized. Democracy, political and industrial, makes larger demands, intellectual and moral, upon the individual than any other form of organization. It is true that the majority is more likely to be just in the long run than is the individual despot. But the majority, if guided only by self-interest and expedience, may be as tyrannical as any czar and may create unrest as distressing as that provoked by any industrial despot.

A democracy demands not only a wider diffusion of education, if it is to be a stable and just social order, but it requires also, a higher individual sense of justice. Only in the conscience of the individual can democracy find a safe-guard. Law will not protect it, for in a democracy, law is only the expression of the will of the majority. The diffusion of secular knowledge will be of little avail for secular education does not touch the will. Nor can there be an appeal to force, for democracy would then cease to be. Only in the development of conscience will the safeguard be found. Only by adopting the philosophy of life born of Christian faith will democracy be made safe for the world. No other voice but that of the Divine Master can effectively address the tumultuous waves of industrial unrest, "Peace be still" Democracy carries in its breast the solution of industrial problems, but it must be Christian democracy. The final formula will be the phrase approvingly quoted by Piux X.: *La démocratie sera catholique.*

Edwin V. O'Hara, LL.D.

NOTE AND COMMENT

Jesuit Instructor at Japanese Imperial University

A LETTER from the Catholic University Institute, Tokyo, Japan, notifies us of the recent appointment of the Rev. Mark J. McNeal, S.J., a graduate of Georgetown University, Washington, as Lecturer in English Literature in the Imperial University of Tokyo. He is the first American so honored by the Japanese, and his selection is therefore welcomed with special gratification by the American Association. The students are the "pick" of all Japan. Father McNeal is thus offered an excellent opportunity of constant association with the professors of the University and of close familiarity with its students. He will doubtless be able, incidentally, to remove many false notions regarding Christianity at the very center of the intellectual life of Japan. His genial character, no less than his literary accomplishments, will win for him many friends among the faculty and the pupils.

A Chicago Professor of Sociology

PROF. WILLIAM ISAAC THOMAS, formerly of Oberlin and lately of Chicago University, recently obtained a short-lived and infamous notoriety by setting at defiance the Sixth and Ninth Commandments and proclaiming his emancipation from the law of God. Among his sayings, as quoted in the Cleveland *Leader,* April 13, are such as the following:

> Women are better off for having their fling as men do. Dissipated women often make excellent wives. . . . The morality of women is an expediency rather than an innate virtue. . . . Matrimony is often an arrangement by which the woman trades irreproachable conduct for irreproachable gowns. . . . Any girl, mentally mature, has the right to have children and the right to limit their number.

These and other similar observations of a prurient and diseased mind have no interest for us, except in so far as they once more bring home to Catholics the danger of sending their children to non-Catholic universities. Prof. Thomas had written his sex literature and promulgated his degenerate views while still a faculty member of the University of Chicago, holding his position at the very time he committed the overt act that brought him into public disgrace or obtained for him the coveted notoriety, accordingly as we view the situation. But what of the parents who had fondly entrusted their sons and daughters to his training? The lesson we presume will make slight impression upon spineless and "prominent" Catholics determined, in

spite of all the exhortations of the Church, to give their children a godless education in order to advance them in their "social climbing."

Marquette Medical Summer School

THE Marquette Medical School, Milwaukee, announces a three months' term for laboratory technicians, to begin Monday, June 10. The courses are: (1) Pathology, including the work involved in the various examinations of clinical pathology, diseased tissue and bacteriology; (2) Dietetics, a study of the chemistry involved, work in the chemical laboratory and in the dietetic kitchen, and the preparation of diets for the patient; (3) X-rays, a study of the principles, learning the X-ray apparatus, the technique of diagnosis and treatment, and practice in the application of this work; (4) Hospital records, which includes the taking of histories, the making and filing of records; (5) Lectures on special subjects. The courses are open to trained nurses, graduates of colleges, normal and high schools and to others who are qualified. Applications must be made immediately. The course is of the highest importance at the present time in view of the war exigencies and the need of hospital and private service.

A Plea for Belgian Soldiers

A PLEA is sent to us for the Belgian soldier boys who have now been in the trenches for almost four years. They are without news from parents or relatives and in constant anxiety as to the latter's safety. Unlike our American soldiers, or the British and French, they can receive no comforts from home, nor can they make extensive purchases with their meager pay, said to be equivalent to about five cents a day. A gift from a friend in America to these men, who are mainly Catholics, will bring a new ray of joy into their lives. Addresses of Belgian soldiers can be obtained from the Belgian News Fund, 21 Russell Square, London, W.C. Here are a few addresses of Catholic soldiers: Arthur Van Driessche, M. d. Logis, Z. 302, E. M. III Gr.; Achiel De Coster, Z. 55, Ier Escadron, 4e Peleton; Gaston De Coster, Z. 205, 11e Compagnie; Gérard Nollet, Z. 205, 11e Compagnie. To each of the addresses must be added the general destination: Belgian Army in the Field, Flanders Front. These men correspond in Flemish and French and understand a little English. There is no difficulty in having names of Catholic soldiers supplied since almost all are Catholics.

The Logic of Faith

THE following striking words of the great Bishop Ullathorne, which serve as the closing argument of a mission calendar prepared by the Fathers of the Divine Word, Techny, Ill., may well be read by us with an eye single to our own United States, although they were written by an English prelate and originally intended for English readers:

> I believe our own future will be blessed with increase in proportion as we, with earnest faith, send help to them who cry to us—as we have cried to others and received their help. I believe it, because it is the disposition of our heavenly Father greatly to help those who do such works of faith and charity. I believe it, because their is *no charity greater or more blessed* than that which co-operates with God in sending His servants forth to spread His light and minister His grace to the nations afar off, who sit in darkness and alienation of soul from their supreme God. I believe it, because the mission to the heathen is the school of generous heroes, whose works of faith and sanctity will bless the country that supports them. I believe it on the word of our Blessed Lord: "Give and it shall be given unto you again, full measure, and heaped up and overflowing into your bosom." All facts show the operation of this heavenly law of charity.

The logic of this unassailable argument was convincingly applied by Cardinal Manning, when he proved that the crying need of means at home was the very reason for giving the most liberal donations to the missions abroad:

> It is quite true, we have need of means at home, and it is because we have need of means at home, and of more means by a great deal than we as yet possess, that I am convinced that we ought to send means abroad. It is because I believe that in enriching others we shall not impoverish ourselves, that I, therefore, believe it to be our duty, and I believe it to be strictly in accordance with the letter and spirit of our Master's example, of whom it is said: "Who, though He was rich, yet for our sakes He became poor, that we, through His poverty, might be rich." I am entirely convinced that if we desire to find the surest way to multiply immensely our own material means for our work at home, it is by not limiting the expansion of charity and by not paralyzing the zeal of self-denial. Holy Scripture teaches us that there are those who give and are yet enriched, and there are those who withhold from giving and are always in want.

There could be no better time than the present for Americans to put into practice this logic of their Faith.

A Protestant Recognition of Catholic Service

MANY ancient prejudices were broken down during the Knights of Columbus drive. Among the notable speeches delivered by Protestants, attention deserves to be called in particular to the words of John C. Ten Eyck, one of the most prominent attorneys of Yonkers. He thus expressed his profound appreciation of the Catholic Church and of the work performed by her:

> I have not been asked to help in this campaign by the Roman Catholic Church. I would have been proud had I been asked. The man does not live whose eloquence can express even a tithe of the service of the Church to the world and the civilization we enjoy. But even I can express my consciousness of some obligation to that Church which was the only Church of God when no other Church was in existence. It was that Church which preserved the Gospel during the early days of the Christian era. It was that Church which struggled for, maintained, defended and promulgated the principles of sound morals and human culture. It was that Church which preserved the wisdom of the ancients, which otherwise would have been lost, which preserved the great manuscripts in the safe places of the monasteries and ecclesiastical temples of Europe.

Describing then the eagerness with which the Catholic Church in America has sent forth her sons to interpose their breasts between their country's safety and the threatening peril across the sea, he thus gave the reason why Protestants contributed to the war fund of the Knights of Columbus, aside from the fact that all alike are cordially welcomed in every K. of C. building at home or abroad:

> There can be no conscience so accusing as the conscience of a non-Catholic who has permitted a Catholic boy to die without the last rites of his own Faith. We Protestants are not so blind as not to know that Catholics love their Faith above all other possessions; therefore we Protestants must give those Catholic boys in their hour of trial what they ask. No honest American can question that this is the only way to help those boys, and it is our duty to provide all they need. If the sacrifice is great we still must make it, for nothing that we can do, whatever our beliefs may be concerning their beliefs, bears comparison to the sacrifices that they are making for us.
>
> It is no business of mine to challenge the most sacred convictions of those boys as they lie with broken bodies and anguished souls in pools of their own blood, shed for me and mine, but it is my business to see to it that all their demand is given to them. We Protestants are not blind enough not to know that the Catholic soldier whose conscience is at peace with God is a dauntless soldier, whose faith in the life after life is greater than his fear of death.

Though there still remain hearts dark and sinister enough to harbor envy and hatred against the great Church to whom we owe all that is noblest in our Christian civilization, yet we cannot fail to realize that there exists likewise a sincere and deep appreciation of the glorious work she has accomplished in the past and is performing today in the service of mankind.

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Chronicle

The War.—The week, which has everywhere been one of comparative quiet, opened on the western front with two attacks made by Australian troops west and southwest of Morlancourt, between the Somme and the Ancre Rivers. In the first they gained 700 yards on a 1,500-yard front, and in the second 500 yards on a 2,000-yard front. At the same time the British improved their positions on the south side of the Lys salient, near Locon. On the north side of the salient the French and the British crept forward by a series of small local gains until they were in a good position to renew their assaults on Mount Kemmel. The communiqués of May 7 reported heavy artillery actions along the entire Flanders front. The German guns pounded the advanced bases behind the Allied lines, from Ypres all the way around the northern curve to Meteren and Hazebrouck, while the Allied artillery shelled the German supply roads. Below Arras, at Neuville-Vitasse, the Canadians successfully raided the enemy's trenches; at Boyelles the Germans counter-raided but were repulsed. On May 8, in a strong local attack the Germans gained a footing at several points on the Allied front south of Dickebusch Lake and midway between La Clytte and Voormezeele, north of the Kemmel region. South of La Clytte the French meanwhile advanced their lines, while on the Amiens sector, between the Somme and the Ancre Rivers, the Australians made some slight gains. The later dispatches of the week told of marked activity of both Allied and German artillery on the Vimy and Robec sectors of the British front and south of Dickebusch, also north of Albert, in the region of Mount Kemmel, on both sides of the Luce and the Avre, and on the Hailles-Montdidier sector southeast of Amiens. On May 11 the enemy attacked southwest of Mailly-Raineval, between Hangard and Montdidier, and gained some ground which was subsequently retaken by the French. In the Ypres sector the Allied line rests against the northern slopes of Mount Kemmel, with Hill 44 in the possession of General Pétain's troops. In a vigorous attack near Moreuil Wood, northwest of Orvilliers-Sorel, in the sector east of Montdidier, the Germans were driven back.

Bulletin, May 6, p.m.-May 13, a.m.

The American troops were several times in action. Berlin claims that "heavy losses were inflicted upon them" southwest of Apremont (east of St. Mihiel, in the "northwest of Toul" sector) and north of Parroy (in the Lunéville region) by a strong mine bombardment. It has been announced that the Americans will be held back of the lines until they are a complete, self-supporting fighting force.

Operations designed to close the port of Ostend were successfully completed the night of May 9, when the obsolete cruiser Vindictive was sunk between the piers and across the entrance of Ostend harbor. Since the attack on Zeebrugge on April 23, the Vindictive had been filled with concrete and fitted as a block shop for that purpose. The British light forces retired to their base with the loss of one motor-launch, which had been damaged and was sunk to prevent it from falling into the hands of the enemy. The British casualties were slight. The Vindictive lies about a hundred yards up the channel with her bows pointing toward the harbor. She probably did not block the whole harbor, but made it impassable for big ships.

The Ostend Raid

An attack on Mr. Lloyd George, the British Premier, threatened to overthrow the British Cabinet. Major-General F. B. Maurice, late Chief Director of Military Operations, charged Lloyd George and Andrew Bonar Law with having misstated and misrepresented military facts in their reports to the House of Commons. The charges brought about one of the most striking episodes in the stormy career of the Premier. They seemed for a while to have staggered the public. While General Maurice staked his reputation and his future career in the army on the substantiation of his accusations the Premier took up the challenge and just as boldly staked his tenure of office on their refutation.

Lloyd George and the Maurice Charges

After the appointment of General Foch as Commander-in-Chief of the Allied Armies, General Maurice had made what was considered a disparaging remark about him in a comparison drawn between General Foch's action in dealing with the offensive on the western front and that of the tardy Blücher in coming to the help of the British army at Waterloo. Immediately after the unwarranted

criticism he was removed from his post of Chief Director of Military Operations. General Maurice also charged that the extension of the British line south of St. Quentin was a matter dealt with at the Versailles Conference, and that the impression existed that the British forces were more numerous and strong than they really were. The implication in the accusation was that the Premier had allowed a wrong impression to prevail in defending the Government on the charge of having weakened the British forces in France. General Maurice said that the ministerial statements referred to were known to a large number of military men not to be in accordance with the facts, that such a knowledge was breeding distrust of the Government and that it had been implied that the British armies had failed to hold their ground in the presence of inferior numbers. All these facts combined, he held, tended to weaken the morale of the troops.

The Premier answered the indictment in the House of Commons on May 9, and won a complete vindication. Former Premier Asquith's motion for the appointment of a select committee to investigate the Maurice charges was rejected by a vote of 293 to 106. As to the figures to which General Maurice had taken exception, the Premier showed that not only were they accurate but that they had been taken from the General's Office. As to the implication that the British front had been unduly extended, he proved with documentary evidence that although a regrettable necessity, this action had been taken at the request of the French and with the approval of the War Cabinet and Field Marshal Haig. In conclusion, he pleaded for harmony and union among men of all parties, saying, "I really beg, for our common country, the fate of which is in the balance now and in the next few weeks; I beg and implore that there should be an end of sniping." General Maurice has been put on the retired list.

Rumania has been forced to sign a treaty of peace with Germany. The terms of the treaty strip Rumania of the upper and lower Dobrudja, as well as of a slice of territory on the Austrian frontier. She is furthermore compelled to support a German army of occupation in her conquered territory, to reduce her army to an insignificant number of troops under German control, and to permit German warships along the whole length of the Danube. Rumania is allowed to annex Bessarabia. The treaty practically makes the country a German province.

The Rumanian Treaty

While the internal dissensions in the Ukraine are growing more and more serious, the German methods in the country are evoking opposition and hatred in all quarters. The situation has become so critical that, according to the correspondent of the Amsterdam Exchange Telegraph Company, the Germans were obliged to dispatch large detachments of Bavarian cavalry into the country. An official Ukrainian report received in Washington states that on May 10 the building in which the Central Rada sits was surrounded by men in the uniform of German officers and soldiers and men of the Central Rada as well as members of the Government who had assembled for the session of the Rada were arrested and searched.

Crisis in the Ukraine

The charges of dishonesty and corruption in aircraft production made by the sculptor Gutzon Borglum, and which many contend may prove a "boomerang" upon his own reputation, are still occupying official circles in Washington. After comparatively brief consideration the House passed the Sedition bill, which originated in the Senate. The bill provides the President with the broadest powers for punishing disloyal acts and utterances. Only Representative London of New York, a Socialist, voted against the measure. National Memorial Day, Thursday, May 30, was designated by President Wilson in a proclamation issued on May 11, as a day of public humiliation, prayer and fasting "to pray Almighty God that He may forgive us our sins and shortcomings as a people and purify our hearts to see and love the truth . . . beseeching that He will give victory to our armies as they fight for freedom . . . and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice and good-will."

Home News

Ireland.—Events that threatened the existence of the Government in England and forced the Cabinet to fight for its life, have shelved for the time-being the settlement of the case of Ireland. No official progress in the direction of a solution has been made and affairs are in the same condition as last week. Ireland is solidly committed to passive resistance of compulsory conscription, every parish having taken the pledge drawn up by the Hierarchy after consultation with the Lord Mayor of Dublin, Mr. de Valera, Mr. Dillon, Mr. Healy and Mr. O'Brien: "Denying the right of the British Government to enforce compulsory service in this country, we pledge ourselves solemnly to one another to resist conscription by the most effective means at our disposal."

Home Rule and Conscription

Editorial comment in England ranges from the bluster of the *Spectator:* "There will be fierce rioting for a time, but as soon as the Irish people see that the Government are going to stand no nonsense and will shoot but not argue they will go quietly," to the moderate views of the London *Tablet:* "It is difficult, therefore, to see why, apart from the question of expediency, which is quite another matter—Ireland, having, as an integral part of the United Kingdom, assumed at the outset her full share of the responsibility for the war, should not now be asked to take her fair part in the burden of service and sacrifice which the war involves."

The question of expediency has been well stated in an appeal sent to the British Government by a joint com-

mittee of the British Trades Union Congress and Labor Party:

It must be clearly evident to the Government that an attempt to enforce conscription would mean not only the shedding of blood of thousands of Irishmen, Englishmen and Scotchmen, but also the maintenance of a huge permanent army of occupation in Ireland. Today every soldier is needed on the western front, yet the Government is proposing a course which will involve the withdrawal of hundreds of thousands of soldiers to engage in a civil war, which will outrage the conscience of the civilized world. Moreover, Irishmen are scattered over the wide world—in America and in the dominions of Great Britain itself—besides large numbers on the western front. The tragedy cannot be local or confined to Ireland. It may easily be the beginning of a world tragedy, in which our last hopes of a fairer future will be extinguished. . . . With all these facts and terrible anticipations in mind, we confidently appeal to the Government immediately to take the necessary steps to avert the appalling disaster which now threatens.

Sir Horace Plunkett, chairman of the recent Irish convention, in a letter to the press paints the situation in somber colors:

At the gravest crisis with which the Empire has ever been faced, the Government have staked their existence on a twofold Irish policy—conscription and Home Rule. They cannot achieve both except at the cost of much present bloodshed and lasting hate. They might achieve the first and by it make the second impossible. In my opinion, they would fail in the attempt and have to go on, leaving both undone. Their successors then would have to find a way out of the worst Irish situation in my memory, which goes back to the Fenian days, fifty years ago.

Although he despairs of any settlement if conscription is made compulsory, he nevertheless entertains hopes of a way out of the tangle if the Government would drop the enforcement of the program of enforced service and leave it to the Irish sense of right to determine the question by voluntary recruiting in their own Parliament:

I believe the Government could not only satisfy the reasonable aspirations of the Irish at home, but also get them to follow voluntarily the instincts of the chivalrous race and the example of their kinsmen and sympathizers throughout the United States and the British dominions. There is only one alternative to the disastrous policy upon which the Government has embarked, namely, to set up immediately a responsible government in Ireland. The report of the convention has shown this could be done with the support of a large body of Nationalist and Unionist opinion. The Government should pass through Parliament without delay the necessary legislation as a war measure. The moment the bill is passed an Irish executive committee, broadly representative and composed of responsible men who would not shirk the burden of their brief authority, should be appointed and given the task of setting up a Parliament as quickly as possible, promoting voluntary recruiting and generally carrying on. The Irish people, given their own instrument of government, would quickly show the world their real attitude in this war.

Not all agree with Sir Horace Plunkett in his hopes for the success of voluntary recruiting in the event of Ireland's being given her own Parliament and a free hand to deal with her contribution to the armed forces of the Empire, but there is practical unanimity in the conviction that the proposed enforcement of conscription without the concession of Home Rule is doomed to certain failure. Nor is there any evidence of confidence that the enforcement of it, even with the concomitant granting of Home Rule, will have any measure of success.

Compulsory conscription is universally regarded in Ireland as a violation of essential rights. Cardinal Logue's message to the meeting at Armagh crystallizes the sentiment of the people: "I am heart and soul with the meeting at Armagh. Forcible conscription is an outrage on the clergy and people of Ireland. There is nothing for it but passive resistance to it in every shape and form."

The *Irish Catholic,* while deprecating denials of England's right to legislate for Ireland, is no less outspoken than the Cardinal on the conscription issue:

For ourselves let us say at once that we do not believe that much, or anything at all, is to be gained by calling in question the competence of Parliament to enact laws that are legally binding upon the people of this realm of Ireland. We prefer to challenge the action of the Government on the ground that the proposed legislation is unjust and immoral, and, therefore, not binding upon the conscience of the Irish subjects of the Crown. This view of the conscription proposals is clearly implied in the criticisms of our Bishops, who have already spoken, and who have now given a clear lead to their people.

Mr. Devlin goes into more detail and takes his stand on the broad principle of the right of peoples to self-determination:

Today, from every corner of Ireland, from Antrim to Cork, from Galway to Dublin, there has gone forth the mighty expression of a nation's indignation, evoked by this outrage against the people's liberty. The endeavor of one nation to conscript another is a principle we cannot accept or acquiesce in; if we did we should be in reality and in truth the slaves they think us to be. We here in Ireland have the right to demand that the policy of self-determination, which we understand is the doctrine of our rulers, should operate in this country. If they are fighting for small nations, and the right of small nations to determine their own destiny, then we say we also take our stand upon this principle of self-determination, and we will be conscripted when we decide ourselves that we should be conscripted.

We tell them further that they make themselves a byword throughout the world when they talk about the rights of small nations, and deny its application to this small nation—one of the most ancient, most highly civilized nations in Europe, the nation which, with its splendid Christian ideals, has been an exemplar to humanity, whose sons have carried the banner of truth, liberty and justice in every quarter of the globe. What up to now has been the achievement of these, our masters, who are our masters only by virtue of their superior military power? Do not imagine that all England is in favor of this policy. All that is thoughtful in England, all that has prescience and observation, look upon this policy as mistaken and criminal.

Cardinal Logue's statement that the Pope was in no way responsible for the attitude of the Irish Hierarchy in their opposition to conscription having proved insufficient to stay the spread of this falsehood, the Most Reverend John Harty, Archbishop of Cashel, took occasion in the course of a speech, made at Thurles, May 6,

to declare that all talk about any action by the Pope in the matter of resistance to compulsory service arose in the imagination of some English bigots who had attempted by a cry of "No Popery!" to intimidate the Irish Bishops. The Irish Bishops, he said, had interfered in the conscription issue because moral and religious questions were involved.

Rome.—The Holy Father, true to the course which he has unswervingly adhered to from his accession to the Pontificate of striving to effect a restoration of the reign of justice to the world, has addressed a message to all peoples in which he urges all to unite in prayer on the feast of Sts. Peter and Paul, June 29, for the cessation of the evils which are tormenting humanity. He bids the world lift its eyes to God and to put its trust in Him. He calls attention to the fact that the anger of God at the sins of mankind must be placated, if He who is the arbiter of human events is to intervene and bring back to a storm-swept world charity and justice. The best way to appease His wrath and to propitiate His offended majesty is the Divine Sacrifice of the Mass, which all Catholics and all priests are to offer with the intention of hastening the advent of peace, joining with the Holy Sacrifice humble prayer and persevering supplication that the supreme desire of all be granted and that justice be restored. A special prayer is to be said during the Mass of Sts. Peter and Paul, imploring Almighty God to have pity on His children.

Prayer for Peace

Russia.—In a letter printed in the February 2 *Illustration,* General Yanouchkevitch, Chief of the Russian General Staff, maintains that his deposition, made before the Senate in the Soukhomlinof case, was not taken down correctly and that the German press "spread absurd rumors" about what he said regarding "the subject of the orders for and the day of the Russian mobilization." He now declares:

The Day of Russia's Mobilization

> I affirmed, in my deposition and before, that the Germans were ready before we were, because they had the advantages of that secret mobilization which does not exist in Russia. Then I related how on July 29, 1914, when in accordance with the Emperor's orders, I was in conversation with the German military attaché, Major Egeling, I informed him that *if* the mobilization of the Russian army *should take place* on the German frontier, it would by no means be done with a view to aggressive measures against Germany. I then assured Major Egeling that it was the contour of the Austro-German frontier which would force us, *in case of mobilization against Austria,* to mobilize the troops on the German frontier as well. To this it was that the German military attaché had the audacity to reply with respectful irony, that it little mattered as he was "sure that the Russian mobilization had already taken place." It was in vain that I assured him of the contrary and gave him my word of honor, as Chief of the Russian General Staff, that orders for the mobilization of the Russian *had not yet been given;* that, according to our Russian law, known as well to him as to me, it was not possible to mobilize our army without a ukase from the Senate being published and known to all the people; that the reservists could not otherwise be called up. The German officer firmly maintained that he was certain of the contrary.
>
> Outraged by this audacity, but willing to believe that it was a misunderstanding, and anxious to avoid any chance of a catastrophe, I offered to give Major Egeling a written denial on the spot; but he refused. And it was this that convinced me that Germany wanted war and was only seeking a mere pretext. I immediately informed the minister Soukhomlinof of the matter. *Mobilization did not take place on the German frontier until July* 31.

As Germany has always maintained that she mobilized her forces only because Russia was discovered to be getting ready to attack her, this letter of General Yanouchkevitch is of great importance, throwing, as it does, new light on the solution of the question: Who began the war?

According to an Associated Press dispatch from Harbin, Manchuria, Russian officers of all ranks, in a pitiful state of destitution, have been flocking there from all parts of Siberia, seeking to enlist as private soldiers in the British and American armies. They escaped from large military centers only after undergoing great hardships and much suffering at the hands of the Bolsheviki. Revolting troops shot their officers, and in some instances the latter's families, and in those regiments where a semblance of discipline remained the officers were first degraded and then set at menial tasks which they found so unendurable that many committed suicide, while others who resented the indignities heaped upon them were brutally tortured and murdered. A number of those who tried to escape by making the long journey to Harbin were caught on the way and killed.

Refugee Officers' Sufferings.

An American who recently returned from Russia reports a condition of chaos in the country, saying:

> The country has reached the zenith of individualism. Every one is out for himself. Justice is dealt on the spot by the people who happen to be around. Meetings are called on the slightest pretext for discussion and action.
>
> The Government issued forty-ruble notes, about the size of postage stamps, and there were numerous counterfeits. Some of the counterfeiters, in their naïve Russian way, printed on the top of their spurious notes, "Ours is as good as the Government's"—and they were.
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> Germany is getting very little out of Russia now except food, and even the raising of the crops has been neglected utterly, so that the country will face starvation by the end of the year unless radical steps are taken in the meantime to insure a food supply.

In the hope of bringing relief to the stricken country, an American League to Aid and Cooperate with Russia has been formed with Frank J. Goodnow, the head of Johns Hopkins University, as president. At the first meeting of the League held in Washington, May 2, resolutions were adopted expressing confidence in the Russian people and pledging the "energy and full force" of the organization "toward effectively safeguarding our common liberty and toward throwing off the yoke of autocratic power, to the end that the world may enjoy a lasting peace and fair dealing between all nations."

Prohibition, the Mass and the Supreme Court

MICHAEL KENNY, S.J.

THE Constitution was ratified as a national instrument and not as a mere compact between States, but mostly by narrow majorities; and strict construction held wide sway till Jefferson, its leading exponent, discarded it in 1800 to effect the Louisiana Purchase. Popular approval of this achievement and the national self-consciousness that grew out of the war of 1812, and buoyant western expansion strengthened the national Government; but the strongest nationalizing factor was the Supreme Court, which, under Chief Justice Marshall, brought first into exercise the large powers granted it by the Constitution. As member of the Virginia Constitutional Convention, Marshall had said: "To the judiciary you must look for protection from an infringement of the Constitution"; but he held it no infringement to limit the powers of the States, as in the Dartmouth College case, for the protection of individual rights, nor to allow Congress a liberal use of "implied powers," in a famous opinion which has close pertinence to our present question: "Let the end be legitimate, let it be within the scope of the Constitution, and all means which are appropriate, which are plainly adapted to that end, which are not prohibited, but consistent with the letter and spirit of the Constitution, are constitutional." This has become an accepted principle of constitutional interpretation; and hence the converse should equally control: Let the end be legitimate—as the continuance of a "mode of worship" coeval with the Constitution assuredly is—all means and laws which, though not prohibited, are inconsistent with the letter of constitutional acts and the spirit of the Constitution, are to be considered unconstitutional.

The Civil War, as successful wars are wont, expanded the central Government's powers; and the Supreme Court, enlarging the Marshall doctrine, usually interpreted them to extend to whatsoever the Constitution did not forbid. This tendency has been operative even to our day, and the Constitution has been found at times strangely complaisant.

Whether we approve or disapprove the evolution, the fact is obvious. The Supreme Court has jurisdiction in all such cases as implied State or national prohibition of Sacramental wine, if only because it has frequently exercised it. Article III of the Constitution gives the Supreme Court either original or appellate jurisdiction, "both as to law and to fact," in almost every conceivable case "in law and equity, arising under the Constitution, the laws of the United States, and Treaties made, or which shall be made, under their authority"; and in "Texas v. White" and numerous other decisions, the Court has itself formally asserted its far-reaching powers. The danger lies not in the limitations of its jurisdiction, but in the undue extension of it to justify executive encroachments, insidious or open. The words of laws and constitutions should be interpreted, as Justice Story defined, "in their natural sense, and not in a sense unreasonably restricted or enlarged"; that is, implied powers must be really implied, and the Courts should apply the "rule of reason" reasonably.

We have no reason to fear such application. Fundamental law, compacts, treaties, custom, judicial precedent, enforce our natural right to exercise our "mode of worship" unrestricted, and therefore to procure the elements requisite for its vital and essential act. "You take my life when you do take the means whereby I live." Religiously, the Mass is our life; and true wine, that which Christ used and the Church has ever ruled indispensable, is a means essential to its living. That laws prohibitive of such wine are destructive of our freedom of worship, and therefore are, and should be declared, unconstitutional and invalid, needs no further elaboration. That the Supreme Court will actually so declare is a presage of future contingency which none but a prophet may utter of any body of fallible and more or less flexible interpreters.

The Supreme Court has been the mainstay of the U. S. Constitution, laws and treaties, making them in fact what the Sixth Article defines them, "the supreme law of the land." Its guardianship of our organic law is the unique American feature of what Gladstone termed "the most wonderful work ever struck off at a given time by the brain and purpose of man." The Supreme Court has executed its trust with wisdom and fidelity. By sound and broad-visioned interpretation it has, with rare exceptions, exercised wise restraint on hasty legislation and biased construction, and beneficently evoked the latent powers of the Constitution.

But the Supreme Court is human. Of different origins, traditions and environment, its members hold different views on political, religious and social questions; and that they are influenced thereby appears from the fact that on questions of political bearing they usually divide on party lines, and when feelings run high and views are dominant their decisions follow the popular bent. They are influenced like others by the atmosphere that encircles them, and this circle of influence compasses the nation. It is therefore incumbent on us to purify this atmosphere and eliminate or neutralize its vitiating elements.

We must continue resolutely to insist on our constitutional rights, individually and collectively, and support them from the ample legal and historical sources at our disposal. We must make it clear to the people at large

that any prohibitive law which in effect prohibits our essential worship not only inflicts a great wrong upon us, but also upon them, inasmuch as it undermines those fundamental rights which are the basis of our common liberties. We must not quibble over technicalities nor let the occasional obstacles affright us that necessarily arise in the centuried paths trodden by not a few devious lawyers and legists. We must stand on the plain sense and intent of our organic laws, our customs and constitutions; and we must, in all loyalty, sedulously abstain from lightly picking flaws in the defense of our friends and playing devil's advocate for our enemies.

The Trail of the "American Patriots"

ISMENA T. MARTIN

THROUGH the leading cities of the United States and Canada bands of fanatics are operating under various *noms de plume*, afraid to face the sunlight. Offices are maintained in the heart of the cities in which the tribe congregates, but no sign over the door tells the name of the occupant, or the nature of the business transacted. The city and telephone directories are equally vague, usually listing the managers as "organizers" or "club organizers." Why this secrecy? Hush! The "American Patriots" are within! They are the only body of men joined together in a common cause, ashamed to wear a badge of their lodge, ashamed to admit membership. Their one aim is to overthrow the Catholic Church, their binding tie, common hatred for their Catholic fellow-men.

The Methodist Church stands convicted as a sponsor of this band. In New York State it operates as "The Great Secret Order," with Bishop Burt, of Buffalo, State Master. This good Methodist Bishop is known to fame as a political worker of the Methodist Episcopal Church, and was for some few years its resident European Bishop. Think not that the divine is wearing a badge to identify him with the latest anti-Catholic movement. The proof, however, is at hand to show that he is the head and tail of the tribe in New York State.

An illiterate wanderer who helped out Brother Burt in recent political work in New York State is at the head of the movement in Maryland, the cradle of religious liberty. Certain Methodist churches have been used for meeting-places, where candidates have been initiated to further the anti-Catholic campaign and to set brother against brother. The Baptist Church has stood loyally by its Methodist sister, and both are teaching their congregations anew to pray for the destruction of Rome.

The "Patriots" are next heard of in Michigan, where they are still working in the dark. They do not even own up to the title, and when a ray of light points their way they run to cover. Only a handful of the nondescript appear at their public meetings, and only the rabble come out in the open. The headquarters are in a Detroit office building. The members are ashamed of their membership and Detroit blushes for the organization.

A physician, whose sickly smile preordained him as a fit model for a statue of intolerance, folds his arms and beams down upon his brothers-in-arms at public meetings. A minister in charge of a Baptist church on the edge of the city manfully takes his stand with the defamer of Catholicism, and a dapper little negro lawyer completes the trinity. The physician smiles upon the minister, and is rewarded with the choicest brand of ministerial approval, while the negro, trailing behind, is proud to be permitted to touch the hem of the garments of his bosom companions. These three men, of infinitesimal minds, and of even less influence, fondly imagine that they hold in the hollow of their hands the fate of the Catholic schools of the great State of Michigan.

These "patriots" ushered in May Day by bringing Sidney J. Catts, Governor of Florida, to lecture throughout Michigan on "Americanism." Under that deceiving title the Florida Governor explained how and why the Catholic schools should be legislated out of existence, via the constitutional-amendment route, that darling of the bigots. He punctuated his address with vitriolic attacks upon the Pope, the Church, the priest, the nun: indeed, on everything Catholic. In Detroit he held two meetings in the Detroit Armory from which thousands of Detroit Catholic boys so lately marched away to France, to fight, and if need be, to die, that liberty might live! To the credit of Detroit, however, let it be said that not a corporal's guard turned out to listen. The newspapers ignored the meetings, and though 10,000 invitations were sent out through the mails and in other ways to the members of the Methodist and Baptist Churches, the elect were afraid to come out in the open. Among the two or three hundred people gathered in the Armory to hear the lecturer, not one was of sufficient importance to be taken seriously.

The men who financed the affair kept well in the background. Men who hobnobbed with Catts in Washington last December during the Anti-Saloon League convention, knew him not in Detroit. He came into the city unheralded and went out unsung. He dined alone. He was kept aloof by his keepers. During his lecture the Governor let the cat out of the bag, for he called the Methodist Church the mother of the anti-Catholic movement, even though he did so unconsciously. The men who spoke for a liberal collection adroitly referred to the fact that every "patriot" should be represented when the cash

was counted. The envelopes passed around were labeled "Patriotic Fund" and for "patriotic purposes."

At the first meeting a man from out in the State was pressed into service as chairman. The second evening the minister presided and was introduced as one Detroit citizen who "had the courage to sit on the platform"—with Florida's Governor. This follower of the gentle Nazarene took pride in introducing the speaker as a man who had made his campaign for Governor of Florida

on this issue we are presenting tonight. He was elected Governor against almost insuperable odds, with a combination of forces against him. The liquor traffic was against him, the hirelings of the Church of Rome were against him—all the weight of that sinister body was hurled against him. But, with the great propaganda which he spread amongst the people, to the great chagrin and the great surprise of the politicians, all who controlled the votes of the Church of Rome, and the liquor interests, this man was elected. So now, a Baptist preacher sits in the Mansion House, Governor of Florida.

To add a touch of Baptist culture to his introduction, the minister added: "One of the nicest things about his campaign was, I think, his stand that nothing but the American flag should decorate a platform from which he spoke, and that no flag should ever hang over the American flag in Florida." Catts was plainly annoyed because he was "used to talking to acres of people in Florida," and he bemoaned the fact that the almost empty Armory gave mute testimony to the cowardice of his financial backers. For he said:

Hear me talking. There's nothing to be afraid about in this amendment. It simply means that all residents of the State of Michigan, between the ages of five and sixteen years, shall be compelled to attend the public schools, and that the Legislature shall enact appropriate legislation to enforce the law. We have this same amendment in Florida, only we don't bother calling it an amendment to anything. We simply call it compulsory public education. You have it exactly as we have it in Florida today. I am afraid there is something wrong here in Michigan. Every one seems to be afraid. The preachers are afraid; the ministers are afraid; the D.D's the LLD's, the A.S.S.'s are afraid—all afraid of this amendment and of the Catholic machinery. It was the same thing in Florida. All the big preachers were afraid. Not a single church or minister, except the Methodist, fought with me in Florida. After I won, they were all with me. *But, bless the Methodist Church, it fought with me, like a tiger, to the last ditch.* I want to say right now, that if it wasn't for the Prohibition party—seven men I could name—I would never be Governor of Florida. The Democrats put me out of the party twice—once by passing a bill that no man could make his campaign on a denominational issue. So, the Prohibitionists put me on their ticket.

Such is the confession of Catts himself, made in a public meeting. The Prohibition party put him on their ticket, and the Methodist Church fought "like a tiger, to the last ditch," to drag intolerance into politics and to put into action a campaign of infamy unequaled in the annals of American history.

Governor Catts has been imported into the State of Michigan to vilify the Catholic Church and people. The Pope of Rome is keeping him awake at night. He screeches for another Garibaldi, while the Methodists applaud. Behind Catts and his program is a well-financed, carefully laid plan of attack, aimed directly at the Catholic Church and her institutions. Who is back of the movement and what forces are giving it impetus will be discussed in another article.

Catholic Organization in France

COMTESSE DE COURSON

THOSE who have occasion to follow the religious life of France, seen from within, will have noticed that the French Catholics are learning, more and more, the value of joint action and the usefulness of combined efforts. Individual action and influence have always existed among them, but they have now understood that to "fight the great fight" certain organization is necessary, and this conviction is in keeping with a movement that is general and world-wide, outside the sphere of religion. Socialists are everywhere strongly banded together; syndicates, created by the working classes for the defense of their material interests, exist in all countries; the Church, according to her custom, is ready to encourage all the social movements that are conducive to the welfare of her children, and in France she is mingling more and more actively with the social life of Catholics.

Several important organizations have brought her influence and her teaching to bear upon classes of people that hitherto depended on their individual action to keep them in touch with religion. By uniting their aspirations, hopes and efforts on a common standpoint they are stronger to resist human respect, they are soothed and supported by the human sympathy that is the outcome of a common faith in God.

The *Union Catholique des chemins de fer*, founded for railway servants some years before the war by a zealous priest, the Abbé Reyman, is flourishing in spite of adverse circumstances. The 50,000 men who glory in their name of *Cheminots Catholiques* are excellent public servants; indeed, it is impressed upon them when they become members of the *Union* that proficiency and devotedness in the discharge of their professional duties are an essential part of their duty to God.

To evangelize these harassed and overworked railway men is no easy matter, but they are now grouped together with a method that speaks volumes for the practical spirit of their directors, and their religious instruction is well looked after. Indeed, the Abbé Reyman rightly believes that faith must be built on strong foundations if it is to withstand the difficulties that must arise; his *cheminots* have not much time to study and to pray, but their meetings are so arranged that a brief and solid religious instruction is an essential part of the program. There are now many women employed in the French railways and the *cheminotes* are as satisfactory as the *cheminots*. They filled Notre Dame the other day and were warmly welcomed by Cardinal Amette. Before the war the banner of the *Cheminots Catholiques*, with their insignia, an engine at full speed, and their motto, *Fidem Servavi*, was

well to the front at all ceremonies; it was conspicuous at the Congress of Lourdes in July, 1914, only a few days before the war broke out, a war that was to tax to the utmost the faith, self-sacrifice and patriotism of the *cheminots,* who, let us hasten to add, proved equal to the occasion and whose faithful service was of untold value to their country.

The *cheminotes,* as the feminine members of the *Union* are familiarly called, have lately put in a petition that proves how a desire to know and to understand what they believe dominates their religious attitude. They ask that lending libraries should be established near the big railway stations for their use and they add that books on religion would be welcome, as they realize the necessity of completing their religious instruction. This request confirms an observation that was made some years ago by those interested in social work: the religious revival in France, in all classes, is marked by a wish to learn, study and to be informed. Mere sentiment is no longer the fashion; the present generation has a practical spirit in religious as well as in mundane matters, and we all know that the faith built on solid foundations, well-informed and enlightened, is the strongest.

Another class of women workers has also founded a *Union* of practical Catholics among its members. The *P. T. T.,* as they are generally called, are the young girls and women employed in the post office, the telegraph office and the telephone exchanges. They are many of them well-informed women who belong to the middle class that constitutes an important and influential portion of the French nation. In the ceremony that took place at Notre Dame on February 10, 1918, the *P. T. T.* were in force and the collection was taken up to form libraries and study-rooms for these earnest young workers. The Cardinal Archbishop of Paris, who is warmly interested in the *cheminotes* and in the *P. T. T.,* was there to welcome both, and the great basilica, so closely connected in the past with the history of France, opened wide its doors to admit these women, who represent a new France, the France of the future. This idea that these women hold in their hands the future generations of Frenchmen was developed by an eloquent Dominican, Father Gillet, who, while speaking of "The French Woman of Tomorrow," drew a picture true to life of the French woman of today: earnest, practical, eager to learn and strong to act, better developed than the woman of the past because of the part she is called upon to play in the struggle for life.

Catholic unions, founded on a common faith, exist in other centers. Thus, in the big Paris shops, where hundreds of men and women are employed, the Catholics are banded together in order to help, support and encourage each other in a life where material cares easily crowd out the spiritual element. At Notre Dame these patriotic men and women had a Mass said for those of their comrades who have fallen in battle. The celebrant was an elderly priest, who was ordained at the age of fifty, and who during many years was accountant at the *Bon Marché,* one of those big emporiums well known to American tourists. Many of the higher employees of this and other large shops were there, besides hundreds of less important workers, and their excellent attitude impressed all present. Where the bond between the associates is their religious faith it brings sweetness and strength into their lives, together with a feeling of brotherhood that is a powerful incentive to well-doing.

The same bond unites the young workwomen, commonly called the *midinettes,* who are busy in the fashionable shops of the wealthy quarters of Paris. For these girls religious services have been organized, *les Missions de midi,* which take place at a quarter past twelve o'clock, when the girls troop out of the shops for lunch, and they naturally take place in churches situated close to the fashionable dressmakers or milliners. The services are brief, so as to leave the girls time for their mid-day meal, but the thirty minutes are well employed. A spirited *cantique* and a clear, concise and well-chosen exposition of some essential point of Catholic doctrine are followed by Benediction of the Blessed Sacrament. Then the services are over and the bright-faced *midinettes* who fill the church step out blithely into the sunshine. During these thirty minutes they have been taught, they have prayed and the Master's blessing has come into their lives. These lives are often spent in an atmosphere where religion has no place, but we hear marvelous tales of the good seed cast in these ignorant souls by the *Missions de midi* bringing forth ample fruit.

Religious ignorance is at the root of the irreligion of France; it has been carefully fostered by the so-called neutral schools and from the schools has reached the families of the working classes, where Catholic habits and tradition have gradually died out. Before the war the extent of this religious ignorance was only suspected; the war made it appear as an alarming fact. On February 20 an impressive report was read on the subject at the *Journée diocésaine* of the diocese of Paris. The reporter, the Abbé Verdier, pointed out the gradual growth of "religious ignorance" throughout the country; it has made deplorable progress since two generations ago, for Jules Ferry and Paul Bert un-Christianized the French elementary schools and officially banished even the name of God from the school books. The number of unbaptized soldiers at the front, the hopeless ignorance of many wounded men, whose mind is a blank as regards religion, the neglect of Catholic practices in families that are more ignorant than hostile, are some of the results of the campaign carried on by the successors of the men mentioned above. To this great evil the religious and social works just described bring an efficient remedy. It will take time to train a more enlightened and more religious France, but God's best and greatest works are slow to develop. Moreover, a new people must be created, taught and trained, but the ordeal of the war will have prepared this renovation. For are not sacrifices, bereavements and pain God's most eloquent messengers and missionaries?

When "Leonardo's Message" Did Not Fail

JOHN CONOLEY

IN the issue of the *Literary Digest* for April 20, 1918, there is a very interesting and significant article to be found under the caption, "When Leonardo's Message Failed." Professor Fred Newton Scott, of the University of Michigan, "in experimental mood, armed with some large photographs of Leonardo's (da Vinci's) 'Last Supper' and 'Mona Lisa,' . . . descended upon the public schools of a large city to find out, if he could, what impression young folk get from famous paintings." The professor began his experiment with the very youngest pupils, in order to get "unsophisticated judgment." He showed the picture of the "Last Supper," asking such questions as "What are these men doing?" "What are they saying?" "Why don't they eat supper?" The result of the experiment, characterized by the *Literary Digest* as "amusing reactions," is recorded in the *Inlander* (Ann Arbor) as follows:

"In answer to the question what the people in the picture were doing, one little girl said that it was a party, *an opinion to which all the rest gave their assent.*" Not one single child had the slightest idea as to the significance of the picture, and the nearest to anything like recognition of the figures in the picture was the very vague remark, "They have long hair." This remark was made by an "eager mite of a girl," who spoke "solemnly," and Professor Scott thought her remark was "about up to the average of contemporary art criticism."

But the really tragic moment in this experience arrived when the question was put, "Who is the central figure?" We are told that "there was no hesitation or doubt in the minds of those who raised their hands, and while the rest nodded their heads in approval, one tiny child lisped in awe-struck accents, "George Washington." Rather paralyzing, is it not?

Now it is to be remembered that Professor Scott's investigation was not conducted with a view to exposing the religious ignorance of a given number of children in "the public schools of a large city." His purpose was a very innocent one, i. e., to indicate "that great paintings are not necessarily self-interpreting." There would seem to be little need for such a demonstration when one recalls the classic story of the young woman who, while making a hurried visit to St. Peter's, glimpsed the famous "Last Communion of St. Jerome," and called aloud to her mother lagging behind, "Oh, Ma, look! Here's the 'Dying Gladiator.'" Then, too, one has but to remember that the cubist masterpiece "Nude Descending a Staircase," may be rightfully assumed to be anything from "a streak of greased lightning" to the tail of a kite, in order to agree wholeheartedly with Professor Scott.

Undoubtedly, "the right interpretation of a picture" is "a matter of education," but one may justly find fault with the Professor's further conclusion, i. e., that the right interpretation of a picture is also a matter of "knowing the circumstances of its production, and the trend of ideas at the time when it was painted." However, the one important result of Professor Scott's experiment was the discovery of an appalling ignorance on the part of a number of children in "the public schools of a large city" with regard to the life and personality of Our Lord Jesus Christ and the New Testament personages so closely associated with Him. Any child, of any age, in any school, would instantly have recognized Charlie Chaplin, Douglas Fairbanks, or Mary Pickford. We may even assume that President Wilson would have been identified without hesitation. But where the figure of Our Lord and Saviour is presented to a given number of primary-grade public-school children, He is immediately confounded in their unenlightened minds with George Washington!

One will forthwith conclude that the cause of such overwhelming ignorance is the lack of education, and rightly so. But why this lack of education? Is this a Christian nation? Are we a Christian people? Certainly we have excellent reasons for believing that we are. The land is dotted with cathedrals and churches, hospitals and asylums, religious institutions of every denomination, all erected to the greater glory of God, and as so many evidences of our common faith in Jesus Christ, "Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Ghost of the Virgin Mary, and was made man."

Moreover, we are, as a nation, inordinately proud of our public-school system. It is looked upon as the last word in efficiency, and one word said against it is sure to bring a howl of protest from every corner of the land. Even more, "The Little Red School House and the Bible" has been made the battle-cry of more than one political party, organized for the sole purpose of defeating the efforts of Catholics to secure "a place in the sun" for their parish schools.

Notwithstanding all this, we find that the children in "the public schools of a large city" are so totally unfamiliar with the life and personality of Jesus Christ that a picture representing Him and His Twelve Apostles seated at the table of the "Last Supper" is recognized as a "party," and Christ Himself confounded with George Washington! Where does the fault lie? Is it with the public-school curriculum or the local Sunday schools? These same children are probably being taught every conceivable primary "wrinkle." Undoubtedly they

are all able to weave strips of red and white and blue and yellow and green paper into wondrous and useless articles, to cut out letters, and paint conventional designs of tulips, pansies, and forget-me-nots. They are taught to keep their teeth clean, to breathe through their noses, to walk straight, to dance folk-dances, to sing songs, and to play health-games. They know George Washington, Abraham Lincoln, and Woodrow Wilson "as the rings on their hands." But Jesus Christ is *a total stranger*. They know less than nothing of what took place "in the night in which He was betrayed," for to these children a representation of the "Last Supper" is "a party."

In the Sunday school, it is safe to say, these same children are taught that it is proper to put pennies in the mission-box; that Joseph's coat was of many colors; that bears devoured the naughty children who shouted "Go up, thou bald-head" at the venerable prophet. Nay, more, they may know that Catholic children are superstitious persons with whom one may not safely play. But of Him, whose life and bitter Passion constitute the reason of their presence in Sunday school, they can make no more intelligent remark than that he has "long hair."

One understands perfectly that there is no living man who can unerringly trace and interpret the mental processes of children. Nor will one be found who will unhesitatingly explain to us the peculiar mental "twist" that makes a given child seriously regard the portrait of a beautiful woman, and then say "See the pretty horsey!" Neither Froebel nor Montessori has reached the plane of infallibility in their diagnosis of the child-mind, and certainly the public schools of the country are not overmuch given to psychological research and the making of comparative studies of the results of their work. So the presence here and there in a given public school of a child who fails to recognize the da Vinci "Last Supper" as anything more solemn than a "party," and who confounds Jesus Christ with George Washington, may mean nothing more disastrous than that this particular school has its percentage of pupils who excel in the matter of religious ignorance, or are defective mentally and unable to differentiate between persons.

But in the Scott experiment we are brought face to face with entire classes of little children whose ignorance of the life and person of Jesus Christ, the central figure of the faith which their parents profess, could be no more dense if they lived in the wilds of Darkest Africa. The comparison is really unfair to Darkest Africa, for it is safe to say that the primary-grade children in the schools of the Trinitarians, at Benadir, or any of the African mission schools under the patronage of the St. Peter Claver Society, would have been able to grasp sufficiently well "the message of Leonardo," at least to identify the figure of Jesus Christ. It is impossible to find a more scandalous indictment of the present system of education, which points to the cosmopolitan nature of the public schools as justification for the exclusion of religious instruction from its curriculum.

One agrees, of course, with Professor Scott, when he says it would be "hazardous" to generalize, and surely it would be unfair to draw sweeping conclusions, or to make odious comparisons. Thus far our attention has been drawn to "the public schools of a large city," and to offset the depressing account of the ignorance encountered there, the following account is given:

"In experimental mood," armed with the *Literary Digest* of April 20, and its small reproduction of the da Vinci "Last Supper," I went direct from the reading of Professor Scott's article to the cathedral parish school. I was accompanied by another priest of the diocese, who went along to record the result of our experiment. We went at once to the primary grade and explained the purpose of our visit to the Sister-in-charge. We took seats in the hallway, and the children were sent out to us one by one, care being taken that the children examined were kept from communicating with those yet to be questioned. There were twenty-eight pupils in the room. Of these eleven were six years old, nine were eight years old, four were seven years old, three were nine years old, and one, a Protestant child, was ten years old.

The questions asked were: (1) What does this represent? (2) Who is this, pointing to central figure. (3) Who are these others? (4) What are they doing? (5) What is Our Lord doing? This last question was asked only when the identity of the figures had been established. The result, as compared with Professor Scott's very discouraging experience in "the public schools of a large city," was most consoling.

Not one child failed to recognize the picture as a representation of Our Lord and His Apostles. Each one pointed out the figure of Christ. Two of the twenty-eight said they were "eating," but gave no further explanation. Twenty-six said they were "eating the Last Supper." Twenty-one said "Our Lord is changing the bread and wine into His Body and Blood." One said "Our Lord is making the Blessed Sacrament." Another said "Our Lord is giving the Apostles Holy Communion." One boy, aged eight, attempted to quote from memory the words of institution, saying: "Jesus took bread and gave it to His disciples, and said: This is My Body. And then He took the chalice and said: This is My Blood." One little girl aged seven said it was "a picture of the Last Supper on Holy Thursday." Eight children failed to recognize the Apostles individually. Twenty pointed out St. John, and fifteen identified Judas. The important point is this: Not one child failed to grasp the religious significance of the picture. Only two failed to realize what was being done. Every child in the room was able to recognize the figure of Jesus Christ.

Now comes the question: Did these children grasp what the *Literary Digest* calls "Leonardo's Message"? There can be no doubt of it. Possibly Professor Scott would be disappointed at their failure to apprehend "the

meaning of the attitudes and gestures . . . The animated movements of the hands, so characteristic of Italians and southern peoples generally." But these parish-school children were neither "mystified" nor "misled" by these characteristics. They recognized at once the import of the picture, its religious significance, and the central figure therein, while no small percentage of them were able to go into details as to what was being done.

It is quite possible that not one of these children has even so much as heard the name of Leonardo da Vinci mentioned. They have, perhaps, no more idea of "the circumstances of its (the picture's) production" and "the trend of ideas at the time when it was painted" than they have, as Professor Scott says, "why the Pythagoreans objected to beans." But they interpreted the picture rightly because they have been carefully and painstakingly instructed in the historical facts depicted by the artist, and have been brought to that fine point of acquaintance with the life and personality of Jesus Christ and His Apostles that will enable them to recognize Him, and them, whether they be portrayed by a Leonardo da Vinci on a stretch of canvas that is one of art's heirlooms, or in the horribly crude oleograph that sells "three for a quarter."

"The right interpretation" of this particular picture is indeed "a matter of education." Far be it from me to conclude that the system employed "in the public schools of a large city" is inefficient, or that public schools generally are primarily intended to retard the progress of religion by excluding instruction in it from the daily program. I have my own opinion, but that is another matter. I offer, however, for serious consideration, the total failure of the younger pupils of "the public schools of a large city" to grasp the significance of Leonardo da Vinci's "Last Supper" as opposed to the instant recognition of the personages portrayed and the general meaning of the picture by the primary-grade children of a given parish school where religious instruction forms part of the curriculum.

The Hills of Perugia

JOSEPH WICKHAM, M.A.

WHEN on some fortune-favored afternoon you will stand on the garden terrace of the old Papal citadel in Perugia and look down over the valley and the wide-circling Apennine hills, you will be living an hour which may be reckoned among the choicest your years will give you to enjoy. There is no picture in the world that can fill the imagination more nearly to satiety than the prospect here. Look at all those billowy little hills below you, with their wonderful silent cities. There is Assisi blossoming like a flower on Monte Subasio, like a flower of St. Francis, who has given her eternity; and there is Spello, an exquisite vision in brown and gray; Foligno is there, offering her face to you, a lovely mosaic that you would fain possess; Trevi smiles sweetly in the growing distance; farther away rise the towers and spires of Spoleto, with Monte Luca's dark forests behind; and a thousand feet beneath you sweeps the soft Umbrian plain, bejeweled all marvelously with the flashing waters of the Tiber. When you came from the south you saw all the way this Tiber valley, and you beheld the Umbrian fields stretching out before you, and if you came to Perugia by the direction of Orte, you saw every one of those delicately-tinted cities emerge singly from the wooded landscape, spreading out their gifts of palace and temple in a light of glory. You caught their names in hurried glancing as you flashed by the little stations. How like unto music were those names, how full of melody the thrilling Italian syllables, as you pronounced them, Spoleto, Foligno, Spello, Assisi. And now you behold those cities again, the whole necklace of beauty, in the linked sweetness that is Umbria. It is worth the coming, even from the capital of the world.

If you read the history of Perugia you will read a tale of old-time strife and warfare. The visitor today does not wish to remember her wholly as the city of battles that she was; but rather as the great patron of Umbrian art, the possessor of Perugino and Pinturicchio. So he will very early in his stay wish to go to the Collegio del Cambio and the Palazzo del Municipio.

In the hall of the Collegio del Cambio, the old Exchange of the city, are to be seen the noted frescoes of Perugino, the great "space-composer." These he executed in the years 1499 and 1500 at the invitation of the Priori to decorate the Cambio. The virtues of faith, hope, and charity are on one wall; on another are the cardinal virtues of wisdom, justice, fortitude and temperance; and among them may be seen the portrait of Perugino by himself. In this decoration of the Udienza del Cambio one finds the poetic quiet, the gentleness of appeal, the delicate beauty, the religious idealism and the dreaming spirit that characterize all the finer work of Perugino.

Close by the Collegio del Cambio stands the Palazzo del Municipio, the building in which Perugia's art gallery is housed. It is a most magnificent Gothic structure of the thirteenth and fourteenth centuries. At the entrance which faces the Corso are figures of the three patron Saints of the city. Over the portal looking toward the Duomo are the bronze Guelphic lion and Perugian griffin, and chains, in commemoration of the defeat of the Siennese in 1358. On the third floor within is the Pinacoteca Vanucci, where one may study the entire school of Umbrian painters. Among the most notable works here are the frescoes of Benedetto Bonfigli, the "Nativity" of Fiorenzo de' Lorenzo, the "Madonna" of Perugino, and the "Annunciation," among other pictures of Pinturicchio. It was the two last-named painters who gave a high standing to the Umbrian school. They painted in various cities of Italy, giving some of their best art to the Sistine Chapel at the Vatican. And every visitor to the Pinacoteca will remember that it was Perugino who guided the youthful ardors of the great Raphael.

There are many fine old churches in Perugia which have many claims on one's interest, for their art and their association with the chronicle of other days. You may read much history, too, in looking upon the Torre degli Scirri, the sole survivor of the family towers of the thirteenth century. And no one who is interested in days that are very dim and distant will miss taking the journey for three miles outside the Porta San Costanzo to view the famous Etruscan tombs of the Volumnii.

In your walks about the streets of Perugia it is her strength and her sternness that reveal themselves rather than any wonderful beauty. She is set high on a hill, secure against the world, and for her beauty she is content to think of the master works of Perugino and Pinturicchio, whom she nourished, and of Raphael, in the growth of whose glory she wishes not to be forgotten; for her beauty she is satisfied in the wondrous painting of the valley of Spoleto which stretches out before her, unfading and indestructible in the eternal plain of Umbria. Above this fairest art of the vale-world she sits in watching, all the live-long day; above it all she dreams in a magic of music beneath the stars, Perugia, the princess of the hills.

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words.

Irish-Irish and Scotch-Irish

To the Editor of AMERICA:

We are continually being reminded of the greatness of the Scotch-Irish. Their thrift, energy, enterprise has often been commented on in the secular press and other agencies; and it seems to be taken for granted that in the possession of those qualities which make for progress, and industrial and commercial supremacy the Protestant or Scotch-Irish is superior to the Catholic or Irish-Irish.

Three hundred years ago the Catholics were driven off the lands of a large portion of the province of Ulster, and a colony of Scotch Protestants settled in their stead. These formed the foundation of what has since been called the Scotch-Irish. It was intended they should supplant the old Irish and extirpate their religion. Fifty years later the Cromwellian settlement increased their numbers, and small groups of Scotch were brought over by the landlords from time to time. This continued down to the fall of landlordism, about thirty years ago.

Following the first plantation barbarous penal laws were put into force against the Catholics. They were denied education, their religion was proscribed, landlords harried and rackrented them. The largest and most economic holdings in the most fertile parts of the province were reserved for Protestants, whilst Catholics were obliged to content themselves with small patches of infertile land on the slopes of the hills. Mr. Gladstone's great Land bill of 1881 and subsequent acts of the British Parliament put Catholic and Protestant on a basis of equality so far as land is concerned. Of course the advantage still remains with the Protestants, as they have the most profitable farms, handed down to them from their fathers. Have the Protestant farmers held their own under equality? They have not.

Since the passing of the land laws, above referred to, Protestants have lost hundreds of farms all over Ulster. This loss has taken place in every one of the counties and is still continuing. The Catholics are steadily winning back the lands from which their fathers were dispossessed in the past. Another generation of progress like the last and Protestant ascendancy will be confined to a very small area. The pursuit of agriculture is the greatest occupation on the face of the earth. The race that controls the fields will in time control the towns and cities, as it is the vigorous blood from the country that, drifting in, reinvigorates their exhausted manhood.

Irish Catholics have not yet taken a prominent part in manufacture and commerce, but their day is coming. Most of the great mills of Ulster are in Protestant hands. Catholics are discriminated against, very few of them get jobs as bosses, and not many are allowed to become tradesmen. They are kept at jobs where work is hard, pay bad, and nothing is learned. Notwithstanding these disadvantages the Catholic is holding his ground well.

The successful defense of Derry City by the Scotch-Irish in 1689 was a great factor in making the reformation permanent in the British Isles. The ceremony of closing the gates against the invader is still observed on the proper date each year; but when they are now closed it is on a city with a Catholic majority. Armagh City, formerly a Protestant stronghold, is now ruled by Catholics. In Belfast, that great stronghold of ascendancy, Catholics are now one-fourth the population, and they are increasing.

Regarding education, the intermediate examinations, conducted yearly by government inspectors, give a very good test of the intellectual capacities of the two races. Thanks to the convents and the Christian Brothers' schools, the Catholics capture exhibitions and scholarships far out of proportion to their numbers. The supremacy of the Catholic students is unquestioned. Admirers of the Protestant Irishman have maintained that he drinks less, spends less, and works harder than his Catholic, fellow-countryman. If that is so and the Catholic is gradually supplanting him, despite many other impediments, what conclusion is to be drawn?

No one denies the greatness of the Scotch-Irishman, but in these days when myths and fictions of all kinds are subjected to critical investigation, it is not inappropriate to ask the question, which is the superman, the Irish-Irishman or the Scotch-Irishman. From time to time the Irish-Irishman has had strong doses of civilization driven into him with bayonets, which impaired his material progress. If the same thing should happen again it might further retard him, otherwise he seems destined to come into his own in the Province of Ulster in a short time.

New York. JAMES F. CAMPBELL.

Religious Bigotry Rampant

To the Editor of AMERICA:

The pro-German spirit which surrounds us calls for most stringent measures for its suppression, but the underground methods of the anti-Catholic and unchristian crusade of slander, in the country's present trying ordeal, is permitted to run unchecked. Many proofs of this unchristian spirit are cropping up constantly; one of the latest took place a few days since.

An illustrated lecture was given the pupils of the public schools and their parents, in one of the schoolrooms. The lecturer evidently had repeated his theme so often through this State that it was stereotyped in his mind and utterance. It was of the type of a schoolboy holding forth on "The Boy Stood on the Burning Deck." His subject was Belgium. More than 100 pictures were thrown on the screen. Amongst them were more than twenty portraits of those in some measure identified, more or less, with Belgian events. Charles V was presented, and of course the Duke of Alva. The latter individual received all that he deserved, and much more. The highest of high praise was reserved for Mr. Gladstone, and the former Premier, Mr. Asquith.

The lecturer enlarged eloquently on the rapidly declining dominance "of the 'clericals,'" and their "dwindling majority" in both houses of the Belgium parliament. They were being supplanted by the "liberals" and the "Socialists." He dwelt on the bitterness of "clericals" and "Roman Catholics" to the secular schools in Belgium.

When done, he waited for the customary congratulations, with a swelling chest and florid countenance. Amongst the train of hand-shakers the present writer took a place, and the follow dialogue followed:

"I listened to your lecture with close attention." "Thank you." "Your address and the portraits reminded me of an exhibition of the play of Hamlet, with Hamlet left out." "How so, what do you mean"? "The omission of the portrait of the most distinguished and noble defender of his country, whose moral force against the ruthless invader of Belgium has won more friends for him in the world than even the valiant defense of her soil, by her sons. You withheld it." "Who (*sic*) do you mean"? "I mean the illustrious Cardinal Mercier!" "Oh, I couldn't give his, I hadn't his picture." "The magazines of both hemispheres have given his portrait repeatedly since the war began. You withheld it through religious bigotry."

It was a sight to see this man, after this quiet castigation. Depend upon it that whenever or wherever he repeats this lecture, Cardinal Mercier's picture will be seen.

When the international exposition was in progress out here, not long since, a former candidate for United States President spoke on "The Proper Observance of the Lord's Day" to a vast audience who, with one excepution, were Protestants of various divergent sects. He went out of his way to de-

nounce "Bloody Mary," as he styled her, for expelling Puritans from England. Like the foregoing case, there happened to be one Catholic present. From him the speaker received a letter, correcting his falsification of facts of history, with dates, showing that it was Queen Elizabeth who by her "act of uniformity," persecuted this sect, and that later they were expelled by the ranting fanatic and pedant James I. It was pleasant to read the wriggling reply received from this prominent man. It is preserved. The writer felt doubly indignant, for he voted for this man for President.

For the complete silencing of such caluminators, certain essentials are demanded: (1) A willingness to undergo some little trouble to refute calumnies, knowledge of facts, and moral courage to support them. (2) Attendance by Catholics at such meetings, where it is of importance that they should be present, and calm exposure of barefaced falsehoods. Catholic societies could do this work.

Oakland, Cal. THOMAS F. MARSHALL.

[The writer of this letter is to be congratulated on his courage. *Utinam sic omnes!*—Ed. AMERICA.]

American Creeds

To the Editor of AMERICA:

I am submitting a correspondence which may be of interest to your readers. In a contest, in which a prize of $1,000 was offered for the best American creed, the following was published in the Baltimore *American* in its issue of April 4 as the winner:

THE AMERICAN'S CREED

I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag; and to defend it against all enemies.

Struck by the inadequacy of this formula to portray correctly a compendium of American ideals, I wrote to the editor of the *American* a letter, of which the following is a copy:

To the Editor of the "Baltimore American":

SIR: The decision that has found a so-called American's creed presents to me a spectacle calling for sad reflection.

Certainly any creed to be accepted by real Americans should begin: I believe and trust in God Almighty.

This country was discovered by Christians; settled by Christians; developed by Christians; and won its independence through the efforts of Christians. Faith in God and dependence on Him characterized nearly all early State papers. In those days it was not fashionable to ignore God, even though Tom Paine and others like him were in the limelight. It is not so many years ago a storm arose in Congress when a new coin came from the mint without the words, "In God we trust," appearing on it.

It has remained for these days when the Allies are turning to God as never before, for a body of supposedly representative Americans to award the palm defining the beliefs and duties (duties mind you) of Americans, to a creed that recognizes no belief in God or duty to Him. "Thou shouldst not have any power against Me unless it were given thee from above," said Christ to Pilate.

Let Americans not forget that all power is from above. There are millions of Americans who cannot accept such a creed as given.

I believe in God and in the United States.

AMERICAN.

Baltimore, April 4, 1918.

This letter the editor did not see fit to publish. He did, however, print in the issue of April 7, the formula which I had submitted as supplying the essential lack in the formula to which the prize had been awarded:

ANOTHER AMERICAN CREED

I believe in Almighty God and trust in Him.

I believe in the United States of America because they are a real republic, governed by a democratic people for themselves; a national sovereignty, composed of state sovereignties—one perfect union, established by the people under God's eternal principles of right and justice.

I believe in equality religious and equality political, in true liberty and in the pursuit of happiness. I do not believe in license.

Since love of God requires love of country, I believe in patriotism, even to the sacrifice of life and fortune, having before my eyes the noble example of those who established this government.

I believe in its Constitution and honor its glorious flag. I will obey its laws and will defend my country against all enemies, foreign or domestic.

AMERICAN.

Does the *American* creed to which the board of judges gave the prize represent merely local views, or does its elimination of God indicate a growing national departure from old ideals and beliefs?

Baltimore. E. B. B.

A Drive for "America"

To the Editor of AMERICA:

Some one once said that if a person has any thing to say, and says it often enough, he will eventually find hearers. The reference is to AMERICA's long and patient campaign for wider diffusion of Catholic periodicals and better organization among Catholics. The admirable essay of Mr. Muttkowski in a recent issue, entitled "Leadership Publicity" is the latest utterance on the subject. According to this writer the ideal Catholic periodical has not yet appeared, although he confesses that AMERICA approximates it most nearly. Let it be noted in passing, that there is some authority for the statement that AMERICA is the best Catholic weekly we have.

It is doubtless true that all our Catholic magazines and papers are read and supported by but a small fraction of our people. This being so, is it not largely a waste of time, space and effort to endeavor to produce something better, when what we have is not appreciated? Is there any hope that under present conditions a publication of a different character would fare better? Is it not apparent that the real crying need of the hour is not for new magazines or better magazines, but more readers and more subscribers for what we have? When we shall have educated our people to the point of reading and appreciating AMERICA, a splendid weekly (to read it is to appreciate it) then, perhaps, it will be profitable to discuss the need of Catholic dailies.

Is there not too much truth in the charge of selfishness attributed to us in the quotation from the convert in Mr. Muttkowski's article? During the past two years, or since I have been a subscriber, I have read every issue of AMERICA almost from cover to cover. What a mental and spiritual tonic it has been! How much that has been a joy to mind and heart, and even the ear, has appeared in its columns! And because of apathy and selfishness I have been satisfied to read and enjoy, when I should have labored to pass the good things around.

Readers of AMERICA, awaken! If this paper, of which we are all justly proud, is not read by hundreds of thousands instead of by hundreds and thousands the blame lies with us. It is ably edited. It covers every desired field. It deserves to succeed. Let the task be ours to make it succeed beyond even the wildest dreams of its founders. We have had drives for about every thing. Is it not high time we made a drive for AMERICA and all that it represents? We can double, perhaps treble its number of subscribers within sixty days, if every one will help a little. Let our aim be to place it in every Catholic home in the United States. Let us make AMERICA not the greatest Catholic weekly in the United States, but the greatest weekly in the world. I am sure the Editor will be pleased to contribute as much space as will be required to make the drive the success it deserves to be.

New York. J. F. L.

AMERICA

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Pentecost

PENTECOST, which, in its literal signification, commemorates the fiftieth day after the Resurrection of Christ, is one of the four great feasts of the ecclesiastical year. It records the final completion of Christ's mission on earth, the fulfilment of His promise to send the Paraclete, the Comforter, the Spirit of Truth, the Third Person of the Blessed Trinity, to take up His abode in the Church and the Faithful, to set the seal on the deposit of faith, to change the followers of the Saviour from timid men into dauntless Apostles, to instruct them in the hidden meaning of Divine Revelation, and to send them forth on their world-wide work of preaching Christianity to every creature.

The coming of the Holy Spirit was not a mere passing visitation, attended by marvelous signs and wonderful outpourings of Divine grace, but destined to be only temporary. Christ said: "I will ask the Father and He will give you another Paraclete, that He may abide with you for ever, the Spirit of Truth." He has kept his word. The tongues of fire, which manifested the first Pentecostal advent of the Spirit of Truth, are no longer visible, but the presence which they attested has not failed.

The Holy Ghost is still the soul of the Church. His guidance is felt today, as at every stage of her portentous history, and will continue to be felt to the end of time, when the number of the elect shall have been completed. The gates of hell, thanks to His abiding indwelling, shall no more prevail in the future than they have in the past, and through many vicissitudes, amid shoals of error and the assaults of foes, serenely, securely, untainted and unafraid, the Spouse of Christ shall take her course, until the Angel sets his feet on the sky and the sea and summons to judgment both the dead and the living amid the crashing of the universe and the turmoil of the elements.

Not less beneficent is the action of the Holy Spirit in the souls of the just, searching the heart, consuming the dross, brightening man's ways, washing away his sins, healing the sick, curbing the proud, dispelling sadness and gloom. The Holy Ghost, thanks to the loving-kindness of Christ, still fills the hearts of the Faithful and enkindles in them the fire of Divine love.

Another Drive on the Pope

ONE of the distressing by-products of the war has been a violent outbreak of anti-clerical, sectarian and Protestant hatred against the Pope. Wild talk has been revived concerning the temporal power, although the last vestige of it has been in its grave these many decades. Deep-seated antipathy has taken alarm at the prestige of the Vatican and has protested in surprised indignation at the immense spiritual authority evidenced by the lonely prisoner in Rome, whom it thought long since discredited. But this is not all. A campaign of calumny has been set afoot, it would almost seem systematically organized, and bigotry and hatred have had an ugly recrudescence. All of which, apart from the indignation it has caused millions of Catholics, is seriously hurting the common cause. It is incredibly shortsighted, to say the least, now that some measure of success is assured by long-hoped-for unity of military command, to raise the cry of "No Popery!" and to try to effect a breach in the unity of citizens.

What lies behind the wide publicity given to false statements and wholly unfounded rumors concerning the acts and plans, past, present and future, of the Pope, which are being recklessly disseminated in Italy, France, Great Britain and the United States, without a shred of evidence and with no respect for the truth? How comes it that a word derogatory to the Jews is sufficient to put a man in prison, whereas the Pope is considered legitimate prey for any chance reviler who may care to take a fling at him, no matter how poisoned it may be with falsehood? How is it possible that the very papers which pride themselves on the loftiness of their principles, as contrasted with Germany's, throw ethics to the winds when there is question of the Pope?

It is inconceivable that any well-informed, fair-minded man should write these words, recently printed in the *Wall Street Journal:*

> Already the failure of the German drive in the west in securing any of its objectives has revived peace activities from a new angle, or rather from one which had been discarded. The Cologne *Gazette,* which correctly forecast the Pope's first effort to secure a German peace, predicts another attempt of the kind about the middle of this month If this is correct nothing but failure can result. The attitude of the Vatican as disclosed in Ireland, Belgium, Austria, Germany and in Italy itself puts such mediation out of the question.

What is the purpose of these contemptible insinuations? The writer speaks of "the Pope's first effort to secure a German peace." By the same token he implies, unless he is hopelessly illogical, that President Wilson, in

his address to Congress on January 8, 1918, advocated a German peace. For even in so anti-clerical an assembly as the Italian Chamber the substantial identity between the principles outlined by the Pope and those insisted on by the President was openly proclaimed. No chicanery can call the Pope's peace proposals a German peace without stigmatizing the President's fourteen articles in like terms.

The truth is, of course, that neither one nor the other was in any sense pro-German. By what stretch of imagination can the Pope's proposals be called a German peace, seeing they would exact from Austria-Hungary the renunciation of the occupied territories of Serbia, Montenegro, Rumania, Russia and Italy; from Germany the abandonment of the conquests in Belgium, France and Russia; from the former, concessions in the matter of the Italian-speaking provinces along the Adriatic, and from the latter a just settlement of the vexed question of Alsace-Lorraine? The truth is, as has been repeatedly asserted by the Vatican, and stated without contradiction in England and Italy, that the Pope's note, if it seems to favor one side more than the other, looks to the interests of the Entente rather than those of the Central Powers. The veiled accusation about the Pope's attitude towards Belgium is equally at variance with the facts. The King of Belgium, the Belgian Government and Cardinal Mercier have all officially expressed to the Vatican their intense gratitude for the Pope's attitude towards Belgium. If these three unimpeachable and competent witnesses are satisfied, what show of justice has the complaint of the *Wall Street Journal?*

Furthermore, only crass, inexcusable ignorance or deliberate suppression of facts can explain the echo of the false reports to the effect that the resistance to conscription in Ireland is the result of Papal pressure. Before the *Wall Street Journal* made its calumnious insinuation there had appeared in the New York *Times,* and every well-informed person was aware of it, this deliberate denial from Cardinal Logue:

> I don't suppose you yourself need telling, but if you think anybody else needs telling, then tell him from me that it is nonsense. The Irish Bishops have received no instructions and no suggestions from the Vatican, about their attitude toward conscription. If they had, it is surely myself who would know, and I do not know anything of the kind. But everybody knows that the Catholic Church has sons on both sides in this horrible war, and everybody ought to know that so far as the Vatican is concerned, it has been neutral throughout. The Vatican could have been no other.

Why did the *Wall Street Journal* ignore this statement?

The Italian calumny, which the same editorial repeats, was challenged by the Cardinal Archbishop of Westminster as soon as it appeared in the London *Morning Post,* and its author, so far from substantiating it, failed to produce proof and was compelled to lapse into inglorious silence. Cardinal Gasparri at once contradicted it and characterized it as "an atrocious calumny"; his statement has not been disproved. The Italian Government, which was most concerned, so far from asserting the odious charge, went out of its way to pay a high compliment to the loyalty of the Italian clergy and Hierarchy.

The writer, therefore, in the *Wall Street Journal* is confronted by an awkward dilemma. Either he was not acquainted with the facts, in which case his ignorance is inexcusable; or he was acquainted with them, but deliberately suppressed them, in which case his conduct is beneath contempt.

The Third Liberty Loan

FOR the third time since entering the great war the American people have given evidence of patriotism and generosity. The Third Liberty Loan has been a marked success. It has been oversubscribed to the amount of more than a billion, perhaps a billion and a half, dollars. It is semi-officially stated that 17,000,000 of our citizens bought bonds, 12,500,000 more than the number of those who subscribed to the First Liberty Loan, 7,000,000 more than the number of those who took the second loan.

Had a stranger unacquainted with the history of the times come to New York and witnessed the busy and stirring scenes in the metropolis he would no doubt have thought that the city was in the midst of a heated electoral campaign, or a great international celebration. At every point of vantage thousands were gathered listening to patriotic speeches delivered by men, women, children even, by civilians and soldiers, professional and laboring men. And the burden of every speech was the war; the conclusion, the inevitable and moving watchword: "Buy a bond and help the Government win the war." To stir up the enthusiasm of the people the "Blue Devils" of France, the "Anzacs" from far away Australia and New Zealand, and a picked group of Pershing's men who had fought for liberty and justice at the Marne or Gallipoli, or in the sector where American boys are doing their bit, locked steps, and with fluttering flags and flashing bayonets brought home to every one the fact that a great crisis was making its demand upon the faith and the generosity of a great people. Thousands thought of their husbands, fathers, brothers and friends in the trenches already facing the enemy or preparing to sail for the front, where so many of our brave soldiers have died in the great cause.

In all our cities similar scenes of loyalty and enthusiasm took place. Americans gave gladly, freely, the rich of his millions, the widow her mite, the offering of the heart, for the country's need. For the stored-up wealth of the captain of industry and the humble savings of the poor all help to rivet bolts into our transports and battleships and to put into the hands of our soldiers the weapons of victory.

There can be no doubt that the heart of the American people is in the war. The West is now awake. It has at last realized the tremendous task that lies before it. America will not flinch at the sacrifices it must make if

that task is to be fully and perfectly done. The country is ready. Stern as the sacrifice must be, it has its splendid compensations. In the presence of all the pangs and sorrows that it must entail, the United States learns that such a sacrifice brings its blessings. Americans will know each other better. A great cause has lifted them all to the same common level. A splendid solidarity of thought and sentiment has arisen out of a common peril. All now have one common faith in the justice of their cause. All alike, rich and poor, are laborers for the same purpose—a speedy victory of our arms leading to a just and honorable peace. The Third Liberty Loan has not only been of great military and economic value: socially and morally it has been a great educator. Occasioned by the war, like the war it has taught a well-needed lesson. It has been the cause of the people's inner concord and mutual harmony, the inspirer of sacrifice, of self-discipline and unselfishness. A great call came to the heart of the American people and has found that heart true and sound.

The Unbelieving Novelist's "Sectarianism"

THOSE who have read with care certain book reviews in the secular press must have remarked how different the treatment of novels defending Christianity often is from that shown those attacking it. For instance, if a well-written work of fiction which is also a clever piece of Catholic apologetics, happens to be assigned to the reviewer, likely as not he will praise the book's "dramatic climax," have a good word for its "keen psychological analysis," and even commend its "sparkling dialogue," but he is almost sure to end his review with an expression of regret that the author has quite spoiled his novel by "dragging in an exposition of his own religious opinions," or else with a protest made in the sacred name of "artistry" against gifted authors who perversely use works of fiction as "vehicles of sectarian propaganda." Thereupon the average reader will perhaps sadly nod his head in full agreement with the judicious reviewer and then turn for relief to the notice of a new book by a maker of best-sellers, who has abandoned the field of high romance and taken to writing "problem novels" instead. His new volume, let us say, is nothing more nor less than an ill-disguised attack on revealed religion and an attempt to show the absurdity of tenets held sacred by fifty generations of Christian people. But it is worthy of note that the reviewer of this book, far from finding the author guilty of spoiling a good novel by "dragging in an exposition of his own religious opinions" and thus committing an unpardonable sin against "artistry," actually praises him to the skies for "delineating in the book's leading character an admirable type of the modern mind that ruthlessly subjects to the acid test of criticism the most venerable doctrines of Christianity," and concludes his review, perhaps, with the fervent hope that "every candid seeker after truth" will not fail to read Mr. Skeptic's remarkable book.

It would seem, therefore, according to the discerning reviewer, that no one but the unmistakably Christian novelist, by obtruding his religion on his defenseless readers, outrages the canons of correct taste and literary artistry. But when such "a consummate fictionist" as the author of "The Soul of a Bishop" makes his absurd "theology" the very bone and marrow of the book, when a "graceful stylist" like the author of "The Brook Kerith" fills the volume with disgusting blasphemies, or when such a "fearless investigator" as the author who sorrowfully exposes "The Inside of the Cup" to the public deliberately makes his novel a pernicious anti-Christian tract, our "fair-minded" reviewer, strange to say, does not find "the sacred canons of literary craftsmanship" violated in the slightest degree, and observes that "the artistry of fiction" sustains no injury whatever, owing to the remarkable skill with which the authors weave into the story their clever solution of today's religious problems. So it is quite clear that the weary writer of reviews for literary supplements is firmly convinced that those who are most given to grievous offenses against art and good taste by "dragging religion" into their novels or by showing a "violent sectarian bias" in the composition of their stories are fictionists who profess Christianity, whereas those who bitterly attack in their novels revealed religion are generally free from all "taint of sectarianism" and are "consummate literary artists" besides. But cannot atheism be quite as "sectarian" as faith?

The Military Salute

ALMOST everybody seems to be using the military salute just now. As the baker's boy delivers a package of war-bread his hand goes briskly to his forehead; little Polly while trundling her doll-carriage pauses long enough to stand at attention and gravely salute; the profiteer salves his conscience by pompously returning his clerk's military greeting, and saying: "Excellent! Of course, we are all soldiers now." Even priests acknowledge the respectful martial salute of the Faithful with a similar gesture. But few of those who use, whether lightly or seriously, the military salute are probably aware of its ancient origin or have ever considered the beauty of its symbolism. The military salute actually comes down to us from the Catholic Middle Ages. As a writer in the current *St. Nicholas* reminds her youthful readers:

> It was ever the custom of brave and gallant knights, upon meeting, to raise their visors and look each other squarely and fearlessly in the eye. On the road or in the arena before the tilting match, clicking up the visor was an indispensable courtesy. We no longer wear visors covering our faces, but we raise our hands to the visors of our caps and look squarely and fearlessly at the person saluted. The salute is a sign manual of a proud fellowship in arms, and not the subservient acknowledgment of a superior officer.

It would well become those now using this striking gesture to recall when they do so the bright virtues of courage, loyalty and courtesy that were so characteristic

of the Catholic knights who originated the salute. The disintegration of the Russian army, it is worthy of note, followed the abolition of that "relic of autocracy," the military salute. The soldiers then proceeded to elect their own officers, subsequently refused to obey them, and ended by murdering them. With the passing of the salute went the Russian's last vestige of loyalty, courage and courtesy. So if American civilians who use the soldier's gesture will keep in mind and aim to practise always the fair virtues that it symbolized of old, the wide vogue which the military salute is now having will no doubt wonderfully increase our country's morale, and thus hasten the victory of our arms.

Democratic Prosperity

THE untold millions of dollars subscribed to the war on both sides of the tremendous conflict and in almost every country give rise to some pertinent reflections. What would our rich financiers have said if even a small portion of this wealth had been asked of them for the improvement of the condition of labor? We have reference to the poorer element among the labor forces, the unskilled workers who to a large extent have hitherto been miserably underpaid. The capitalistic world would have stood aghast. It would have foreseen nothing less than economic ruin. "Heaven and earth would have been moved," says the Archbishop of Melbourne, "and all the devices of Parliament exhausted before an hundredth part of that expenditure would have gone to improve the lot of the poor man who labors for a living."

Surely the constructive work of democracy is no less necessary than its defensive warfare. The foundation stone of the entire building of democratic prosperity is the living wage. Not the multi-million dollars, but the multi-million lives are of first importance.

Almost all our social evils, so far as they flow from economic causes, are traceable to the denial of a living wage. If women and children are driven into factories it is because the husband does not receive a wage adequate to support a family in Christian decency. If marriages are delayed and vice flourishes instead, it is in great part because men consider themselves unable to support a wife and children. If criminality among the young increases and the infant mortality-rate mounts into ghastly figures, we may well know that no small reason for both of these evils is the absence of the mother from the home. If insurance of every kind is demanded of the State, it is again because a large proportion of the population have not had enough to lay by a modest capital against the day of sickness, unemployment and accident or the advance of old age. Yet under normal conditions the laborer's wage should be sufficient to answer practically all these needs. Insurance would still be required, and might wisely be made compulsory in certain instances, but it could be paid by the workingman himself out of a remuneration adequate for this purpose. He would thus retain his self-respect and not be made a ward of the State in the time of disability. Only when the laborer's just wage has been fully paid may there be any question of profits on the part of the employer.

We understand that the workingman is not without his defects and often serious faults. These greatly aggravate the situation and increase the difficulty of any final solution of the problem. Even the best social system is doomed to meet with failure when unsupported by religious principles and a sense of duty that springs from faith. Religion alone can secure the virtues necessary that a democracy may prosper in the thrift, moderation and contentment of its citizens. Religion alone can assure honest labor in return for honest pay. But while religion is the first and greatest social need, the second in importance, and flowing directly from it, is economic justice.

Literature

AUBREY DE VERE

ONE of the least-read and yet most interesting of the poets of the nineteenth century is Aubrey De Vere; interesting, because of many points of contact, of analogy and contrast, with modern life and today's problems; little read, for the same reason perhaps as is Wordsworth, because his poetry is reflective rather than imagist, of "God's world of spirit" rather than of sense. Writing as he did in Ireland, in stirring times politically and religiously, his field is peculiarly his own,—Ireland, the Middle Ages, the Faith are his themes. He is a poet with a definite ideal, and in all he wrote he steadfastly kept it before him.

Aubrey De Vere was born at Curragh Chase, in County Limerick, on January 10, 1814, of an Anglo-Norman family descended from a sixteenth-century Earl of Oxford, and settled for some generations in Ireland. His father, Sir Aubrey De Vere, was himself a poet and a fervent Anglican, and young Aubrey grew up in an atmosphere at once literary and deeply religious. He tells us himself that his own romance consisted in the personal religious history that culminated in his joining the Catholic Church. His evolution began with a passionate veneration for Wordsworth and Coleridge, in those early days the prophets of the spiritual reaction against Benthamism, radicalism, empiricism, "progress," and physical science. From the former poet he learned reverence and simplicity, and from the latter the necessity for a united Church and a hatred of sectarianism. At twenty-four he had already thrown himself with generous eagerness into "that religious revival which at the time was the inspiring passion of great men in England, France and Germany." He seems to have turned over in his deeply studious mind all phases of the question, but it was not until he came into actual contact with Newman and his school that he found already full-grown the attitude that he had been slowly maturing in himself. He had a singular gift for separating and fastening upon the purely spiritual elements in many divers systems, and Burke, Kant, Coleridge, F. D. Maurice, Carlyle, and finally Newman, all supplied him with factors that he assimilated in order to build up slowly the reasonable foundation that his faith finally rested on. His search was embodied in two ideals, a moral system that would safeguard the sanc-

tity of the individual's will, and a body of dogma, authoritatively taught to the reason of man.

Another element in his growth was his sympathetic study of the Middle Ages, which he accepted as his artistic and religious ideal, and which in the end he came to see still living in the Catholic Church. For him, "the principle of ecclesiastical authority," then paramount, but lost, as he saw, at the Reformation, was "the only principle consistent with a sound religious philosophy, and a belief in a permanent Christianity." We have here the keynote of his mentality. Sectarianism, time's revenge for private judgment, he rejected as early as 1841, as it seemed to him in the highest degree unphilosophical. It was this same appeal of the authority and sacredness of tradition that lay at the root of Newman's philosophy, and from the day that De Vere really joined the Oxford movement, it was only a question of time and study and prayer until he should join the Church. At last, in the Archbishop's chapel at Avignon, while on a journey to Rome with Manning, he was received into the Church, November 15, 1851, at the age of thirty-seven.

De Vere still had a long life of fifty-one more years to live. In 1846 he had shown an unexpected quality of strength in his heroic exertions during the Irish Famine, and two years later published a book which caused a stir: "English Misrule and Irish Misdeeds," with its distinction between "good and bad Englishmen," and its vigorous proposals for Irish agriculture and systematic emigration. Conversion had meant temporary estrangement from many old friends and he settled down to a useful life of work for Ireland and the Faith. Always amiable and approachable, however, he gradually by sheer force of character won back all his friends, and in London moved freely in all the literary circles of the age. "A tall slender figure, unbent by age, he brought an atmosphere of genial light and gladness with him," are the words of an admirer. He impressed everybody with his habitual youthfulness, and indeed he himself said in middle age that he felt like eighteen. This fact, and his air of the fastidious aristocrat blended with serene simplicity of mind,—"an ecclesiastical air," Mr. Gosse tells us, "like that of some highly cultivated imaginative old abbé," made him a personage wherever he went.

His whole life was one of peaceful seclusion, wrapped up in two main passions, love for his country and an intense religious insight into the faith and art of the Middle Ages. His writings naturally fall into two periods; in early life, one of advance with the rising tide of religious revival, and after his conversion, a fight against the advancing wave of rationalism. A devoted follower of Wordsworth, he never wrote for mere form or sensation; to him the thought was uppermost. His very titles seem to give a clue to this: "Irish Legends," "Legends and Records," "Medieval Records." Yet the constructive imagination shown in such poems as "Joan of Arc" and "The Death of Copernicus" establishes him as a true poet. He ever felt that what he wrote was "in fact but a letter to some few friends, known or unknown." And hence, he wrote to Charles Eliot Norton, "I am of the unpopular side, in England, because I am a Catholic, and in Ireland, because I am opposed to revolutionary schemes."

Just after his conversion, Pius IX told him to write on Our Lady, and the result was "May Carols," in which he strove to show how completely "Christian symbolism rests upon the opposite idea from that of Pagan pantheism, viz., on that of the Incarnation." This view of Christian symbolism as "the only other key for the interpretation of nature," completely engrossed him. Almost his only loves among the painters were Angelico, Perugino and Giotto, and some of the most beautiful things he ever wrote are about their paintings. He wrote out of the happiness of a life that was full and rich, with the Church as the great historical background for his dreams; She was for him the great conserver of all that was beautiful and true in the past, and the great safeguard from revolution in the future.

Here indeed lies the contribution he made to his generation. Hence his Irish Legends, depicting what he conceived to be Ireland's vocation and place in the scheme of Providence, like Israel's, a spiritual one; hence, too, his "Legends and Records of the Church and Empire," and "Medieval Records and Sonnets, "the former an attempt to reconstruct the gradual formation of Western civilization achieved by Christian ideals and beliefs; the latter a presentation of the complete unity of life in Church and in State realized in the Ages of Faith. One of his last works was "St. Peter's Chains," a series of sonnets on the Roman Question, expressing his conviction that true independence for the Papacy and union of the world with it, was the only safeguard against the agnostic and disruptive tendency of modern thought.

It is outside the limits of this paper to discuss his labors and writings in the interests of Ireland, and his valuable contributions to literary criticism. To us Catholics it is enough to know that he is the Wordsworth of the Faith, and that he lived and thought that Faith even more strongly than he wrote about it, enough to cherish the picture of a great Catholic sinking slowly to his grave in beautiful Adare, saying his Breviary, and meditating and studying, at the venerable age of eighty-eight.

J. WILFRID PARSONS, S.J.

TO FRANCIS THOMPSON

Since thou on earth were poet to God's throne,
Aloft, dost thou not dream and sing of Him,
And try thy strength with choirs of Cherubim,
Till Heaven o'erflows with odes of mighty tone?

Or—Prophet—did some Angel bring to thee
The scorching coal that freed thy poet's lips,
And thou dost see a new Apocalypse:
The future joys that span eternity?

Or with the little Jesu, hand in hand,
You pace the hills that southwardly look down,
Where thistles raise on high their purple crown,
You speak the thoughts a child can understand?

And thus you roam forever by the sea,
Choosing to have the wisdom of a child,
Than all the courts of Heaven to hold beguiled
By song or vision chanted mightily.

ROBERT A. PARSONS, S.J.

REVIEWS

My Ireland: Songs and Simple Rhymes. By FRANCIS CARLIN. New York: Henry Holt & Co. $1.25.

"My Ireland" is one of this year's literary "finds." When the author first published his lyrics the book attracted little attention, but it subsequently fell in the way of such critics as "Tom" Daly, Padraic Colum, Christopher Morley and William Stanley Braithwaite, who at once discerned the fresh beauty of "My Ireland" and so this new and revised edition of the poems has appeared. Mr. Carlin is American-born, but when a boy he fortunately made such a profitable sojourn in the land of his ancestors that on his return to this country he brought back with him a mind stored with Irish folk-lore, an eye that had been taken captive by the charm of Erin's natural beauties, and an ear that retained the lilt of her poetry. The seeds then sown slowly ripened through the years of the author's youth and in this volume he garners the harvest. A little more pruning, however, would have heightened the poetical value of the book.

"The wind, the lark and the Gaelic Muse," the bees and the flowers, the saints, the warriors and the sages of Ireland are the themes of his poems. "In the Baby of St. Brigid" Mr. Carlin tells why little children smile in their sleep, "The Silent Clock"

vividly describes a deathbed he saw when a boy, and "The Scribe" sweetly sings of the "illuminating dreams" that throng his soul. The stanzas,

> Sister Lucy all in white
> Silent as a snowy night,
> Lies upon her bier as though
> She were a form of drifted snow.
>
> Sister Lucy for a while
> Lived among us, with a smile
> That glistens yet like ice, upon
> The face from which its warmth has gone

brings "The Dead Nun" right before us, and the following poem, entitled "Maureen Oge," beautifully expresses the longing that all the lovely things she used to see seem to feel for the absent maiden:

> O Maureen Oge across the foam,
> If you were at these hedges here,
> You would not know that you were home
> So quaint is everything and queer.
>
> Each primrose opens with the day
> To wonder why it has unfurled,
> And since you wandered far away
> The winds have searched the open world.
>
> The cuckoo calls you home again;
> The daisies droop in pale distress;
> And roses lean across the lane,
> Och; roses wild with loneliness.
>
> O Maureen Oge beyond the sea,
> I wait not only with the rose;
> For in the house where you should be,
> The walls are lonesome for your clothes.

W. D.

Accidence of Hebrew Grammar. With Exercises. By HENRY A. COFFEY, S.J., Professor of Hebrew in Woodstock College, Maryland. St. Louis: B. Herder. $1.25.

The author of this typographically attractive little book has incorporated into his grammar not merely the fruits of ripe scholarship, but has also brought to bear on the making of it an experience of actual teaching of his subject, extending over many years. Only the accidence of the language is treated, although it is said that Professor Coffey has another volume on the syntax already in preparation. The real crux of Hebrew, apparent rather than real, is the mastery of the forms, and it argues well for the skill of the author that he has found it possible to compress a satisfactory treatment of the matter into eighty-seven small, uncrowded pages, avoiding the difficulties from which previous works of the same kind have labored: the pedagogical defects of the "first-book" system, the lack of perspective, the overcrowding and the not infrequent confusion of more ambitious grammars. Father Coffey's book is not the work of a theorist, but bears evident marks of the practical teacher, combining precept with practice, it relegates to their proper place explanations needed only later, is sparing of technical terms, is restrained in erudition, presents the matter clearly, briefly, constructively, and develops along with the knowledge of forms, a vocabulary, which, if small, is nevertheless comprehensive, the treatment of the verbs being especially noteworthy. An index and lists of words in both languages, to be used in the translation and writing of exercises, are useful additions. Father Coffey's "Accidence" is just the book that is needed in the Hebrew classes of seminaries. J. H. F.

Letters to the Mother of a Soldier. By RICHARDSON WRIGHT. New York: Frederick A. Stokes Co. $1.00.

This book is an animated little treatise designed to strengthen the hearts of those mothers whose boys have left home for camp and battle-field. It is cast in the form of a series of letters which an elderly man is supposed to have sent to his widowed sister whose son is at the front. A forced note of intensity, together with a slight air of discursiveness, somewhat impairs the illusion that one is reading real letters. This is a merely artistic defect and does not at all interfere with the impression that the author is sincere in his sympathy and in his desire to be helpful.

Mr. Wright gives abundant evidence of having approached his kindly task with a full consciousness of its demands upon his reverence and his powers of serious reflection. If his little work should fail of its purpose in any given instance the failure will be due to the limitations which he set down for himself when he undertook the office of consoler. Thus, to give one instance, he mentions as books to be read in a period of keen anxiety, H. G. Wells's recent novels, "The Private Papers of Henry Ryecroft," by George Gissing; Henley's "Invictus," and Francis Thompson's "Hound of Heaven." The number of mothers who can find balm for their souls in literature of that wide range must be comparatively small. Again, to cite another instance, while the author recommends prayer and the practices of religion, he lays no particular stress upon the recommendation. It is clear that the thought of the conflicting beliefs among his audience bothers him and makes him cautious.

The war has created a demand for just such books as this of Mr. Wright. They have figured largely among foreign publications during the last three years. The hour may be approaching, if it has not already struck, when books of this kind will be of paramount service with ourselves. It is an opportunity which ought to appeal to the zeal of a Catholic writer with the literary gifts of Mr. Wright. The Catholic will be strong just where Mr. Wright is weak, and that is at a most essential point. For the Church has resources for a dark hour which other forms of Christianity cannot command. J. D. D.

Irish Memories. By E. Œ. SOMERVILLE and MARTIN ROSS. With 23 Illustrations from Drawings by E. Œ. Somerville, and from Photographs. Third Impression. New York: Longmans, Green & Co. $4.20.

This is a volume of reminiscenses by two Irish Protestant literary women who are the authors of some sixteen books. "Martin" or Violet Ross is no longer living, consequently in many of the pages the "*Quis desiderio*" note is struck by Miss Somerville. The early part of the book has a great deal about the Ross family whose estate is in Galway. Miss Ross's grandmother was a Catholic whose "four children were brought up as Protestants," but "the rites of the Church," we are told, "were celebrated at Ross without let or hindrance"; Miss Somerville has no doubt that she herself received "secret baptism at the hands of the priest" when she was an infant. "It was a kindly precaution taken by our foster-mother." It would seem that Catholicism was not regarded seriously by the Rosses and Somervilles. The volume is full of literary and personal reminiscences, anecdotes of horses, dogs and hunts, tours and travels, all of which will probably be of more interest to the circle of the authors' acquaintances than to American readers. Let us hope that the Ireland described in this volume, an Ireland exploited by privileged Protestants, is gone forever, and that after the war all Irishmen will have equal rights and opportunities.

W. D.

Raemaekers' Cartoon History of the War. Compiled by J. MURRAY ALLISON. Volume One. The First Twelve Months of War. New York: The Century Co. $1.50.

Louis Raemaekers, the Dutch artist, is a man whom the war has made an international figure. He was a little-known landscape painter before August, 1914, but the powerful war-cartoons he began to publish in the Amsterdam *Telegraaf* depicting the horrors of the German invasion of Belgium soon became the talk of Europe. He has probably done more than any one man to make the world realize the injustice and ruth-

lessness of the Kaiser's occupation of Belgium. The appearance of this volume of one hundred cartoons, representing for the most part Belgian scenes and incidents of the war's first year, ought to fill every American reader of the book with an iron determination to see that every outrage the unoffending Belgians have suffered at the hands of the invader shall, as far as possible, be avenged and atoned for before peace returns to Germany. On the page opposite each drawing Mr. Allison has set appropriate citations from the reports of investigating commissions, from military proclamations and the like. As the compiler well observes in his preface, Raemaekers "depicts militarism as hideous, brutal, coarse and cunning. His one thought seems to be that those things which all kindly and gentle men and women held dear and sacred, are being trampled upon and threatened by a monstrous wrong," and no one who looks at such striking pictures, for instance, as "The Shields of Rösselaere," "The Hostages," "Kultur Has Passed Here," "Mater Dolorosa," or "Slow Asphyxiation," will doubt that Mr. Raemaekers' pencil has unmistakably expressed his convictions. W. D.

BOOKS AND AUTHORS

"It's Mighty Strange" (Stratford Co., Boston, $1.50), by James A. Duncan, is the interesting story of how Clarissa Lincoln, a daughter of the New England Puritans, became first a Catholic and then a Little Sister of the Poor; her conversion was begun by meeting the Egan family, and her influence and example subsequently brought into the Church almost everybody in her village. Interwoven with the story, though not always with the best of artistry, are some good pages of apologetics. The stanch virtues of the Lincoln family are well described, many of the incidents narrated seem to be facts and most of the characters are quite life-like.——There is too much preciosity about Alma Newton's "Memories" (Duffield, $1.00), a slender book which is chiefly concerned with the story of how she was crossed in love. The author's constant efforts to produce striking pen-pictures often result in failure.

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"If I Were Twenty-one" (Lippincott, $1.25), by William Maxwell, is the advice of a business veteran to the young man starting out in life. It is filled with amusing and telling anecdotes, some sane criticism of men and times, sound observations on human nature and what you might call a psychological analysis of American business methods. It is from the pen of a man who has had experience in what he calls plainly, "getting a job," maintaining that no man ever yet "accepted a position" and from one who has had experience in the still more trying task of keeping others to theirs.——"Our Backdoor Neighbors" (Abingdon Press, $1.50), by Frank C. Pellet, is a nature-book of nearly a dozen sketches of animal life as observed by the author. The older reader will not find much to attract him in the sketches, for there is little given in the way of facts that is not already known or very easily accessible in briefer and more complete form; and the author's style is not very literary. However, younger readers will doubtless profit by an acquaintance with "Our Backdoor Neighbors," and are sure to like the eighty illustrations in the book.

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Father Thomas S. McGrath has added to his other little prayer books a manual of "Prayers for Our Dead" (Benziger, $0.30 and $0.60), containing the Latin and English of the Missal's Requiem Masses, the burial service of children and adults and various indulgenced prayers for the dead.—"*Czem Ja Bede?*" (National Capital Press, Washington, $0.50) is the title of the Polish version of Father Cassilly's valuable pamphlet on vocations, "What Shall I Be?" which is published by the America Press. Father Aurelius Borkowski, O.F.M., the translator, has added accounts of the different Religious Orders and Congregations and filled the book with appropriate illustrations.——Our Sunday Vistor Press has out a new and revised edition of the Rev. Lawrence Hoyt's "School Children's Prayer Book" ($0.12 and $0.15). All the prayers that little ones need are there.——Father Francis Cassilly, S.J., has prepared a "Catechism for First Communion" (Catholic Instruction League, 1000 W. 12th St., Chicago, $0.05; $2.75 a hundred) which priests and teachers would do well to examine. In twenty-three short chapters is given in very simple language everything that little boys and girls of seven need to know in order to make their First Communion properly and valuable suggestions are also offered the children's teachers.——"What Luther Taught" (America Press, $0.15), Fathers Husslein and Reville's strong booklet, has appeared in an English edition to which Father Thurston contributes an introductory chapter and Father Ernesto Cangueiro of S. Paulo, Brazil, has translated the book into Portuguese under the title "*O Que Luthero Ensinou.*"

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There was once a piper of whom it was written that "the only tune that he could play was, 'Over the Hills and Far Away.'" The first part of the indictment seems proved against Mr. Edgar Lee Masters, the evidence in the case being "Toward the Gulf" (Macmillan, $1.50). The "blurb" which the publishers are good enough to forward with the volume avers that Mr. Masters' "analysis of motives" is "merciless," and his "understanding of character" sufficient to make his work "impressive," and for once the "puff direct" is not without an element of truth. Unfortunately, however, Mr. Masters apparently finds all his world an underworld, and most of his men and women gross creatures enmeshed in the web of fate and flesh. A poet trifling with his high gift is a sight for tears, and judged in the light of this canon, Mr. Masters' last volume is enough to evoke a roaring lacrymal Niagara.

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This is the sonnet that gives a title to "Shepherd My Thoughts" (Kenedy, $0.75), Father Francis P. Donnelly's recent book of poems:

I wish to pray and from the ceaseless war
  Of worry summon forth the sweet delight
  Of holy peace. Full easily from sight,
But scarcely from the soul, the world I bar;
My flock of thoughts, how timorous they are!
  They rush where fairer pasture lands invite,
  Down easy hollows from the harder height;
And one and ninety-nine are lost afar.
Good Master, they are Thine and know Thy voice;
Send it now sounding down the devious ways
And dark where they have wandered from Thy care.
Ah, surely they will hearken and rejoice,
And thronging flock to meet Thy kindly gaze;
Shepherd my thoughts and fold them into prayer.

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"The Earthquake" (Scribner, $1.50) tells in Arthur Train's interesting way the story of a wealthy American family's metamorphosis by the present war. John Stanton, a millionaire, leaves America with his wife and daughter in quest of health and returns to find the country involved in the present conflict. They immediately enter into the spirit of the struggle and the effects upon each are described. The rank and file of American patriots will see little sacrifice in a family of four living at an expense of $25,000 a year, when our brave heroes are giving life itself for the defense of our country in the shell-torn trenches of France.——"Martin Rivas" (Knopf, $1.60), by Alberto Blest Gana, which has been translated by Mrs. Charles Whitham, may be considered "the greatest of Spanish novels," but it is safe to say that the translation will never win for the book that distinction among English readers. It is a materialistic South American love-story with scarcely a chapter in it that leaves a pleasant impression on the mind. The characters are quite ordinary and the rather weak plot is not artistically developed.——In "Irish Joy Stories" (Mahon Press, New York, $0.50) Sheila Mahon, whose writings reveal a touch of real Cel-

tic genius, has collected and published eight of her stories of Irish fairy-lore. The little book contains amusing tales of the "good folk," the Leprahawn, and the traditions connected with these tiny people, whose reputation for wonder-working is stilll sacred at many an Irish fireplace and in many an Irish heart.—— "The Son Decides" (Houghton Mifflin, $1.35), by Arthur Stanwood Pier, is an account of how an American college boy of German parentage gradually changes his attitude toward the war and ends by becoming a volunteer. Strange to say, the boy's father loses his German accent as the story proceeds.

BOOKS RECEIVED

American Book Co., New York:
Business English: Its Principles and Practice. By George Burton Hotchkiss, M.A., and Celia Anne Drew, Ph.B. $1.08; A First Spanish Reader. By Erwin W. Roessler, Ph.D., and Alfred Remy, A.M. $0.68.

Aquinas Academy, Tacoma, Wash.:
Doctrinal Discourses for the Sundays and the Chief Festivals of the Year. In Four Volumes. By Rev. A. M. Skelly, O.P. First volume, from the First Sunday in Advent to Quinquagesima Sunday, Inclusive. $1.25.

Bureaux de la Revue, 274 Côte Beaver Hall, Montreal:
Le Droit International: Leçons du passé—Perspectives d'avenir. Par Eugène Duthoit.

Rt. Rev. Victor Day, Helena, Montana:
The Church at the Turning Points of History. By Godefroid Kurth. Translated from the French by Rt. Rev. Monsignor Victor Day, Vicar General of the Diocese of Helena. $1.25.

Dodd, Mead & Co., New York:
Tales of Wartime France. By Contemporary French Writers. Translated by William L. McPherson. $1.25; Japan at First Hand: Her Islands, Their People, the Picturesque, the Real. By Joseph I. C. Clarke. 125 Illustrations. $2.50.

George H. Doran Co., New York:
The Escape of a Princess Pat. By George Pearson. $1.40; The Silver Trumpet, a Book of Verse. By Amelia Josephine Burr. $1.00; Face to Face with Kaiserism. By James W. Gerard. $2.00; Mexico's Dilemma. By Carl W. Ackerman. Illustrated. $1.50; Rough Rhymes of a Padre. By "Woodbine Willie," M.C., C.F. $0.50.

Duffield & Co., New York:
After: a Novel. By Frederic Pierpont Ladd. $1.50.

E. P. Dutton & Co., New York:
Hours of France in Peace and War. By Scott Mowrer. $1.00; Bombs and Hand Grenades, British, French and German. A Handbook Showing Their Construction and Technicalities, Giving Full Instructions as to How to Use and How to Render Useless. By Captain Bertram Smith. $2.00.

Harper and Brothers, New York:
Maria, a South American Romance. By Jorge Isaacs. The Translation by Rollo Ogden. An Introduction by Thomas A. Janvier. $1.25.

Hearst's International Library Co., New York:
A Minstrel in France. By Harry Lauder. $2.00.

B. Herder Book Co., St. Louis:
A Memoir of William A. Stanton, S.J. By William T. Kane, S.J. With an Introduction by the Most Reverend J. J. Hardy, D.D., Archbishop of Omaha. $1.25.

Houghton Mifflin Co., Boston:
The Warfare of Today. By Lieut. Colonel Paul Azan, Litt.D., of the French Army. Translated by Major Julian L. Coolidge, U. S. R. With Illustrations. $2.50; They the Crucified and Comrades. Two War Plays. By Florence Taber Holt. $1.00.

P. J. Kenedy & Sons, New York:
Religious Profession: a Commentary on a Chapter of the New Code of Canon Law. By Hector Papi, S.J., Professor of Canon Law, Woodstock College. $1.00.

J. B. Lippincott Company:
The Little Lame Prince. By Miss Mulock. With Illustrations by Maria L. Kirk. $0.50; Winona's War Farm. By Margaret Widdemer. With Illustrations by Harriet Roosevelt Richards. $1.25.

Little, Brown & Co., Boston:
Songs of Sunrise. By Denis A. McCarthy. $1.25; A Soldier Unafraid. Letters from the Trenches on the Alsatian Front. By Captain André Cornet-Auguier. Edited and Translated, with an Introduction, by Theodore Stanton, M.A. $1.00.

Longmans, Green & Co., New York:
Edith Cavell and Other Poems. By David Anderson. $1.00.

The Macmillan Company, New York:
Psychology and Preaching. By Charles S. Gardner. $2.00.

Marshall Jones Company, Boston:
The Mythology of All Races: Egyptian. By P. Max Müller, Ph.D.; Indo-Chinese. By Sir James George Scott, K.C.I.E. Volume XII. $6.00.

John Joseph McVey, Philadelphia:
Theory and Practice of Educational Gymnastics for Junior High Schools. By William A. Stetcher, B.S.G. $1.50.

The Pilgrim Press, Boston:
Christ: and the World at War. Sermons Preached in War-Time. Edited with an Introduction by Basil Mathews, M.A.

G. P. Putnam's Sons, New York:
The Virgin Islands of the United States of America: Historical and Descriptive, Commercial and Industrial Facts, Figures and Resources. By Luther K. Zabriskie, Formerly Vice-Consul of the United States of America at St. Thomas. With 109 Illustrations and 2 Maps. $4.00; Aircraft and Submarines: the Story of the Invention, Development, and Present-Day Uses of War's Newest Weapons. By Willis J. Abbot. With Eight Color Plates and 100 other Illustrations. $3.50.

Small, Maynard & Company:
The Best Short Stories of 1917, and the Yearbook of the American Short Story. Edited by Edward J. O'Brien. $1.50.

University of California Press, Berkeley:
Footnotes to Formal Logic. By Charles H. Rieber.

P. V. Volland Company, Chicago:
Just for You. Rhymes by Pauline Croll. Illustrations by Mary R. Bassett; Sunny Rhymes for Happy Children. Rhymes by Olive Beaupré Miller. Illustrations by Carmen L. Browne; Tales of Little Cats. Verses by Carrie Jacobs-Bond. Illustrations by Katharine Sturges Dodge. $0.50 each.

EDUCATION

Schools and Patriotism

THE teaching of patriotism to the youth of our land is one of the big duties that devolves upon the teacher today. Not that it is anything new, for always and at all times this has been one of the chief obligations of those who instruct the young. But just at the present moment, when our country is involved in war, special emphasis must be laid on this subject. No opportunity may be lost in which to point out to our boys and girls the God-given law of love of country which has its source in the very words of Christ Himself, "Render unto Caesar the things that are Caesar's." In Catholic schools, especially, where religious devotions are in the order of the day, a particularly happy occasion is offered, outside of the classroom, for the emphasis of the patriotic note, when prayers are said for our arms and for the eternal repose of our soldiers who die in the service of the flag.

But how is patriotism to be taught? Is there to be a text-book for it, as there is for arithmetic or geography, with lessons assigned and recitations heard? Perhaps it might not be a bad idea for some one to get up a little text-book in patriotism; but that has yet to be done. In the meantime patriotism must be taught, text-book or not. How is it to be done?

Foundations of Patriotism

THERE are in truth 100 text-books on patriotism; just as many, at any rate, as there are of all the other studies of the school combined. For it is from the pages of every other book, be it geography or arithmetic, spelling or history, or catechism, that we must draw our real lessons in the love and service of our country. Patriotism, after all, is nothing but character-building, the training of the young in high ideals, in honesty and purity, in strength and sturdiness, for love of God and country. Even in so prosaic a thing as a spelling lesson patriotism may be taught, when a boy or girl is trained in thoroughness and accuracy, the same thoroughness and accuracy that some day will serve the nation as surely as arms protect it, or ships defend it.

There is perhaps no book, however, so rich in opportunities for the teaching of patriotism in school as our American history. From the pages of our country's history we can draw innumerable lessons in love and service of the flag; out of those pages shine forth the ideals of our nation's founders, the heroism of our forefathers; from their fabric the wise teacher will weave the background for his pupils' nationalistic thought, making them see, above all things, the aim and object of those first patriots of America who fought and bled and died to make our democracy a reality. The American history class in every school of the land today should be a veritable fountain of patriotic inspiration.

Jingoism Opposed to Patriotism

BUT is this a fact? Is true patriotism taught in our American history classes? Or is it rather mere jingoism that we give our youngsters when we open up to them the story of the country's struggles? Do we strengthen our youth, put backbone into them, and fire their souls with inspirations that will bear fruit, when we recount to them the glories of our dead heroes? Or do we only weaken them in the process by so filling their heads with vanished splendors that they can see nothing else? "America has never been defeated!" is one of the slogans of the hour, and assuredly we have a right to be proud of the flag that has never been pulled down in surrender. But would it not be better for us to cry, America never shall be defeated! and then make the word good? The point is, our dead heroes *are* dead; they can fight our battles no more for us, excepting insofar as their ideals and their bravery inspire us, not to mere adulation but to emulation, to

action. The fault is in our method. From the manner in which too many of us teach American history, or have been taught it, we are in danger of relying altogether too much on George Washington and Patrick Henry, instead of upon ourselves. We are liable to let the glories of the past blind us to the weaknesses of the present.

A few years ago Brigadier General Edwards, U. S. A., criticising our American school histories, spoke a word of warning that, in the light of what has happened during the past year, was truth itself. Our boastful American histories, he said then, "will be in large part to blame if this country ever comes to grief for its military unpreparedness." "Full of blow and braggadocio," he characterized those histories, educating the youth of the land to the idea that "we can lick all creation," and so on. Even today do we not frequently see the challenging word that "one American can beat a dozen Germans"?

Need of a Judicious Text-Book

THERE is no greater need in our schools today than a judicious teaching of American history. We dare not make jingoes of our children. The reaction would be fatal. The fruit of chauvinism is destruction. The mistakes we have made in the past in this regard should be enough to warn us. For instance, the truth about the Revolutionary War, and the War of 1812, as our newer researches show us, is disconcerting, to say the least. Truth and justice must be served. Yet this does not in the faintest degree imply the loss of our original American ideals or the juggling of right and wrong. On the contrary, if we study the American Revolution in its true light, the ideal of democracy is far better served than in the old way of laying galling emphasis on mere acts and consequences instead of stressing the causes and motives of the struggle. Self-government, self-determination, is our avowed ideal in the world-conflict today. A proper interpretation of our first war but reveals the same high objective which is certainly more deserving of emphasis than the incidental item of taxes. Dr. Albert Bushnell Hart's recent volume, "New American History," will throw much light on this question for teachers and students; and another book that has lately appeared, "The American Revolution in Our School Text-Books," by Charles Altschul, will serve even more pointedly to show how American history should be taught.

Where We Fail

THE big weakness in our present method of teaching American history is a fatal leaning toward provincialism, a failure to grasp the basic truth of world-independence, of international unity. We have been, and are, doing the very thing that we reprehend in Germany, inculcating in the young an aloofness, a false spirit of conscious superiority that has no real foundation. What we should do and what we must do, is build the foundation, the first stones of which, of course, are the ideals and deeds of our fathers. But that is not the whole structure.

We must teach patriotism in our history classes. There, above all other places, can we show our true metal; and there, above all other places, can we demonstrate how true to the touchstone of Christian philosophy are our American ideals. The pupil who learns the history of his country as it should be taught him will know that there are ideals; that it is worth while to be true to them; that there is a right and a wrong, between which, as Theodore Roosevelt has so aptly put it, "there can be no neutrality." Such false philosophies as the one which tells us that "all things in life are relative" will have no chance with a mind so trained. Smug satisfaction, the blindness and boastfulness which destroy men and nations, will be unknown to the American citizen so educated. The true American patriot is the one who knows his country's soul. The school history which we teach him must express that soul; his teacher must reveal it to him. C. P.

SOCIOLOGY

The Country Child

IMMORTALIZED in story and celebrated in song, the life of the country child has come to be regarded as the ideal child-life, all light and beauty and purity, against which, in the strongest contrast, looms the dark life of the city youngster: a life which has likewise grown to its own place in the literature and thought of the people of every land. The conviction that the country child has every advantage, so far as health and happiness and moral safety are concerned, is universally established.

All this has its foundation in fact, but nevertheless everything that is said and thought concerning the superiority of the life of the country child over that of his brother of the city is not based on fact. The advantages are not all in the green lanes; or at any rate, there are disadvantages there as well as in the street and alley of the town. Yet, if we were to rely wholly on the writings of the sociologists and reformers of the present day, or to draw our conclusions from their activities only, we would be forced to believe that except in the city, there are no dangers to be coped with in the raising of children, no perils to the health or morals of the young to be fought except those of the congested districts of great centers of population.

The Country School

THIS is not to minimize the difficulties of child-raising in city surroundings, where there are indeed dangers and obstacles almost beyond computation. But has not the contemplation of these evils more or less blinded us to the dangers with which the country child is surrounded? Yet these dangers demand fully as much attention as those of the city. Some way must be found in which they may be reached and remedied. The school appears to be the likeliest medium.

The fact is, most of the dangers and evils imperiling child life in the country may be said to focus themselves, one way or the other, in the country school. In the first place, the country school is all too often such an unhygienic and unsanitary place as would not be tolerated in a city. And in the second place a very great number of the children attending the country school are sent to it badly devitalized by conditions at home, and all the more susceptible to the dangers the school itself presents. Child life is cheap in the country. The children of hard-working farmer parents, who themselves toil twelve hours a day, year in and year out, are too often regarded as mere chattels on the farm, or, if not exactly that, at any rate are treated with an indifference to health that in the long run works considerable evil. Such children are given their work to do, school or no school; and if school there must be for them, it is only the tag end of their energies that they can possibly bring to it. Then, if it is to a school poorly ventilated, over- or under-heated, sans every sanitary and hygienic necessity, who can deny that the health of the child will suffer? Yes, even the health of the country child, popularly supposed to be so natively robust and rosy-cheeked as to be immune from all bodily danger.

Sapping the Child's Vitality

OF course it is a good thing for boys and girls to have the advantages that country life affords: a certain amount of exposure to develop hardihood and resistance; a certain amount of hard work to put spines in them. But the trouble is that both country parents and country teachers are prone to look upon the country child as a creature very especially immune from all the ordinary weaknesses of children. Yet a child is a child, wherever you find him: a tender and growing thing that must be nurtured; that must not be overworked; that must not be too much exposed. Take the matter of extremes of weather, for instance. No one will deny that country children are very often exposed to the elements in a way that is decidedly

harmful, that leaves them very susceptible to disease, and all the more so if their vitality has already been sapped by long hours of heavy work, by lack of the sleep that is absolutely necessary for them, and finally by hygienic conditions in the school that are pretty well calculated to put the finishing touch on their bodily injury.

Then again, if too much strain is made on the vitality of the country child through exposure, through over-work, through "choring" at unearthly hours when sleep is what the young body needs, or through labor that exhausts, not only is he exposed to the danger of undermining his health, but what energy is left him to assimilate his studies? What powers can he possibly bring to the classroom with which to cope with the problems of mental development? Education under such circumstances cannot be a success.

Lures of Vice in Country Life

SO much for the bodily health of the country child. As for the spiritual, there are evils and dangers in the country and the village that should not be forgotten while we are hearkening to the warnings against the perils and allurements of city life. Parents who fret about their children leaving home for the city, or who spend sleepless nights worrying about the sons or daughters already gone to the town; teachers who gaze with complacency on their young charges of the country side, sighing with a sweet sense of security over the pitfalls that threaten the children of the distant metropolis, such parents and such teachers would do well to give a second thought, in the same regard, to the youngsters who still remain in the rural districts. Home they may be; but because they are not exposed to the noise and rush and distraction of the city, it does not follow that they are safe from the traps of sin or immune from terrible temptations. There are lures and perils in the country that are just as omnipresent and just as fatal as any in the "wicked city." Those who know can tell of wickedness in the country such as would put the Barbary Coast to shame. The pastor in the country town, for one, can tell us no little about the dangers to which boys and girls are exposed, right at home, in the "safe" country districts, without even a step in the direction of the bright lights of city life.

Problems of the Country Child

THESE dangers exist. If then, to cope with them, our country youth can bring, as he likewise brings, perhaps, to his studies in the country school, only a devitalized body, a body overstrained by exhaustive labor, by unearthly hours and lack of the proper amount of sleep; a body, furthermore, weakened by unhygienic conditions in the school, what can be the result? Can the fruit of such living be, after all, so very much sounder and more wholesome than that of life in even the most congested city districts, where restricted space, lack of good air, pollution of the atmosphere by smoke and gases, and nerve-shattering noise, attack and undermine the vitality of the town-bred child? Sometimes those who have had to observe closely and first hand the actual life of the country child, supposedly so refreshing, so immune from danger, yet in actuality too often a life of bodily and spiritual neglect, sometimes such people are tempted almost to a belief that of the two, the city child has the better of it. In the long run, at any rate, he has advantages that the country child never gets. And that is just the point. The country child should have these advantages. He should have hygienic surroundings in his school. He should have rest and recreation at home. He should have all the helps and safeguards of body and soul that are the rightful due of the growing child, and especially of the adolescent youth. There are problems in the country, problems of the country child, just as serious, demanding just as careful attention and just as quick a solution, as any relating to life on the city streets.

Paul Charles.

NOTE AND COMMENT

Remailing Catholic Literature

AN excellent and very practical plan for the distribution of Catholic literature is offered by the International Catholic Truth Society. The suggestion is made by it that those interested in the remailing of Catholic literature should send an envelope, enclosing a three-cent stamp, to the address, 407 Bergen Street, Brooklyn, N. Y. In return the society will communicate the name of a mission or person to whom such literature can be advantageously forwarded. Those who have undertaken this work of charity can similarly interest their friends in mailing some Catholic papers and magazines into isolated districts. The subject might furthermore be mentioned at the meetings of Catholic societies, so that as many as possible will interest themselves in this campaign for the diffusion of Catholic truth.

Parochial Schools in Lead

A REMARKABLE triumph was recently scored by the parochial schools in a Thrift Stamp Essay Contest conducted by the St. Louis *Globe-Democrat*. All the schools, public and parochial, of Missouri and southern Illinois, were included. The competitors were divided territorially into two groups, in the first of which alone 5,400 papers were submitted. The judges were the superintendent of the public schools of St. Louis, the superintendent of the parochial schools and Rabbi Sale. In each group the first prize was won by a pupil from our Catholic parochial schools. The winner in the first group was Albert Weidinger, of St. Liborius' parochial school, St. Louis, while in the second group the first prize was awarded to Robert Palmer, of St. Andrew's parochial school, Murphyboro, Ill.

Laymen's and Women's Retreats

THE first announcements of laymen's and women's retreats for the coming season have been received. The Missionary Association of Catholic Women offers the opportunity of a retreat for women at Our Lady's Academy, Chicago, to open August 7 and close August 11. Applications are to be sent to the home of the Association, 834 Thirty-sixth Street, Milwaukee, Wis. Eight retreats for the laity are to be conducted by the Fathers of the Divine Word at Techny, Ill. The retreats for men will take place July 11-14, August 8-11, and a German retreat July 18-21. The retreats for women are set for June 27-30, August 1-4, August 22-25, August 29-September 1, and a German retreat July 4-7. The laymen's retreats are held at St. Mary's Mission House, and a special appeal is made to the young men who are likely soon to receive their country's call to arms. No better preparation can be made by them for the serious task of war than a good retreat. The women's retreats are conducted at St. Ann's Home. Both institutions are situated at Techny, Ill. Last year more than 600 men and women attended the various exercises. This is the best recommendation.

The Power That Guards the Pope

WITH noble fearlessness the recent pastorals of the English Bishops have defended the rights and honor of the Holy Father. The Bishop of Nottingham looks back to the time, upwards of half a century ago, when the Temporal Power of the Pope, "consecrated by the sanctions of 1,000 years, was assailed by the anti-Christian revolution, aided by Napoleon III and by the Palmerstons and Russels here at home." It was then that the far-seeing Cardinal Manning described the Temporal

Power of the Sovereign Pontiffs as "the keystone of the arch of Christian civilization, which could not be disturbed without entailing the collapse of the whole superstructure." This forecast, says the Bishop, has been realized today. He then alludes, in striking words, to the fate of all who have lifted violent hands against God's anointed:

> Napoleon I, with the sagacity of a great statesman, used to say that in dealing with the Pope you should treat him as though he were master of 200,000 men, which meant, a century ago, that he should be treated as one of the great powers of the world. But his estimate fell far short of the truth. Napoleon learned to his cost, that while he could capture and imprison the Pontiff, he was powerless to subdue him, and still less to avert the Nemesis which dogs the footsteps of every persecutor of the successor of the Fisherman. It is not too much to say that his insolent treatment of Pope Pius VII evidently cost him his imperial crown. And yet, in the bitterness of his soul in his exile at St. Helena, the only friend he had left was the saintly Pontiff he had outraged.

The world, Bishop Lacy concludes, is approaching a great crisis, and nothing will save it from disaster save "the Wisdom that sitteth on the Throne." There is a Power more than human that defends the Pope, as there is a Wisdom greater than that of man which guides the Church.

Schwab Corrects False Report

IN a speech reported throughout the press of the land, Mr. Schwab had apparently expressed himself in a most outspoken manner in favor of the Bolshevik sentiment. Among other consequences of that address "Bill" Haywood, the I. W. W. leader, had presented him with a pair of overalls, together with his congratulations. Mr. Schwab has since seen fit to correct the impression left by the report:

> I have had a lot of notoriety in the misquotation of remarks that I have not before this made any effort to correct. I said, "The world of the future is to be ruled by the people who work." I meant by the people who work not only those who work with tools and with the machine, but those who work with heart, brain and energy. I regard myself as a worker and all my men as workers. The point I want to make is that the aristocracy of the future cannot and dare not be that of people born to position and control by noble lineage and wealth. It will not conform with the standards of the future that such should direct the enterprises of the world. Those who have striven for their country and for humanity, those justly should rule.

This answers the interrrogation with which AMERICA had reproduced the significant passage of his reported speech which in plain words aligned the steel magnate with the Bolshevik movement.

The Knights of De l'Epee

THE Knights of De l'Epée, a national Catholic organization for the deaf, desire to bring their order to the notice of the Catholic deaf throughout the country. They believe that many who might avail themselves of its advantages are still unaware of its existence. The order is similar to that of the Knights of Columbus, but its purpose is to unite fraternally all Catholic deaf men of sound bodily health and good moral character, between the ages of eighteen and fifty-five years, to give them all possible aid, socially, morally and intellectually, to establish a fund for the relief of distressed and sick members, and finally to be of assistance to the widows and orphans of deceased members.

> The Order shall aim to preserve the good faith of all members of the Catholic Church; to encourage faith, loyalty and honor among its members; to assist in spreading, whenever deemed urgent, proper means for the uplift and education of the Catholic deaf children. It shall give its support in every possible way to Catholic chaplains engaged in missionary or educational work among the deaf.

The organization has headquarters in many of our larger cities and all persons in search of information can communicate with the Supreme Knight, James F. Donnelly, 811 Walnut Street, Richmond Hill, L. I. For ladies the order of the Ladies of De l'Epée has been established, similar to that of the Daughters of Isabella. Its consolidation with the men's organization will be acted upon at the Baltimore Convention, which is to be held in August. The organizations of both the men and the women take their name from the founder of the sign language, the Abbé Charles Michael De l'Epée.

A "Methodistic" Discovery

METHODIST bishops and editors are perhaps the most wonderful explorers this side of the moon; they are perpetually finding and describing strange and uncanny things that do not exist, at least outside of their own disordered imaginations or untruthful hearts, as the case may be. Thus not long since one of their bishops discovered some outrageous statements in St. Alphonsus Liguori, that were not there, another bishop hit upon an unholy doctrine in the *"Ne Temere,"* that had no existence in objective fact, the editor of the *Northwestern Christian Advocate* found words in an editorial of AMERICA, that were written by himself in his own office, the editor of the frowzy little damosel, the *Christian Advocate,* in writing of the editors of AMERICA presented fiction for fact. Truly, they are wonderful explorers, these Methodist folk. As a consequence the following abstract, marked *Methodist Centenary Bulletin,* which was sent to AMERICA from Corydon, Indiana, did not cause even a ruffle of surprise: a Methodist explorer had made another discovery, that is all.

> A closetful of human skulls, neatly packed away, row upon row, was the gruesome discovery workmen made when they began to remodel the buildings purchased by the Methodist Episcopal Church for their mission school in Puebla, Mexico.
>
> The school today bears no trace of its bloody past. It is all very quiet and graceful with galleries running around flowery patios and the soft hum of girlish voices as they study aloud within the pleasant rooms. But had the skulls been made to talk they might have told some ghastly tales, for the school buildings were once part of the old Inquisition buildings. Puebla has always been the ecclesiastical capital of the country, and until the early part of the nineteenth century was the seat of the cruelest proceedings of the Inquisition.
>
> When the Inquisition was overthrown, the infuriated people, many of whom had lost brothers and fathers and even sisters at the hands of the priests, attacked these buildings as they attacked the Bastile in France. They found few victims alive, but when they began furiously hacking at the walls, there was a hollow sound; and twelve chambers were uncovered in which heretics had been walled up alive. The skeletons had the rags of their clothing still clinging to them.

A whole closetful of human skulls! A school with a bloody past! The seat of the cruelest proceedings of the Inquisition! Infuriated people, many of whom had lost brothers and fathers and even sisters at the hands of the priests! Heretics walled up alive! Skeletons had the rags of clothing still clinging to them!

The lights are low on the Bowery, and the Methodist editor is tearing passion to tatters, to the joy of a sweaty rabble. But what is the truth? Only this, the Inquisition never operated in Puebla and never put anyone to death in that city. It is to be hoped that such trifling and continued exposures of Methodist bishops and editors will not cause them to discontinue their explorations. By all means let them push on their investigations, for some day they may fall across this objective fact: "Thou shalt not bear false witness against thy neighbor."

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Chronicle

The War.—Along the western front, both in Flanders and Picardy, the week has been one of suspense and preparation. No movement or action of major importance has taken place. The severest fighting occurred in the neighborhood of Hill 44, a small but important elevation near the Vyverbeek River, north of Kemmel, about which sanguinary conflicts have been waged since May 8. On May 14 it appeared to be in the hands of the Germans again. The next day's dispatches announced that it had been recaptured by the French. Southwest of Morlancourt, east of Amiens, the enemy, early in the week, opened an intense bombardment on a front of nearly a mile, and followed it with an assault which at one point gained a footing in the British line, but it was repulsed elsewhere with heavy losses. In a counter-attack the Australians completely restored the British positions. They also took the village of Ville-Sur-Ancre north of Morlancourt. In a vigorous assault on the German positions south of Hailles, southeast of Amiens, the French captured a wood west of the Avre River and held it in spite of a strong German counter-attack. Artillery duels were reported in the Hailles-Castel sector, and repeated minor and local attacks in the region around Albert and north and south of the Avre. American batteries were active around Montididier and in Lorraine.

Battle in, May 11, p.m.-May 20, a.m.

After a long period of inactivity, partially broken by "feeler" thrusts, the Italians attacked and destroyed an Austrian post at Col dell'Orso, on the northern mountain front between the Brenta and the Piave. They had prepared for the attack by previously taking the dominating position of Monte Corno in the Arsa region which leads down from the Lagarina Valley and is the main line of approach from Trent and Rovereto. They also carried out an offensive operation on a large scale in which the Austrian trenches on Monte Asolone, between the Brenta and the Piave were entered, while a British contingent successfully raided the enemy trenches at Canove. Enemy efforts to approach the Italian advance line in the Rosole Valley at Fortini, in the Posina Valley and on the Col di Chele failed. On the southwest front the Austrians were driven out of the Casatasson Ridge north of Monte Grappa. In two strong attacks on Monte Mantello north of Tresegnori, and near Mount Stablet, in the Adamello district, they were also thrown back with heavy losses.

An Austrian battleship of the Viribus Unitis type (20,000-ton ships) was torpedoed and sunk by Italian naval forces in Pola Harbor.

Recently Germany protested that she had no plans of territorial aggrandizement in the East. The declaration was followed this week by the news that the Kaiser had selected four Kings to rule over Lithuania, Courland, Esthonia and Poland. A state of war was also declared in the Russian cities of Ekaterinoslav, Odessa and Poltava, while in spite of the armistice German bands were advancing in the Don Cossack region.

Austro-German Pact; Germany's Plans

At the conference held at the German Great Headquarters, Emperor Charles of Austria, induced by the internal troubles in the Austro-Hungarian Empire, seems to have given the Kaiser a free hand and to have accepted a new treaty of alliance with Germany, widely interpreted as making Austria-Germany a German colony or vassal State. Political, military and economic questions were regulated on the basis of a twenty-years' agreement. The Kings of Saxony and Bavaria appeared uninvited at the conference of the Emperors and insisted upon participating as the heads of important German States. Several German papers speak of the alliance as a great and happy stroke. The *Vorwärts* on the contrary writes:

> An alliance can only have an assured foundation if it rests on the willing consent of the people. Of such a basis we see little sign at the present moment in Austria. Germany today in Austria-Hungary, thanks to the Pan-German propaganda, is heartily unpopular, not only with the Slav majority, but also with a considerable portion of the German-Magyar minority.

Paul S. Reinach, the American Minister at Pekin, has officially informed the State Department at Washington of the conclusion of a treaty between the Japanese and Chinese governments for a defensive alliance against Germany, for mutual protection for the duration of the war.

President Wilson opened the National Red Cross Drive for $100,000,000 at the Metropolitan Opera House, New York, on May 18. The substance of his speech is contained in his declaration that there are two duties with which we are face to face. The first is to win the war, the second is to win it greatly and worthily. The following are some of the most characteristic sentences of his address:

The President's Red Cross Speech

> I have heard gentlemen recently say that we must get 5,000,000 men ready. Why limit it to 5,000,000? I have asked the Congress of the United States to name no limit, because the Congress intends, I am sure, as we all intend, that every ship that can convey men or supplies shall go laden upon every voyage with every man and every supply she can carry. And, we are not to be diverted from the grim purpose of winning the war by any insincere approaches upon the subject of peace. I can say with a clear conscience that I have tested those intimations, and have found them insincere. I now recognize them for what they are, an opportunity to have a free hand, particularly in the East, to carry out purposes of conquest and exploitation. Every proposal with regard to accommodation in the West involves a reservation with regard to the East. Now, so far as I am concerned, I intend to stand by Russia as well as France.

Before signing the Overman bill, which passed the House after passing the Senate, and which endows the Chief Executive with greatly increased powers, the President created something of a sensation in official circles and surprised the country by appointing Charles E. Hughes to act with Attorney General Gregory in the investigation of the criminal charges made by Gutzon Borglum in regard to aircraft production. This appointment took place simultaneously with another sweeping action on the part of the President. In a letter to Senator Martin, the Democratic floor leader, the President again stated his disapproval of the phrasing of the pending Chamberlain resolution authorizing further inquiry by the Senate Military Committee into the conduct of the war. The passage of such a resolution, he declared, would be equivalent to a vote of want of confidence in the Administration and would virtually be an attempt to take over the conduct of the war. The resolution was submitted to the Senate Committee on Audits and Expenses. This Committee by a three to two vote, ordered a favorable report on the resolution after modifying it. This modification limited it to "the progress of aircraft and ordnance production in the United States or into the status of the Quartermaster General's supplies or expenditures in any of those branches of the War Department." All references to the "conduct of the war" were taken out and a proviso added: "Nothing in this resolution shall be held to authorize the Military Affairs Committee to take over in any manner, direct or superintend the executive branch of the Government of the war." It was thought that the President would not oppose the resolution in this modified form without opposing an investigation pure and simple into the material preparation of the war. He opposed it nevertheless on the ground that even thus modified it would in effect authorize a "dragnet" investigation by the Military Committee.

The President and the Investigations

The British Secretary for Foreign Affairs, Arthur J. Balfour, in giving explanations in the House of Commons in connection with Emperor Charles's "peace" letter to Prince Sixtus de Bourbon, recently made public by the President of the French Republic, said that no effort at conversations had ever been made by the Central Powers in the interest of a fair and honorable peace. He stated, however, that "If any representative of any belligerent country desires seriously to lay before us any proposals, we are ready to listen to them." The letter in question had been examined by a committee of the French Chamber, added Mr. Balfour, and the conclusion had been reached that it did not provide any adequate or satisfactory basis for an honorable peace.

The Balfour Speech

According to the statement of Mr. Balfour, the letter of the Emperor to his relative, Prince Sixtus de Bourbon, was conveyed by the Prince to President Poincaré and the French Premier, under the seal of the greatest secrecy, but with no permission to communicate it to anyone except the King of England and the British Premier. The letter was communicated to the French and the British Premier under these pledges. The American Government has no ground of complaint against the French or British Governments because it was not informed of the letter. It realizes that the peculiar circumstances under which the correspondence with the Austrian Emperor's brother-in-law was conducted imposed conditions of confidence and secrecy that could not be disregarded by an honorable statesman. It is pointed out also that the United States Government has not entered into any such formal undertaking as bound the Entente Allies not to consider peace proposals separately, though President Wilson has declared that any peace that would be acceptable must embody fundamentals upon which America and the Entente Allies were in complete accord.

Ireland.—The arrest of the Sinn Fein leaders on May 17 came as an unexpected development in the Irish situation. Some 500 members were apprehended, among the more prominent being Professor Edward de Valera, President; Arthur Griffith, Vice-President and founder; Darrell Figgis, one of the secretaries; William Cosgrove, one of the treasurers; Dr. Thomas Dillon and the Countess Markievicz, members of the executive committee. All the Sinn Fein members of Parliament were arrested. Other notable Sinn Feiners, now in prison, are Dr. Richard Hayes, Thomas Hunter, Joseph McCriath, Patrick O'Keefe, Joseph McGuiness; Denis McCullough, H. Mellows, J. McGrath, John M. Centee, Sean Milroy, George Gerachty, Sean McGarry, Walter Scales, Todge Barry, Peter Hourihan and Dr. McNabb.

Arrest of Sinn Fein Leaders

Simultaneously with the arrests Viscount French, the

Lord Lieutenant of Ireland, published the following proclamation:

Whereas, it has come to our knowledge that certain subjects of his Majesty the King, domiciled in Ireland, have conspired to enter, and have entered, into treasonable communication with the German enemy; and

Whereas, such treachery is a menace to the fair name of Ireland and its glorious military record, a record which is a source of intense pride to a country whose sons always distinguished themselves and fought with valor; and

Whereas, drastic measure must be taken to put down this German plot, which means will be solely directed against that plot; now, therefore, we, the Lord Lieutenant of Ireland and Governor-General of Ireland, have thought fit to issue this proclamation, as follows:

That it is the duty of all loyal subjects of his Majesty to assist in every way his Majesty's Government in Ireland to suppress this treasonable conspiracy and to defeat the treacherous attempt to Germany to defame the honor of Irishmen for their own ends.

That we hereby call upon all loyal subjects of his Majesty in Ireland to aid in crushing such conspiracy, and so far as in them lies to assist in securing an effective prosecution of the war and the welfare and safety of the Empire.

That as a means to this end we shall cause still further steps to be taken to facilitate and encourage voluntary enlistment in Ireland in his Majesty's forces, in the hope that, without resort to compulsion, the contribution of Ireland to these forces may be brought up to the proper strength and made to correspond to the contributions of other parts of the Empire.

Chief Secretary Shortt declared that he, with the Lord Lieutenant, accepted full responsibility for the stern measures taken with the Sinn Fein leaders, which were directed, he said, solely against a dangerous German intrigue of which they had knowledge.

The same press Association dispatch, which is the source of this information, goes on to say:

The Irish Government are fully aware that the number of Irishmen and Irish women in active co-operation with the German enemy is very small, but many might unknowingly become involved, and they believe, therefore, they can rely upon the support of the Irish without regard to creed or political views in the measures they have taken. The Irish Government are determined to take every necessary step to stamp out the German plot.

No formal charge has as yet been preferred against the prisoners, who were taken into custody on warrants issued under the Defense of the Realm act. The residences and offices of the Sinn Feiners in Dublin were visited and documents, books and letters found in them were seized. No violence has been reported.

The Dublin *Freeman's Journal,* commenting on the situation, said in part:

Conscription is to be launched in Ireland under the cover of revelations connected with an alleged German plot. That appears to be the meaning of this rather strange proclamation, which is Chief Secretary Shortt's first word to the Irish prophets. Of course it is not impossible that a few foolish men in Ireland may have been interested in a conspiracy to invoke German aid, as the Covenanters threatened to invoke it in 1914, but the Irish people have never been pro-German, and, notwithstanding all the provocation received from the English Government, they are not pro-German today.

The Lord Mayor of Dublin, who had already received his passports and intended to leave for the United States at an early date in order to confer with President Wilson, made the following statement, published by the *Chicago Tribune*:

I am uncertain now about my departure. De Valera was a member of the Mansion House conference that was opposing conscription. Developments might necessitate my remaining here indefinitely. It is certain I shall not go as long as I think I am needed here. One reason of my trip to the United States was to explain to the people there that, while we agree with the Sinn Fein, we have at no time sympathized with the idea that we should use force to gain Irish freedom. No one can tell now for the moment what will be the result of the Government's move with the responsible leaders in prison.

Mr. John Dillon, head of the Irish Nationalists, refused to make any statement when interviewed, but called a meeting of the Irish party to discuss the developments. Mr. William O'Brien, Nationalist member of Parliament for Cork, is quoted as saying that the effect of the arrest of Mr. Arthur Griffith, the Sinn Fein candidate for Parliament, would be his unanimous election to represent Cavan.

English newspaper comment on the arrests is restrained, pending the publication of evidence of the pro-German plot, said to be in the possession of the Government. The same is true of editorial comment in the United States. The obscurity shrouding the entire proceeding has made our journals suspend judgment. Thus the New York *Evening Post,* while not unsympathetic, is non-committal. It said on May 18:

If the Countess Markievicz, Professor de Valera, Dr. Dillon, and others have been guilty of treasonable acts in connection with the Germans, their fate is sealed and no one will have the slightest sympathy for them. Ireland has a hard fight before her, and needs the world's aid, but she will not get it if any of her leaders ask German aid or seek the Kaiser's support. If, on the other hand, this is a new English campaign of terrorism, it is another terrible misfortune, and may mean the beginning of bloodshed—a bloodshed so unnecessary as to wring everybody's heart, whatever one's sympathies. Yesterday the House of Commons adjourned without a sign of a Home Rule bill being introduced, despite Lloyd George's promises; hence any hope of aid from this source has failed. But we do not ask our readers to take our view alone as to the critical conditions in Ireland and the nature of the catastrophe which may now be in sight.

The day before the arrests took place, the Irish party, whose head is Mr. John Dillon, issued a statement accusing the British Government of bad faith in the matter of Home Rule, and declaring that the recent promise of it was insincere and intended to deceive the House of Commons, the British public, the allied European nations, and especially the Government and people of the United States:

We beg of the American people and Government, in the memory of the bonds of sympathy which have existed between the American and Irish nations ever since the foundation of the republic, to urge upon their British Allies the duty of immediately applying, in the case of Ireland, those principles of democratic freedom and national self-determination so magnificently set forth in President Wilson's declarations, the benefit of which

is denied to Ireland, while the Irish people are called on to fight for them in foreign lands.

A more formal appeal to the United States Government was embodied in a petition adopted by the National Order of the Friends of Irish Freedom at a large meeting held in New York City on May 18. After emphasizing the loyalty of members of the convention to the United States and their readiness to make every sacrifice for its honor and interests, the convention called attention to the aid given by Irishmen to America in the revolutionary, Mexican, Civil and Spanish Wars, and asked that America now make a return to Ireland and extend to Ireland the application of the President's principle "of the right of every people to self-rule and self-determination," "provided that can be made without injury to America's honor or interests, or violation of America's relations to her co-belligerents." The petition insisted on the disastrous effects of England's administration of Ireland, and especially the arresting of her development, the destruction of her industries and the driving forth to other lands of her sons and daughters; it characterized the question as an international one, which if not settled satisfactorily now, would continue to trouble the world and remain a danger to the world's peace. It concludes as follows:

> Because of the immense sacrifices of every kind which the United States is now making, and is prepared to make, our country now has it in its power to effect a settlement of this disturbing condition which so seriously weakens England and takes from her the power to make her full contribution of strength to her co-belligerents; such a result would be a lasting tribute to the moral leadership of America, and to accomplish it we urge our Government to exert every legitimate and friendly influence in favor of self-determination for the people of Ireland.
>
> We therefore respectfully ask the President and Congress to take such measures as, in their wisdom and judgment, are best calculated to bring about this result.

The House of Commons adjourned on May 16 until May 28. The promised Home Rule bill was not introduced, nor could any of the members say when it would be introduced. Mr. George Nicoll Barnes, Labor Member of the War Council, in a speech of welcome to the members of the American Labor Mission, said that "Ireland must have its Parliament," but he was, perhaps, merely voicing the same views as when he said, in the course of the same speech, that "Labor is in complete sympathy with Irish national sentiment."

Both in England and Ireland there is the greatest uncertainty in the matter of the enforcement of conscription. The announcement made by Lieutenant-General Sir Bryan Mahon on May 9 of his retirement from the post of Commander-in-Chief of the forces in Ireland was taken by many to be an indication of the intention of the Government to proceed with conscription. But this impression has been somewhat weakened by the report that a number of prominent Irishmen have submitted to Lloyd George a petition to have General Mahon, who is popular with large classes in Ireland, appointed director of recruiting in Ireland. A stronger indication of the possibility of a change of plan on the part of the Government is found by others in the statement which occurs in the Lord Lieutenant's proclamation: "We shall cause still further steps to be taken to facilitate and encourage voluntary enlistment in Ireland in his Majesty's forces."

The New York *Herald,* basing its information on a dispatch from Dublin printed in the London *Times,* says that signatures are being invited in Ireland to a proposal that the Irish question be submitted for adjudication to a competent international tribunal. Such a tribunal might consist, for example, of the United States and the neutral Powers of Europe.

News came on May 20 that seventy-three Sinn Fein prisoners were deported from Ireland to Wales on May 18, and on the same day Count Plunkett was arrested.

Russia.—According to a dispatch to the London *Times* dated Petrograd, April 30, there is practically no food in the markets or shops of the capital. Very little meat can be obtained, while flour, sugar, potatoes, cheese or grain cannot be had at all. Black bread is doled out at the rate of one-eighth of a pound a day. Profiteering or speculating in food is common and things to eat are circulated like money. Here are some prevailing prices:

Scarcity of Food

> Good hares are being sold at £2 10 shillings apiece. Hams are offered at £40 and £60 each. Butter costs 42 shillings a pound; cheese, 36 shillings a pound; white flour, 30 shillings a pound; eggs, 3 shillings apiece; carrots, 5 shillings a pound; potatoes, 6 shillings a pound.

The British colony in Petrograd was forced to wire to London for a supply of food, but none was forthcoming.

Lady Muriel Page, organizer of the Anglo-Russian Hospital, who reached New York from Kieff last week, reports that conditions in Russia "present a picture of almost incredible anarchy." She continued:

"Incredible Anarchy"

> The general disorganization is hard to realize. In Kieff there were 10,000 refugee officers, and in Odessa 11,000, formerly men of means and position, now reduced to earning their living by any sort of work they could get, driving street cars, selling matches, anything. On the streets a well-dressed person is sure to be held up and compelled to give up coat or shoes at the point of the revolver. The most pitiful thing was the case of the refugee officers whom I have mentioned. Before the Bolshevist attack the Rada had threatened these men with death if they refused to attach themselves to its side. They protested that they wanted to go on with the war against the Germans, and the Rada finally made them some sort of promise that lessened their suspicious attitude. But they did not take sides; the matter had gone no further than enrolling them all and giving them passes to go about the city when the Bolsheviki attacked. After Kieff was captured the Bolsheviki found this list, and purely on the strength of it they hunted down and shot 2,600 of these officers.

It is not expected that the Soviet Government, notwithstanding its promises, will be able to organize a fighting army, as the Kaiser insists upon Russia's disarmament.

The Pope and the Exchange of Prisoners

J. HARDING FISHER, S.J.

AT the annual meeting of the Federation of Catholic Societies, held in Kansas City last August, which was graced by the presence of twenty-five Archbishops and Bishops and by the Apostolic Delegate, a resolution was passed calling attention to the moral power for good exercised by Pope Benedict XV in accordance with the unbroken tradition of the Papacy. The occasion which gave rise to this beautiful expression of devotedness on the part of American Catholics to the Holy See was the publication, a few days earlier, of the Pope's peace proposals. The famous note to the heads of the belligerent nations was only one of the innumerable instances of the present Pontiff's efforts to end or mitigate the suffering of the war, and was selected for special comment because it was at the time in the thoughts of every intelligent man in the world, and also because it presented perhaps the most striking of the manifestations of Papal beneficence in recent times. In spite of the immense moral effect undoubtedly produced by the document, it failed, nevertheless, of immediate results. Another endeavor, however, not to end the war, but to alleviate its horrors, made a year and a half earlier, was entirely successful. A large number of prisoners of various nationalities, incapacitated by wounds or sickness for further military service, have returned to their own countries, exchanging the rigors of confinement in enemy lands for the comforts, however small, of their own homes. This exchange of prisoners, which is still taking place at intervals and will in all probability be continued to the end of the war, was brought about by the initiative and tact of the Holy See. American prisoners will doubtless be included in the arrangement, and is is well for our people to realize the source from which this great boon has come.

Early in the year 1915 the results of the diplomatic exertions of the Vatican in this regard were published by the *Osservatore Romano,* but it is only recently that the details of the negotiations which led up to the happy conclusion of the agreement were made known by the *Civiltà Cattolica,* the Jesuit periodical of Rome. The writer was given access to the original documents, now in the Vatican archives, and the facts are beyond question.

The first notification th t the Holy Father had set his hand to this work was given to the public by the Pope himself in his allocution of Christmas Eve, 1914. On that occasion he said that he regretted having failed to secure for the mothers and wives of the combatants the consolation of knowing that at least for the few hours consecrated to the memory of the Birth of the Prince of Peace the rain of shells on their loved ones should be halted. He had, however, he said, good reason to hope for the success of his efforts to arrange an exchange of prisoners incapacitated for further military service.

The ground of his hope, as we learn from the *Civiltà Cattolica,* was the fact that the Supreme Pontiff had already made tentative proposals for such an exchange to the Powers and had received in return definite assurances from Great Britain, Serbia and Turkey of their willingness to cooperate with him. Serbia sent a favorable reply on December 24 through L. Michailovitch, Serbian Minister at Cettinge; Turkey signified her approval on the same day through Mgr. Dolci, Delegate Apostolic at Constantinople. Great Britain had endorsed the plan two days earlier, being the first to respond to the wishes of the Holy Father.

England's answer was doubtless facilitated by the fact that the Government at London, ten days before, had made similar proposals to the German Government, without, however, having received any reply. The negotiations between the Holy See and Great Britain were carried on by Cardinal Gasquet and Sir Rennell Rood, British Ambassador at the Quirinal, for although the Pope had agreed, two weeks previously, to the British suggestion of the appointment of an Envoy Extraordinary and Minister Plenipotentiary of his Britannic Majesty to the Holy See, and Sir Henry Howard had been given the post on December 16, he did not arrive in Rome until December 23, and did not present his credential letters until December 30.

The other Powers were not long in announcing their assent. The date on which Germany agreed has not been published, but it was not later than December 29, for on that day the Papal Secretary of State sent a telegram to the Prussian Ministry thanking the Emperor for his kindly acceptance of the Pope's suggestions. By the same time the Vatican had already received, if not definite assurances, at least quasi-promises of approval of the proposed exchange from Austria-Hungary and Belgium. Neither France nor Russia had given any signs of acquiescing in the scheme, and the Ambassador of Great Britain at the Quirinal was urged by the Holy Father on December 29 to bring British influence to bear on these countries to persuade them to agree to the proposal.

France replied unfavorably to the proposition on December 30, President Poincaré forwarding the decision of the Council of Ministers through a distinguished French prelate. The reasons alleged for this disapproval were two: a similar scheme had already been proposed by Switzerland and rejected; and in addition Germany, which was believed to be in great need of officials, was thought to be eager for the opportunity to employ incapacitated soldiers and officers in non-combatant functions.

Notwithstanding the silence of Russia and the expressed refusal of France, the Holy Father on December 31, 1914, dispatched to their Majesties, the Sovereigns of Austria-Hungary, Belgium, Germany, Great Britain, Russia and Serbia, a formal proposal in the following identic telegram:

> Replying on the sentiments of Christian charity which animates your Majesty, we beg you to consent to end the present year and to begin the new with an act of supreme generosity by accepting Our proposal that the belligerent nations should exchange the prisoners who have become incapacitated for further military service.
>
> POPE BENEDICT XV.

As the Emperor of Turkey was not a Christian, the telegram sent to Méhméd V on the same day appealed to his sentiments of humanity.

Before the close of the following day, January 1, 1915, Great Britain, Germany, Austria-Hungary, Bavaria and Serbia had telegraphed their final formal acceptance of the proposed exchange, their answers being received in the order in which they are enumerated. George V, King of Great Britain; William II, Emperor of Germany; Francis Joseph, Emperor of Austria-Hungary, and Peter, King of Serbia, sent their replies personally to his Holiness. King Louis III did not reply personally, but the Bavarian Minister of Foreign Affairs instructed Baron von Ritter, Bavarian Minister at the Holy See, to inform the Cardinal Secretary of State of his Government's acceptance.

Favorable answers from the other belligerent nations followed in quick succession. On January 3, M. Sazonow, Russian Minister of Foreign Affairs, bade the Russian Minister at the Holy See convey to the Papal Secretary of State the acceptance of his Majesty, the Emperor. Nicholas II addressed a personal communication to the same effect to the Holy Father on January 6. King Albert telegraphed his agreement to Cardinal Gasparri on January 5. On the same day Mgr. Dolci sent word that the Ottoman Government had accepted the proposal, and on January 9 the Sultan, Méhméd V, replied to the Pope in the same sense in a note signed with his own name.

France also fell into line. For on January 4 the Holy Father appealed once more to "the noble and generous French nation to follow the example of the other sovereigns of the belligerent nations, who had all accepted his proposal." France, in spite of former opposition, waived objections, and on January 5 manifested fullest agreement in a telegram sent by Raymond Poincaré, President of the French Republic. Nicholas, King of Montenegro, who had been approached on the subject on January 1, personally made known his acceptance to the Supreme Pontiff on January 13. On January 17, Yoshihito, Emperor of Japan, assured the Holy Father that he was in entire accord with the latter's desire to alleviate the evils of the war. He declared, however, that no Japanese prisoners were in the hands of Japan's enemies.

By the middle of January, therefore, in the year 1915, all difficulties had been swept away and all the belligerent nations were committed to the exchange of prisoners incapacitated for further military service. The Holy Father had succeeded where Great Britain and Switzerland had failed. The plan was soon reduced to action. Early in February, 450 French and German prisoners were exchanged through the agency of Switzerland and ninety British and German prisoners through the agency of Holland. Since that time the numbers have run up into many thousands. The whole course of the diplomatic negotiations, with their felicitous results, is clear evidence of the Pope's strict impartiality and lifts his ministrations in behalf of suffering humanity to a plane of Christian charity, strongly in contrast with the prevailing paroxysm of universal hate.

The Catholic Daily Paper

J. C. WALSH

THE frequently heard demand for a Catholic daily newspaper suggests that there are misconceptions of the part a newspaper plays. What people have at the back of their minds when they plead the need for such a paper is that it should be in some sense a pulpit, and with us the pulpit privilege, in matters which as Catholics we consider vital, is wisely reserved for those who are especially trained for its use. Even if it were practicable to attend to this part of the scheme, it would still be necessary to reckon with the more vital newspaper truth, that reading, like kissing, goes by favor. The fact that a hundred, or a dozen, people go to the same church on Sunday has very little influence upon the considerations by which they are guided when it comes to choosing their newspaper. There are some very shrewd and ingenious people always studying what they can put into their papers that will attract readers, and if one runs through the publications of a single day he will see what it is that experience proves to be interesting. Much of what he sees will make him gasp in wonderment, but what he will unavoidably conclude is that the daily newspaper in a large enough city is a reflex of some distinguishable collection of intellectual habits, each conforming, in some way not always easy to account for, to economic and cultural status. The publisher discovers his market and serves it with the same pabulum year after year. The Catholic Church being what it is, it would be beyond the wisdom of a cardinal archbishop to make a paper which would be acceptable, as a newspaper, to all the varieties of taste to be found among the two millions of Catholics in the New York

area, almost all of whom would still resort to the mediums through which they had hitherto been provided with what they want.

The Christian Science people have, apparently, nevertheless succeeded. But have they? Theirs is very emphatically a class paper. It is constructed to suit a very highly specialized constituency. It so happens that the Christian Science organization is made up almost entirely of people of a fairly uniform order of mentality. They are about on a level in intellectual alertness, in social position, in cultural foundations. They even run close to a single political type. The Catholic Church is cosmopolitan. The only equality it knows is established in front of the communion-rail.

Anywhere outside a great city the task would be still more difficult, for of recent years the tendency has been to include the newspaper in the same class as public utilities, competition being possible only when combination is impossible. It is already true in many large cities that more than one morning newspaper is as impracticable as more than one water supply. The rule that applies here is that the paper prints only what may be supposed to interest everybody, and studiously avoids, correspondingly, printing what will only interest somebody. It is decided for us, with due regard for the amount of white paper available after the advertisers have been satiated, that we may take as much as we please of each course in a *table d'hôte* of sport, stock gambling, theatrical gossip, local politics and world news, with just enough savorless editorial comment to honor an ancient newspaper tradition. All that can be said in the positive about such survivals is that, like the appendix, they retain certain possibilities of inflammation. Such a paper, even in the hands of Catholics, could not be a Catholic newspaper. The best that could be hoped for would be that it would not be anti-Catholic, and in the main business considerations prevent it from being that, no matter in whose hands it is. It used to be that no community thought itself well served which had not a paper intended to advance the fortunes of each of the great political parties, but the progress of standardizing and stereotyping has now reached a point where the advertiser dictates the publication of one paper in his own interest and refuses to support two in the interest of the rival political parties.

A Catholic daily, therefore, if one were desirable, would have to take only such part of the field, if printed in a large city, as it could get away from other papers catering to the prevailing tastes in different orders of society. If its influence were to be extended to other parts of the continent, where a local Catholic daily would be an economic impossibility, some single feature would have to be the attraction, for the news would be old before it reached the reader, and yesterday's news is deader than last year's leaves. Moreover, daily-newspaper advertising has a local appeal and sets no store by extra-territorial privilege.

At first sight, no doubt, the position looks rather hopeless, but it is so only in the sense that the position looked hopeless for the little shops when they saw the department stores taking all the neighborhood business. The present-day complement of the department store is the little shop that specializes, that has something to offer whose attractiveness has an appeal above the drab level of the bargain-counter. These little shops are able, in many cases, to add to their local sales a volume of business attracted from all parts of the continent by convincing advertisement. Similarly, if there is a printed message for which the daily paper has no place, the thing to do is to give it all the excellence it will carry and then spread it as far abroad as the demand exists. The more the newspaper becomes negative from interest, the more those whose minds have a positive quality must look elsewhere for satisfaction. Only, as the complement to a big daily paper cannot be a little daily paper, for the very reason that distance of carriage is destructive of the vital feature of the daily, the news of the day, the choice is between the daily publication of something which is not a newspaper and the less frequent issue of a paper which may carry its positive message with increased authority.

There is some room for the question, also, whether the efficacy of the daily press, even at its best, as a formative influence upon public opinion, is not mis-rated. The newspaper affirms opinion, recognizes and voices existing opinion, rather than forms opinion. In all of us there are citadels of conviction, or of prejudice, against which the leader writers may thunder in vain. It is when we see our own views properly set forth that we are convinced opinion is being formed, wholly forgetful that the other reader may be impervious, if not actually contemptuous. Who has not noticed that a newspaper of apparently immense influence in local affairs might be utterly without influence in national controversies, its audience being exactly the same?

True, the journal which most nearly reflects the fundamental opinions of its readers is in the best position to guide its readers in circumstances that call for leading. But its ability to guide and the readiness of its readers to be led will be in the measure in which a unity of thought and understanding has been established between them. Where that unity and understanding have been established, where there is a well-defined common purpose, an obligation devolves upon the reader of which few, in these careless times, are even conscious. Probably those who are showing an interest in the possibility of a Catholic daily do begin to sense it.

Catholics at Oxford

CHARLES D. PLATER, S.J.

THE soul of Oxford has "suffered a [war] change into something rich and strange." Rich, indeed, it has proved, gloriously rich. Some had thought that the 3,000 gilded youths who loitered in its cloisters or played upon its lawns did not represent the grit of the

nation. Now, as they scan the war-rolls or read the letters of young Oxford from the front, they know better. The Oxford of four years ago is all in khaki, and much of its best lies sleeping under the soil of France.

But what of the place today, the deserted mother of countless brave sons? Well, she is not altogether deserted, for many new sons have come to her. Of undergraduates, indeed, she has but 300 instead of 3,000, and these are mostly the very young. A few have already come back to her crippled from the war. Nor must we forget the women students whose presence has enabled us to carry on bravely with our lectures and examinations. But besides these, there are newcomers to the "enchanted city" who fill the colleges and playing fields with a stream of young life, "rich and strange." These are the cadets, infantry and flying men, who come for a course of instruction before getting the King's commission. From every part of the Empire they come, and from America. There are Catholics, of course, among them, and these find a swift and intimate bond in their common Faith. They make a brave show in the church at their own Sunday Mass, and they gather daily at the Catholic Cadets' Club, where many friendships are made. Other newcomers are the wounded soldiers, officers and men, who fill the Town Hall, the Examination Schools, two colleges, and other public buildings. If the cadets are cheerful, the wounded seem more cheerful still. Their loose blue clothes and red ties light up the old grey buildings, and knots of them are to be found everywhere of an afternoon. The Catholics among them have their own Mass daily at the Base Hospital, as well as occasional week-end retreats at a country house nearby. There is one Catholic institution which all Oxford loves, and that is Jimmy, the Jesuit bulldog, who "does his bit" daily by pulling one or other of the crippled soldiers round the town in a wheeled chair. Jimmy's brindle coat is as matchless as his pedigree, and he is constantly being borrowed by the men "to be photographed with."

And so we "carry on" with cadets and wounded and the girl students and the handful of undergraduates and the depleted staff. What the future of Oxford will be, with its thousand years of tradition, who shall say? But some of us who live under the shadow of its spires and watch the signs of the times and wait for the return of the tide, think that the Oxford of "after the war" will not be unworthy of its great past. It will be more closely linked up with the national life and it will be more in tune with the great traditions of its founders.

The Catholic spirit has always lurked in Oxford, however much overlaid by Erastianism. The University clung tenaciously to the old Faith and could not utterly forget the days of Roger Bacon and Adam Marsh. A thousand links have ever bound it to its Catholic glories. The very names of the colleges, "Corpus Christi," for instance, and "All Souls," the provisions of its statutes, the Latin grace at dinner, the numerous statues of Our Lady, the survivals of pious customs: all these mark off Oxford from the English Universities which have no such roots in pre-Reformation soil. And those who live in Oxford feel that all these things are not merely curious survivals of a dead past, but point to a vital and inspiring element of university life today.

"I welcome the Benedictines back to Oxford," said a Vice-Chancellor over twenty years ago, when matriculating the first batch of students from the newly founded Benedictine house of studies. No less cordial was the welcome given to another Religious Order, which, though it lacked pre-Reformation links with Oxford, had drawn many of its sons from the University since the days of Queen Elizabeth. The first Master of the Jesuit hall, Richard Clarke, was himself an Oxford man, and, like his patron, Edmund Campion, had been a Fellow of St. John's College. The Jesuit hall today stands upon St. John's ground, and in it are kept two souvenirs of St. John's men: the oar with which Richard Clarke rowed against Cambridge in his undergraduate days and the rope which bound Edmund Campion to the hurdle when he was dragged at the horse's heels to Tyburn to be hanged.

Jesuits and Benedictines were followed by Franciscans, whose return to Oxford recalled some of the most brilliant pages of medieval history. Later came a fourth Catholic house of studies, this time for the secular clergy of the diocese of Birmingham. And meanwhile the Holy Child Sisters had established a center for Catholic women students, clerical and lay; and the Catholic laymen, shepherded by their own chaplain, were increasing in numbers and influence. So, very quietly, returned the tide of Catholic life to Oxford during the twenty years before the war.

What has happened since the blow fell? Oxford had been watching the new arrivals. The "dons" had noted the brilliant successes achieved by the young religious in the honors examinations and in the scholarships. The University lecturers welcomed such keen auditors: the tutors commended their intelligence and zest. The authorities went out of their way to show that they regarded the return of Catholics to Oxford, not as an aggressive incursion of aliens, but as a very fitting restoration of old and honorable links. Since war broke out the University has conferred an honorary M.A. upon Father Cuthbert, the distinguished Franciscan; it has set up a tablet in honor of Roger Bacon and confided it to the care of the friars; it has invited a Jesuit, Father Martindale, to lecture on the classics, and most significant of all, it has recently introduced, quite spontaneously, new legislation with the object of giving permanence to and improving the status of the Catholic halls.

Oxford, in fact, is obviously glad that the Catholic point of view in theology, in philosophy, in social science and in history should be put forward frankly and fearlessly. Indeed, it is largely in response to requests from leading University teachers that the Catholic halls have recently begun to organize lectures and conferences on Catholic subjects. They have rented a charming thir-

teenth-century building, formerly a chapel, and in the heart of the city, and installed there the beginnings of a Catholic reference library and reading room. There, too, nearly a hundred lectures have been given during the past two years, and, considering the depleted state of the University, they have been well attended. As an indication of the range of subjects treated we may mention "Newman" (Father Rickaby, S.J.); "The Benedictine Order" (Dom Anselm Parker, O.S.B.); "Medieval Oxford" (Father Cuthbert, O.S.F.C.); "The Law of Nations" (F. F. Urquhart); "Christian Science" (Father Thurston, S.J.); "Theosophy" (Father Martindale, S.J.), and "Elizabethan Drama" (Miss Mary Segar). We confidently anticipate a great extension of this enterprise after the war: the creation, in fact, of a well-staffed Catholic institute, drawing on the best Catholic talent in the country, attracting lecturers from abroad and making provision for research students from other lands. The flourishing Oxford branch of the Catholic Social Guild, too, with its Schools Examination Board, suggests the formation of a regular Catholic faculty of social studies.

Those at Oxford—and they are many—who are trying to bring the University into closer touch with public life and to extend its influence among working-class educational bodies, naturally turn to their Catholic colleagues for aid. They feel increasingly the massive strength of the Catholic tradition and they recognize how much of the modern working-class movement is but an instinctive reaching out after those ideals of human dignity and human liberty which the Church has persistently upheld. Thus, while Catholics have much to learn from Oxford, Oxford is glad to find inspiration in the ideals of that Catholicism which it has welcomed so cordially.

The Anti-Catholic Trend of the Prohibition Movement

ISMENA T. MARTIN

FOR the past two years, anti-Catholic forces have set up their citadel in Maryland, lavishing alike their funds and their venom on the Catholic Church. Unmindful or ignorant of the fact that Catholic Maryland gave to America its first taste of religious liberty, these bigots have established headquarters in the city of Baltimore, whence is issued a paper that vies with the *Menace* for indecency and for its venomous attacks upon the Catholic Church. Each issue is full of malice, and advertises lewd books and cartoons. The band of fanatics at the head of this anti-Catholic movement, if not in the actual employ of the Methodist Episcopal Church, at least are aided and abetted by that institution. Meetings and initiations have been held in the Methodist churches of Baltimore, and, on the eve of a recent election, an "anti-Catholic parade" was planned for the city.

Men were candidates for the Legislature and were elected, as was Governor Catts of Florida, on an anti-Catholic platform, making their campaign exclusively on the issue of intolerance. At least sixteen members of the House of Delegates of Maryland owe their election to this issue, and the State is now reaping the fruit of the seed sown by the Methodist Episcopal Church. So many anti-Catholic measures are before the Legislature of Maryland, that it would be idle to recount them. The first measure brought out was the amendment to the Constitution, providing for nation-wide prohibition, and this was speedily followed, as has been the case in other States under similar circumstances, by bills providing for the reading of the Bible in public schools, cutting off all revenue from Catholic institutions, practically legislating such recognized institutions as the House of the Good Shepherd and the various orphan asylums and industrial schools, out of existence.

When it seemed clear that the National Prohibition amendment was in danger of being ratified, Cardinal Gibbons sent out the alarm, in a statement issued on February 6, pointing out the dangers of the amendment, as well as its folly, and asking for sane consideration of so important a question. The following day, the Maryland Legislature passed the bill, ratifying the National Prohibition amendment, as a slap at the Cardinal and as a call to arms, for those behind the anti-Catholic measures. A statement from Cardinal Gibbons, to the people of Maryland, is always received with the respect and consideration it deserves, and would have a telling effect with the people at the polls. Those behind the Prohibition movement realized this, and dared not trust the question to a vote of the residents of that State. So they railroaded their bill through with the aid of an anti-Catholic legislature.

The Prohibition amendment out of the way, the spirit of intolerance broke out in new channels. One after another the anti-Catholic bills were brought up for discussion. One of the first measures to be shown in the light of day was the so-called Bible-reading bill. Intoxicated with the success of the Prohibition measure, George Waldron, national organizer for the Methodist intolerants, appeared at the State House of Maryland to plead for his bill. But instead of discussing the measure, he delivered a bitter attack on the Catholic Church, referring to the venerable Cardinal repeatedly, leaving less than ten minutes of his

time for a discussion of the measure before the House. Waldron had carefully planned his attack upon the Church, and had packed the house with his followers, two car-loads of people coming from Baltimore, to be ready with the applause at the given signal. Without exception, the newspapers of Baltimore excoriated Waldron for his action, and declared that it was high time that the decent Protestants of the State rise as one and crush the intolerance before it had brought more shame to the State. But the Methodist organization, overjoyed at its success in obtaining the floor of the House for its harangue, proceeded to print the unprintable attack on the Catholics, and to advertise its sale throughout Methodist circles.

Waldron had made the statement that he expects "the streets of Baltimore to run with blood," after the National Prohibition amendment is in force, "and the Catholics cannot have wine for this Mass-business." He has also declared that the organization of which he is a leading light "has powerful influences at work," to prevent the shipment of wine to the front, or in or near the army or navy training stations, so that the Catholic chaplains may not celebrate Mass. It is interesting to note in this connection that the Methodists have sent a Methodist preacher, an Anti-Saloon League employee, to "investigate" conditions abroad, in order to stop, if possible, shipments of wine "for any purpose whatever."

Any one who is at all in doubt of the anti-Catholic tendencies of the Prohibition movement need but remember that the Anti-Saloon League is a Methodist Church institution, its head a Methodist bishop. The anti-Catholic forces in Baltimore were organized in the Methodist Episcopal churches of that city, and in New York State the same forces are at work, again with a Methodist bishop at the helm, Bishop Burt, a former resident European bishop for the Methodist Episcopal Church. The Maryland bigots are publishing cartoons showing priests and dignitaries of the Catholic Church tapping whiskey barrels and drinking to "Politics and Religion" and "Rum and Temperance." The readers of the paper are told that the Pope, the Cardinals, the priests, and the devil are against Prohibition, so the Methodists are determined to make this a bone-dry nation!

William H. Anderson, State Superintendent of the Anti-Saloon League of New York, is a member of the Board of Temperance of the Methodist Episcopal Church, which publishes the *Voice,* a Prohibition paper of Washington, D. C. A recent issue of the journal boasts of the fact "the Methodists had a substantial lead in the House of Representatives," and prints a list showing the religion of the members of the Senate, the claim being made that the Senate is 12.48 per cent Methodist and 3.12 per cent Catholic! The paper says that "The Roman Catholics have established outstanding institutions which make them, today, by far the most prominent and influential Church in the city," so the *Voice* is raising funds to build a mammoth Methodist structure to face the Senate buildings, and Methodists are called upon to subscribe to this building, as a "thank offering" for the National Prohibition amendment having been passed by the present Congress!

While the Methodists are thus publicly lining up the United States Senate and House of Representatives, on a religious basis, they call loudly for the heads of Catholics in office. The Maryland branch is at present deeply concerned because a Catholic is at the head of Red Cross work in Italy, even though he is a descendant of the illustrious Charles Carroll of Carrollton, Maryland's signer of the Declaration of Independence. For Captain John Carroll of Carrollton, working in Italy for the Red Cross, is one of the founders of the American Ambulance Corps in Paris, and has a son in the navy.

The lesson from Maryland is a call to Catholics everywhere to keep a keen eye on the Methodist Church, the Anti-Saloon League, and the Prohibition measure. They represent a trinity of tyranny and the Prohibition amendment once out of the way the allied anti-Catholic measures quickly see the light of day. This was the case in Maryland, as in every State where the Methodists have gained control.

Springtime on Staten Island

B. J. Reilly

NO spring was ever more welcome than this one. We were all glad to bid good-by to the long winter. Down here on Staten Island, as in other parts of the country, it was one cold day after another. Raritan Bay, five miles wide, was frozen over for the first time in ever so many years.

Of course, every season has its charm. Winter in the country is delightful even if it seems a little long. Burroughs complains that the snow-covered fields are somewhat monotonous. The landscape, he thinks, does not show so well as when the fields are visible. That may be so, but still long stretches of snow-covered fields reflecting the noon-day sunshine are not without a beauty of their own. A walk through such fields is not only invigorating but entrancing. The teeming life of the springtime is wanting, but there are things to engage one's attention.

The much-maligned crows were with us all winter. Their caw-caws may not be musical, but they have a friendly ring in the winter air. They sound like a loud guffaw, as if the crows were having a laugh at some one. Chapman insists that they are not so harmful as they are made to appear. He admits that they do damage in the cornfield, but he quotes Dr. Merriam of the Department of Agriculture who examined 900 crows' stomachs, as saying that the amount of good done by the crow in destroying grasshoppers, May beetles, cut-worms and other injurious insects, exceeds the loss caused by the destruction of corn. The crow, therefore, is not so black as he is painted.

The starlings too have been with us all winter. Their chirping in the eaves of the house was a merry sound. During the cold days of winter, the starling has a puffy look, like birds at nightfall on their perches. This puffing out of their feathers is a protection against the wintry blasts. Just as soon as the days grow warmer, the starling assumes its ordinary figure and looks a smaller and more metallic-colored bird.

If one is so fortunate as to live near the water, then there are other engaging sights in the winter. The grebe, or hell-diver as it is called, has wonderful aquatic ability. When you

approach near, it will take a header and remain under the water so long that you begin to fear it will be drowned. After a rather long swim, it will reappear perhaps a hundred feet away from its diving point. The graceful gulls are in evidence all along the shore. These scavengers of the sea assembling along our bays in such great numbers give a touch of life and beauty to the winter landscape, as they circle so gracefully over the water.

The first birds I noticed early in March were three killdees, two males and a female. I think I saw them coming from the South-land. I noticed them first soaring through the air, and that same day I discovered them on the edge of a cow-pond nearby. I like to believe they were the same birds. Friends reported that they had seen robins the first week of March, but it was not until the second week that I saw them. I came upon a dozen of them towards evening in an old orchard. They are always a welcome sight as the harbingers of spring. A few days later I saw a red-winged black-bird perched on the topmost branch of a tree. One could not see, but one could easily distinguish the melodious notes of the song-sparrow about the same time. Then a blue-bird, that famous forerunner of spring, swam into our ken.

There are, I believe, 13,000 species of birds, 1,200 of which are in the United States, but unfortunately they don't all make their habitat Staten Island. Dostoevesky, the Russian novelist, says that "little birds are the finest things in the world." They surely are wonderful little creatures. How do they find their way back to us in the springtime? They go as far away as South America, some even to the shores of Patagonia, and yet when the spring returns these little feathered prodigies come back to the same nest in the north they vacated in their fall migration.

While the birds were coming to remind us that winter was disappearing, there were other welcome signs of spring. The winter rye was bravely growing and its green gave the first color of spring to the fields. The pussy-willows were gathered from the meadows and the skunk-cabbage made its appearance. Then a warm day came along and it was wonderful to see how quickly the grass sprouted and the dim-colored fields took on a faint greenish tinge. The buds on the red maple-trees and the catkins on the poplars came next. Then one heard the peeping of the frogs.

> In the spring a fuller crimson comes upon the robin's breast,
> In the spring the wanton lapwing gets himself another crest,
> In the spring a livelier iris changes on the burnished dove,
> In the spring a young man's fancy lightly turns to thoughts of love.

Toward the middle of April, old winter took a look-in again. Scurries of snow swept over the earth, covering the newly-ploughed fields and the green grass. All signs of spring disappeared. The singing of the birds ceased and the "peeping" of the frogs was no longer heard in the land. Then amateur gardeners and "farmerettes" who had planted early to get ahead of their friends and neighbors were in a state of great worry lest the unexpected snow and frost would ruin their germinating plants. April is ever a creature of moods and not to be too much trusted. It is a splendid month for the poet and the naturalist, but an anxious one for the Hooverites who have been preparing, book in hand, all during the winter, for early April planting. A soft rain followed by sunshine finally melted the snow and the birds began to sing and all nature revived immediately. Tulips shone in the gardens. The buds on the horse-chestnut trees burst into life; the trees were covered with a feathery green; the magnolias and lilacs blossomed in the gardens; the wild violets appeared in the woods; butterflies flew about, and each day brought a new indication of the springtime. Then May came and with it more birds from their homes in the South. Scarlet tanagers, orioles, warblers, flickers, flycatchers, finches, swallows, cowbirds, catbirds, woodpeckers, wrens and many other species of birds came prepared for mating and nest-building.

Longfellow, in the prelude of "Voices of the Night," says:

> Therefore, at Pentecost, which brings
> The spring, clothed like a bride,
> When nestling buds unfold their wings,
> And bishop's-caps have golden rings,
> Musing upon many things,
> I sought the woodlands wide.

The woodland's wide invite all at this season of the year. There are few pleasanter things than a stroll through the woods in springtime. The fresh grass, the little growing things all about, the nesting birds, the pleasant odors, the branches of the trees swaying in the breeze, the leaves "clapping their hands," all conspire to make our quiet stroll restful and satisfying. The evenings are interesting. If one is so fortunate as to live near a pond or lake on the edge of the woods he will find the teeming life a never-failing source of pleasure. The soft cooing and calling of the birds, the occasional flashes of bright wings, the hum of insects, the croaking of frogs, the darting of fish through the water, the scurrying of jack-rabbits in the bushes, the cry of a screech owl, or the repeated call of the whip-poor-will and all the other wondrous sights and sounds will fill the listener's soul with ecstasy. The springtime with all its marvelous beauty has come again.

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words.

Books for the Camps

To the Editor of AMERICA:

I have been interested in reading Dr. Walsh's article on "Books for the Camps" in AMERICA for May 4, and we are concerned that Dr. Walsh should be alarmed lest unworthy and unwholesome books reach our men in the camps. Please let me say that we are doing our best to guarantee against such an unfortunate situation. The books are well looked over before being sent out, and it is certainly our intention to weed out all books of a vicious, sensuous, or otherwise objectionable nature. We should be sorry to have a man of Dr. Walsh's prominence and interest in education gather that we were neglecting such an important measure.

Washington. GEORGE B. UTLEY,
Executive Secretary, American Library Association.

The Irish Death-Rate

To the Editor of AMERICA:

A correspondent in AMERICA, May 11, commenting on an article of mine on the Irish death-rate in the United States thought that the excessive death-rate among the Irish may be due to age rather than to nationality. He is of the opinion that the Irish immigrants considered in my statistics have "on the average a much higher age than the Jews and Italians"; secondly that "the New York Irish are mainly a remnant of the long ago," while the Jews and Italians are for the most part recent in arrival.

Both these conjectures are erroneous. The Irish considered in my article were not of Irish descent; they were all born in Ireland. The Irish immigrants are not older than the Jews and Italians that come in, but of all ages. The statistics I used were what are technically called standardized death-rates, not crude death-rates. The death-rates for all ages were combined—under one year, from one to five years, from five to twenty-four years, and so on, and adjusted to the various nationalities.

New cities of the Northwest have a much lower death-rate than the old cities of the East if we take the crude rates, because the new cities are made up of younger men and women relatively. When a "boom" town is trying to prove that it is remarkably "healthy" it uses crude statistics; if these numbers are standardized the new towns are often much more danger-

ous to live in than the old-established communities. No one uses these crude rates now except real-estate dealers who are trying to get rid of swamps, railway press-agents, and similar jugglers. The crude death-rate of New South Wales in 1909 was 9.85 per 1,000, but the standardized rate was 13.44.

The rate among the Austrians and Hungarians in New York City is three times less than the rate in Austria-Hungary, owing probably to the large percentage of Jews among the Austro-Hungarians in New York. The Jews have a very low death-rate. The death-rate among the Italians in New York is 40 per cent lower than that of Italians in Italy. The rate among the Russians in New York is only a little over a fifth of what it is in Russia. The rates of the English and Welsh in New York, however, are almost 19, but at home their rates are only a little over 13. The death-rate of the Irish and Germans is double that in Ireland and Germany.

The crude death-rate of the Irish in New York is, males 31.6; females, 25.5; but when standardized it falls to 19 for the males and 14.2 for the females. These numbers 19 and 14.2 are much higher than those of any other nationality, whatever the explanation may be. So far the southern European races do better as far as longevity is considered in New York than they do in their native countries; the northern races do worse, and the Irish the worst of all. The Jewish children herded in the tenements of the East Side in New York City have a death-rate between 36 and 38 per cent *lower* than that of infants from native parents in all parts of the city. The avoidance of motherhood by the American and German mothers is one of the chief causes of this rate. The euphemism "premature birth" covers abortions, and there are fewer deaths from premature birth among the Irish and the Russian Jews than among all the other nationalities. There are twice as many deaths from premature birth among the children of native mothers as among the Italian women's infants. Prematurity among infants of German parents is the cause given for death in more than 40 per cent of cases beyond the rate for infants of all other nationalities combined. The German rate here is 238 per 10,000 births as against 159 for all nationalities combined.

Philadelphia. AUSTIN O'MALLEY.

Attacking False Gods

To the Editor of AMERICA:

We Catholics who are eager to have the Church of God bring mankind under her gentle sway are dismayed to see wave after wave of bigotry sweep over the land. We know too that this hatred of the Catholic Church is fostered through the great secular newspapers and other periodicals. Were it not for the preaching of anti-Catholic gospel in news items, editorials and stories, the *Menace* and papers of a similar ilk would do little harm.

Many laudable means have been suggested to counteract this bigotry. Catholic papers, periodicals and truth societies have sprung into existence. Anti-Catholic writers have been answered in the public press. Catholic-defense societies have been formed, and these societies are being federated. At present there is a universal desire for a Catholic press. I have noted that some Catholics have written private letters to editors with very satisfactory results.

I wish to suggest a means of counteracting the evil, which I know has been used before, but not to the extent to which it might be. It would seem that the old axiom, "Prevention is better than cure," should provide a strong incentive to grappling with calumny and lying at the fountain-heads. Vigorous denunciation or condemnation of men as bigots through our Catholic press or the public press will not accomplish all. In fact our denunciations are apt to make them more vindictive and reckless in their writings. The little experience which I have had has proven to me that the quiet method of dealing with anti-Catholic writers by personal interviews is very satisfactory.

In the city near which I am located I have gone to some of these anti-Catholic editors and contributors, and talked to them with calmness and without bitterness. In spite of their public profession of hatred of clericalism, I have found them very courteous and they respectfully addressed me as "Father." My second step was to point out to them that I credited them with sincerity and presumed that they desired to be fair. Proceeding without bitterness I explained the position of the Church or Catholic doctrine on the points discussed, dropping here and there a quotation from the words of Our Lord, and suggesting to them some good Catholic author. I reasoned with them and answered their questions, even the most absurd, with seriousness. The net result of these interviews was that at least for a while their pens were not so busy in the anti-Catholic tirade. Needless to say, if we are to cope with bigotry we need the tact of St. Paul. In the temple at Athens he did not attack the false gods, but directed the attention of those present to the unknown God, the true God.

These writers are the teachers of the people, their philosophers, theologians and oracles. The unthinking mass follow them and are swayed by them. Much good can be accomplished by preaching the Gospel of Christ to these men individually. Work among them might have results equivalent of the work of a director of a seminary. I have adopted these writers in my locality in my new seminary of theology. I do not at present expect to transform them into Apostles, but at least I hope to keep them as far as possible within the bounds of truth.

It seems to me that if this method were adopted in every city, if one or two priests in the smaller cities and more in the larger cities, would devote themselves to this work, there would be launched a continental mission of great magnitude. It might be well, however, that any priest who undertakes such apostolic work should prepare himself by prayer and study. It is no small task to preach the Gospel of Christ to these teachers of men, and only he who studies and is fortified with God's help can hope for success. Any one who goes into this work will be surprised to find that beneath the great mass of bigotry, heresy and hatred, the very men who are piling it up are often seeking for the truth. In the awful confusion of their surroundings they do not know where to find it. When we approach them in their frenzied state we should be extremely charitable and patient in dealing with them.

Montreal. A. C. P.

Leadership and Publicity

To the Editor of AMERICA:

Dr. Muttkowski's article on "Leadership and Publicity" is very telling and no doubt expresses a very general sentiment. However, I should like to read a further article on the subject tracing the cause of the apathy and lack of organization on the part of Catholics with regard to the promotion of the Catholic press. If the cause can be determined perhaps the apathy can be removed and the organization be brought about. Let the ax be laid to the *root*.

Indianapolis, Ind. M. M. C.

Some "Preciosities" of Literature

To the Editor of AMERICA:

A few words are overworked nowadays. I had them listed in a notebook which I lost, so I must confine my complaint to the case of the three words "and," "book" and "quality." Outside the Bible I hate to see a paragraph beginning with "and." It gives the impression of candy with your beefsteak. One could bow before the authority of an Arnold or a Pater in the extremely rare cases in which they start their paragraphs with a sugary "and;" but it is ridiculous for amateur scribblers to affect the languid pose of those Olympians. Possibly there is another influence urging to the overwork of this abused conjunction. It may, perhaps, come from the Bible. Webster

is authority for the statement that translators of the Protestant Bible started the bad habit of lopping off the final "s" from the good old Anglo-Saxon word "towards." You can tell that Mrs. Humphry Ward is not an American from the brazen way in which she calls one of her latest works "Towards the Goal" not "Toward the Goal." If there be any other reason than blatant and unctuous New Englandism for curtailing the word, the present deponent does not know it. The word "and" at the beginning of a paragraph may, for all I know, sound similarly devout in the ears of the elect, like that pious word "Mesopotamia."

As to the word "Book," I verily believe that Charles Lamb, if he were alive today, would enlarge his list of "Biblia-a-Biblia"—books that are not books. If I were a publisher bringing out one of George Eliot's novels divided into three or four "books," and if the man I hired to praise it for me presumed to call the whole thing "an epoch-making book" or "a book of rare charm," or a "sincere" or "veracious" or "daring" book or any other kind of "book," I would simply blue-pencil the "Book" part of the shop-soiled advertisement and make the writer call it what it is, a novel. If he dared to call a three-volume novel "a book," when there are at least three books in it in one sense and five or six books (Book 1, Book 2, Book 3, etc.) plainly marked by the author, in another, I would amend his copy without compunction. What is to be done to a man who refers to a sixteen-volume encyclopedia as "a book"? He ought to be condemned to bind the whole sixteen into one volume, just to teach him that straightforward English is better than ungainly aping of the fads of the coteries. And that is exactly what the advertising agents who write so much of our "criticism" are doing; they simply affect the mannerisms of the Paters and the Jameses and the Arnolds. There are six books of Euclid, to say the least of it, and ten or twelve of Milton's "Paradise Lost." Of the latter there are at least seven, to my certain knowledge; I "did" that many at school, and no more because I hadn't to. Let no man tell me Euclid or "Paradise Lost" is "a book." Why will men keep on saying "book," when they mean "volume" or "work" or "story" or "novel" or "poem" or "play?" Just because it sounds literary and highbrow. And like all cheap jewelry, it is a misfit and dear at the price.

Turn we now to higher game. Sing, Ye Muses, of the woes of the much-abused word "quality." If on a desert island I found a stray page of print and it had the word "quality" five or six times, I would at once ejaculate: "H. G. Wells or I'm a bad guesser!" Mr. Wells is writing too much and too fast, and that tempts him to altogether unreasonable exploitation of this particular bit of literary candy. There is, of course, a legitimate use of the word to suggest certain elusive flavors, certain delicate tones and fine shades of things; but when a man brazenly talks about the "feminine quality" or the "irritating quality" of his puppets, he indulges his depraved liking for mere jingle. I leave it to anyone to say if Wells and his school of literary "scientists" are not liable to the charge of curveting and caracoling and prancing round on a broken-winded, spavined, spindly, old Rosinante of a word like "quality." The poor old jade should be turned out to grass till she recuperates sufficiently to bear up under any kind of burden of intelligible meaning.

New York. A. P.

The Sign of the Cross

To the Editor of AMERICA:

In an exposition of Christianity made some centuries ago by Jesuits for the missions in China, I lighted on the expression, "Sign of the cross and other prayers." This appears to imply the proper invocation with the sign of the Cross, "*In nomine Patris, et Filii, et Spiritus Sancti. Amen.*" Considering the great antiquity of that sign and its coincident *Trinitarian* formula so distinctly brought out, I have wondered whether Christian archeology, or theology, ever applied the point in connection with the Greek *Filioque* schism? For I suppose the sign and its Trinitarian comprehension long antedate that schism. Unless it be straining mere fancy in support of serious argument, one would think the matter positively corroborative of the Catholic doctrine of "procession"; Christ crucified being here so inseparably conjoined with God the Father and God the Holy Ghost as an indivisible unit, yet of personal mediation, apart from them, while on the Cross. But at least the whole and undivided Trinity is implied in the sign and its accompanying terms, leaving no ground of implication for some restricted "procession" in the Greek sense. Pardon the presumption if this merely laic notion is void of substance.

Mobile, Ala. WILLIAM PRICE.

The Distinctively Catholic American Anniversary

To the Editor of AMERICA:

One of the encouraging signs of the times is the constantly increasing interest in the preservation of the records of our Catholic American history. An instance is the following question recently sent to the editor of "Records and Studies," the official publication of the United States Catholic Historical Society:

> What is the distinctively Catholic anniversary, date of month and year, in American history? Let me explain: I am gathering data on American anniversaries, to be published shortly. There should be a Catholic event having to do with the United States, or with the colonies, aside from the discovery, an event about which there can be no controversy, and which is accepted by all citizens, including Protestants and all non-Catholics. Can you tell me this? I would accept your judgment, for, of course, these things often are matters of individual taste.
>
> The event should be one that stands out, and from which great Catholic development followed. I have in mind such events as the consecration of the first Catholic Bishop in the United States, or the consecration of the first Catholic church in the American colonies. These dates would bear more concretely upon the Catholic Church organization than the early missionary dates, which, perhaps, would be regarded as fugitive events.

In answer to this query the inquirer was told:

> A survey of the records seems to indicate that March 25, 1634 is the date you desire. On that day Father Andrew White, S.J., celebrated the first Mass, on St. Clement's Island in the Potomac, and the Maryland Colony was founded. From this event and this date follow in unbroken sequence: public worship; religious toleration; the first native-born priests and the first native-born religious, men and women; the Hierarchy; Catholic education, the first schools and first college; the first civic organization, St. Mary's City.
>
> No other event having to do with the United States shows such development, religious, social and political as this.

Perhaps there may be other opinions among AMERICA's readers on this subject.

Brooklyn. T. F. M.

A Catholic Chapel at Annapolis

To the Editor of AMERICA:

A Catholic chapel at Annapolis, built by the Government on Government property with a Catholic chaplain appointed and commissioned by the Government; this is the just proposal of Mr. McWilliams. It is the ardent desire of many who are interested in the cadets, as is shown by the beautiful letter of the mother of one of our midshipmen. Before calling on the Knights of Columbus, who are overburdened as it is, why not ask the Government to do this work? It has not been ungenerous in the past.

To the relatives and friends of the "middies" I propose the following: (1) Unite for concerted action. This meeting can be arranged by several of the cadets inviting their parents to visit them at the same time. (2) Seek the approbation and blessing of Cardinal Gibbons. (3) Write to Congressmen asking that prompt action be taken. (4) Start an endless chain of letters asking friends to write to their Representatives.

Brooklyn. W. FORSTER SMITH.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Forward, with the Maid!

FRENCH veterans from many a glorious battlefield, French mothers and maids gathered a few days ago in Orléans to celebrate the anniversary of the day when Joan of Arc wrested that fair city on the Loire from the grasp of its foes. The old medieval town into which the Maid of France rode in triumph with her captains and men-at-arms and her chaplains singing their Te Deums, has never forgotten her deliverer. Year after year the arches of the Cathedral of Orléans have re-echoed her praises, and the most eloquent voices in a land of eloquent men have told the descendants of the burghers who welcomed her as an angel of deliverance of the tragedy and the triumph of the Maid of Domrémy. Never since the hour when the victorious heroine of Beaugency and Patay flashed like the vision of some pure and dauntless archangel through their gates was Joan the Maid so near them as now. For every French heart knows and feels that the Virgin Warrior of the Tourelles and Reims is fighting with them and leading their hosts to victory. The men of the Argonne and Roclincourt, of les Eparges and the Aisne, the heroes who are holding the line before Amiens and the bloody slopes of Mount Kemmel, know that she has been with them on the field and in the trench, to guide them to victory, to cheer them in defeat, ever to lead them on the sacred path of honor and duty.

In her heart the Maid of France wore the lily of purity, whiter than the snowy fleece of the lambs she tended in pastoral Lorraine. In her hand she bore the sword of knighthood as she dashed to the onset, more reckless of danger than D'Alencon, or Dunois, or battle-scarred La Hire, who galloped at her side. On her virgin brow rests the crown of martydom forged in the fires of Rouen. Virgin, warrior, martyr! The world can give her no fairer title, the Church of God no nobler name. The men of France, the soldiers of America can have no greater inspiration than the epic of her martial story. She teaches that the battle is to the clean and the pure, that the pure are the strong, that victory cannot be won without suffering, that those who would be faithful to duty, to country and to God must, by some mysterious decree, be purified by suffering, and tried as by fire. Joan the Warrior Maid, passed through the fiery furnace of tribulation after she had felt the thrill of victory. She was as dauntless in her awful agony as she was resistless on the field of glory where her banner had gleamed in the forefront of the fray. Yet we love her more amid the billowing flames of Rouen than in the midst of the coronation glorious and the jubilant anthems of Reims.

While her countrymen were singing her praises at Orléans a few days ago, the children of New York were crowning her statue on Riverside Drive with flowers. They were laying the homage of the great Republic of the West at her feet. For the Maid of Domremy, they know, represents the ideals for which their fathers and their brothers are now fighting with her countrymen. As they looked up to the Virgin of Arc, sturdily yet gracefully poised on her charger, her sword drawn in her superb gesture of leadership and command, their hearts prayed that she might go with those they love to fight for them for the liberty of the world. From her pedestal the Maid sees a ceaseless tide of humanity passing at her feet. Before her stretches the fair river whose waters, as they broaden into the ocean, bear the ships that are carrying the soldiers of the New World to help in the redemption of the Old. As with the passing throng we see the image of the Blessed Maid poised there, harnessed for the battle task, we dream at times that horse and warrior have sprung to life again, leaped from the pedestal and are riding through the fields of France in the vanguard of the fight for justice and freedom. It is not all a dream, for we know that the spirit and the soul of the Maid are with us in the fight. If the soldiers of America have her faith, her purity, her unswerving loyalty to country and to God, they will surely conquer.

The "Monitor" a "Menace"?

IT is a remarkable fact that the secular press no longer finds it profitable or safe to expose the errors and inconsistencies of Chrisian Science. Since the time when Mark Twain made his ruthless attack on Mrs. Eddy's new religion, circumstances have greatly changed, for the sect has now become so rich, powerful and well-organized that the papers are afraid to publish anything that will cast the shadow of a doubt on the wholly beneficent character of Christian Science. Many editors have learned by experience that if they are imprudent enough to admit into their columns anything reflecting on the tenets, adherents, or practices of Christian Science, they will enjoy no peace till they have published a retraction or disclaimer of their own, or else a long and spirited defense of the "American religion" from the

pen of some zealous "Scientist." The lesson here for Catholics is so obvious that there is no need surely of dwelling on it.

But Christian Science, we regret to say, is not content merely with defending its own position. For the official organ of the sect, the *Christian Science Monitor,* appears to have had a great deal to do with promoting the anti-Catholic movement in Canada which reached its climax in the riots that occurred in Quebec early this spring. For as we recorded in our issue of April 13, in summarizing the Hon. Charles Murphy's fearless speech delivered in the Canadian House of Commons:

> The politicians were ably abetted by the ministers, who turned their pulpits into "political cockpits"; by the Orange papers and by the *Christian Science Monitor* of Boston. By order of the Prime Minister the latter paper was placed on the subscription list of the several Departments of Government and paid for out of public funds. The papers were especially outrageous in their calumnies.

Therefore since the *Monitor* has gone out of its way to assail the Church, it behooves Catholics to be on the defensive against the Christian Scientists. It is important that we should realize the pitiful weakness of our adversaries' intellectual position, powerful though they may be in other respects owing to their wealth and influence. No short treatise will give the reader a clearer idea of the philosophical absurdity, the theological unsoundness and the ethical dangers of the religious system which is based on Mrs. Eddy's "Science and Health" than Father Henry Woods's closely reasoned paper entitled "Christian Science" that is published in the current *Catholic Mind.* "Every spirit that dissolveth Jesus," says St. John, "is not of God." But Mrs. Eddy's heresy, as Father Woods conclusively proves, without question "dissolveth Jesus." He writes:

> There is no Incarnate Word, if the position of Christian Science be true. Take away the reality of material things and there was no creation, no garden of paradise, no fall, no need of a Redeemer. The Word of God did not clothe Himself with our flesh, for this has no existence. He did not walk the earth doing good, He did not suffer, He did not die on the Cross and rise again, for the earth, good deeds, suffering, death, the Cross, the sealed tomb, the Resurrection, are all material and therefore the delusions of "mortal mind." It is marvelous that after dabbling in this diabolical system, Catholics can imitate the air of injured innocence assumed by the harlot in the Scriptures who "wipes her mouth and asks, what evil have I done?"

Is it because the interests behind the *Christian Science Monitor* clearly see that the only consistent and uncompromising defender of Christ's Divinity in the world today is the Catholic Church that that paper has assumed the role of the *Menace?*

"Give Until It Hurts"

TAKE your stand near one of our public or parochial schools tomorrow at dismissal time. Note the long line of sturdy boys, of demure little maidens. In them is the hope of our country, the future founders of families, leaders in Church and State. Some of them, generations yet unborn will rise up to call blessed for their works of love and mercy.

Do you want to see these tender flowers of our race crushed under the heel of unscrupulous German invaders, who in glorious Belgium deliberately adopted and proclaimed a policy of frightfulness unparalleled in the long sad record of man's fierce brutality to women and children? You grow sick with horror at the thought. But what are you doing to avert that day? Four years ago in Belgium it seemed impossible that such things could be. But they came. They may come to us. They will unless we stir ourselves to immediate vigorous action.

Before you retire tonight stop for a moment at the bedside of your children, sleeping in innocence and purity, guarded by love. Flesh of your flesh, bone of your bone, sent you by your Father in Heaven, you feel that their comfort and happiness are dearer to you than life. You have no doubt that, to defend their helplessness against brutality, you would gladly give your life. There were fathers and mothers who also thought that in Belgium four years ago. But there came a day in Belgium, and more than one, when the streets ran red with the blood of slaughtered innocents. What are you doing to make a repetition of that day impossible in any community in our beloved country? Germany will not change. So long as her policy, rooted in ruthlessness and dishonor, remains unchecked, there can be no guarantee for your home, your children. It is a policy that stops at nothing, which promises an advantage to Germany. What are you doing to bring down to the dust of impotence and salutary humiliation an enemy which has yet to learn that civilization can allow existence to no nation which regards treaties and pledges, faith and honor and fair dealings, as worthless, as things to be disregarded if they block the path to national aggrandizement?

Talk is not expensive, yet it is not worthless. Talk that will cheer the "folks at home" and make the nation realize that we are expected to take a large and glorious share in the work of making the world a place where truth and decency are commendable, and not evidences of weakness, is always to be encouraged. But it is not enough. Are you giving your time, your money, your services, as far as giving is possible, to the furthering of our country's cause? In the apt words of a Red Cross poster, are you giving "until it hurts"? That is what sacrifice means, and without sacrifice we shall not win this war for civilization.

Social Insurance

RENEWED attention has recently been given to the question of social insurance. It is one of the problems that will confront us at the return of peace. Social insurance legislation has been proposed as a provision against sickness, old age, unemployment, invalidity and

accident on the part of the laborer. Few apparently understand the real principles on which such legislation rests. In general it may be regarded as merely a substitute for an adequate wage. Hence it would seem to follow that in strict justice the burden of such taxation, in so far as the laborers themselves cannot reasonably be expected to bear it, should fall upon the delinquent employers in proportion as they are neglecting to pay a proper wage. In practice, however, such a fair distribution of taxation is impossible. Hence we find State, laborers and employers all sharing at times in bearing the common burden of social insurance.

The difficulty of an equitable adjustment is obvious so long as a living wage is not paid to every worker. Such a wage would include a sufficient sum enabling the laborer himself to make due provision for future emergencies and to pay in its entirety the full assessment of whatever social taxation might still be deemed necessary. To render the payment of such a wage normally possible for every employer the articles manufactured must necessarily be sold at a price that will enable the employer to meet any added expenditure and at the same time yield him a sufficient though moderate margin of profit after paying a living wage.

In a word, no satisfactory solution can be found for the problem until prices, profits and wages are kept within the limits of a reasonable minimum on the one side and a reasonable maximum on the other, excluding alike all oppression and excessive gains. So alone can the welfare of every class of citizens be duly consulted: of the consumer, the laborer and the employer. This, we admit, is not possible without a certain measure of State control. But public control for all such purposes is in full accord with our Catholic traditions.

In the meantime, social students must be warned, under present conditions, not to place too much confidence in the existing methods of State insurance for labor emergencies. They should regard them as a mere makeshift, a transitional stage towards an adequate wage which will free the laborer from undue State dependence.

The latest revelations in regard to Germany's social policies may here serve as a lesson, not, indeed, to destroy interest in social insurance, but to instil prudence. Germany's compulsory sickness and workingmen's accident insurance began in 1883, and her invalidity and old-age insurance in 1889. Yet we are now told that in 1913, after about a quarter of a century of this régime, Dr. Frederick Zahn, of Munich, reported at a hygienic congress that the number of paupers, or persons drawing from the public relief-fund, had steadily grown. In Berlin alone it had increased from 31,358 in 1891 to 55,601 in 1909. Pauper burials were of frequent occurrence. Similar conditions are recorded for other German cities, though government statistics were not drawn up or were advisedly kept secret. Social insurance neither stemmed the tide of discontent, as the enormous Socialist vote indicated, nor did it serve to prevent that worst of economic evils, pauperism, which first appeared with the Reformation and was its direct consequence. The lesson in brief is that social insurance is indeed to be heartily promoted so far as may seem desirable, but must not be permitted to take the place of a living wage.

Cruelty to Children

IN an excellent article in the current "Bulletin" of the New York Board of Health Dr. Jacob Sobel discusses the care of the "pre-school age child." All physicians, he writes, recognize the tremendous importance of the first six years in relation to health or illness in after life. These years form "the most plastic, most sensitive, and most impressionable period of life," and yet, unfortunately, careful study seems to show that it is a period singularly neglected, or unwisely directed. The result is that we are spending annually millions of dollars in what is, to a great extent, an unsuccessful attempt to correct habits often actually fostered by easy-going parents in the days when Johnny and Cissy were too "small" to go to school. In Dr. Sobel's opinion, "It is no exaggeration to say that if the same money, time, energy and effort had been, or could have been, expended upon the children of pre-school age as are now devoted to the school child," the later problems of parents and teachers would hardly exist.

This is only noting that in child training, as in so many other social and religious works, we have long been content to adopt the old policy of considering the purchase of a Yale lock after the horse has been stolen. What Dr. Sobel holds with regard to the futile efforts to bring neglected children to something like a decent degree of physical health and comfort is almost equally true in the moral order. Bad habits acquired in the early years take deep root, and in their growth darken the child's whole being. If little Polly is allowed to "have her own way" during the first six years of her interesting existence, it is to be feared that all the wisdom of Froebel, even when applied by the wisest and most devoted of teachers, will fail to bring her at school to a proper realization of the fact that in this world of many minds and clashing interests obedience and generosity are absolute necessities. And for the permanence of these early evil impressions, over-indulgent parents must bear the burden of guilt.

To yield to a child's impulses, whims, hasty desires, is not kindness, but sheer cruelty. If parents could by some device be brought to admit this truth and to act upon it, there would be good reason to believe that in time we might dispense with the majority of our penal and eleemosynary institutions. "I know I'm foolish," remarked a young mother, "but when Johnny cries I just can't refuse to give him what he wants." "Not foolish, my dear," observed an elderly lady, whose seven boys and girls are now making the world a better place to live in, "not foolish, because you really do know better. Perhaps the more correct term is 'cruel.'"

Literature

AN AMERICAN MISSIONARY OF TODAY

ZEALOUS Catholics who feel that it is high time the Church in America began to produce numerous vocations for the foreign missions will rejoice at the appearance of "A Memoir of William A. Stanton, S.J." (Herder, $1.25), a very readable volume in which his close friend and fellow-religious, Father William T. Kane, now a chaplain at the front, has drawn an engaging portrait of a thoroughly "human" young Missouri Jesuit who cheerfully devoted his life to evangelizing the Indians of British Honduras, and who died at the age of forty, only eight years ago. The biography of Father Stanton is a book which should help awaken in the hearts of our seminarians and novices a desire for the foreign missions, and a volume too which should make its American Catholic readers proud of their countryman and of their religion.

The subject of Father Kane's memoir was born in Staunton, Ill., February 28, 1870. He was a fine manly boy of unostentatious piety and solid faith who after a course at the Academy of St. Louis University, entered the novitiate at Florissant, Mo., at the age of eighteen. After the years of his early training, devoted to making the young Jesuit's ascetical, classical and philosophical studies, during which he also developed his interest in the phenomena of natural history, subsequently such a striking characteristic of him, he began his period of teaching in Chicago and finished it in Belize, British Honduras, where the call to the missionary's life was first heard and heeded. Therefore on his return to St. Louis in 1899 to start his theological studies, Mr. Stanton determined to equip himself fully for the work of ministering to the spiritual needs of the Central American Indians. Our teaching scholastic's three years' stay at Belize also gave him excellent opportunities for studying the fauna and the flora of the country and he seldom returned from a walk without some new specimen to add to his collections. In vacation time he was accustomed to "rough it" with the missionaries, showing special interest in the snakes of the region and he won the distinction of having a plant he discovered, the *Asplenium Stantoni Copeland,* named after him by the Smithsonian Institute.

But at the close of Mr. Stanton's second year of theology an event took place which seemed to make his return to British Honduras very unlikely, for he was sent to Manila to assist at the observatory there while preparing for ordination. On his way to the Philippines, Stanton stopped at Honolulu and thus describes a swimming race he won from a "gigantic" naval officer:

> Off we started, observed of all observers. The naval man shot out from the line like a cannon-ball, but before he had gone fifty yards I was with him neck and neck, and at the goal found him more than fifty feet in the rear. When he climbed up on the platform, he caught my hand and congratulated me and said: "Padre, I've raced against dozens of first-class swimmers in the East, many of them with big reputations, and have never been beaten until this moment. I'll be hanged if I ever saw such a powerful overhand stroke in my life."

Though Stanton found the Spanish customs prevailing at Manila rather soul-subduing he cheerfully went on with his theology and his observatory work, experienced his first earthquake which he vividly describes, continued his natural-history studies, discovering in Manila sixty-seven new varieties of hymenopterous insects, took an occasional fall out of the defamers of the Church in the Philippines, and finally on August 10, 1902, he joyfully realized that he was "the first American priest ordained in Manila." As the cholera was raging there at the time, Father Stanton soon had his hands full attending to the English-speaking Catholics of the city, and when the scourge carried off the American army chaplain, the newly ordained priest did excellent work among our soldiers, who were amazed at first to hear a "friar" speaking perfect American.

The chapter describing the year of Father Stanton's tertianship at the *Santa Cueva,* in Spain, his biographer advises readers to skip, but that they must by no means do for Father Kane gives an admirable explanation of the scope and purpose of the little-understood "third year" of the Jesuit and shows how wonderfully Father Stanton profited by it. Whenever free from his duties, the fervent American tertian was always to be found in the chapel before the Blessed Sacrament, and it was during those hours of silent prayer, no doubt, that he was confirmed in his resolution to devote his life to Christianizing the Indians of British Honduras. He had noticed, he wrote in the letter asking the Provincial to send him there, "That Our Lord, when on earth, had always the keenest eye out for the chap who was in most need." That poor ill-equipped mission in Central America, he argued, seemed to be the place most in need of a willing priest just then. Would Father Provincial let him go there? On Pentecost Sunday, 1905, the longed-for permission came and this is the way Father Stanton announced the joyful news to his aunt:

> I received from my provincial one of the most welcome letters I have ever received in my life. In it he tells me that it has been decided that I am destined to found a new mission in the Cayo district of British Honduras, among the abandoned tribes of Maya and Lacandon Indians there. What greater favor could the Lord bestow on me than to choose me for such apostolic work! And what greater joy for a son of Ignatius and a brother of Francis Xavier and Peter Claver and a thousand other missionaries of the Society, than to be allowed to give his life and strength to save the souls of poor abandoned Indians in the forests and jungles of Central America! Well, it has been my constant prayer for many years that the Lord might give me such a vocation, and it seems He has heard my prayer.

We next find Father Stanton at Benque Viejo, the center of his new mission district of more than thirty Indian villages. Without question he had a wide variety of deprivations and hardships to endure. He pleads with St. Louis friends to send him what is absolutely necessary for his chapel, he protests that he begs not for his "own house, but for the Lord's," describes how he is "buried in these inaccessible forests and swamps, but perfectly happy," announces casually that "within last two days had thirty-seven 'jiggers' extracted from my feet. This tropical burrowing tick is certainly a caution! Even one is enough for an experience, but this last dose of thirty-seven has left my feet as if I had put them up as a target for a dozen loads of bird-shot." Father Stanton's particular field, his biographer avers, was "easily the hardest in the mission," its material conditions being the worst, its people the rudest and its extent the greatest. His missionary journeys were long, wearisome and perilous, and made through a "dreary silent land, heavy, sodden, lonely; a more frightful desert because of its wild exuberance of listless, sleepy life." Yet to read Father Stanton's bright, humorous letters, of which Father Kane has made such good use, one would think that the missionary was enjoying a series of pleasant outings merely.

Father Stanton's success with the natives was remarkable. God blessed his work from the outset. The Indians loved him so that in a few months he was known throughout the district as "*El Padre Bueno,*" "the *Good* Father." He came to understand his people thoroughly and managed them with singular

tact and skill. To root out the chief disorder of the villages, for example, he refused to permit *amancebados y concubinas* to march in the Palm Sunday procession, the heaviest penance he could impose on the culprits, for the Indians dearly love a "function." The result was that "after Easter the proclamation of marriage bans swelled to a remarkable number."

The chapter about Father Stanton, "the scientist," makes particularly interesting reading. His eye was quick to note the innumerable incidents of animal life constantly taking place in the jungle and his enthusiasm for snake-collecting never abated. On one occasion, for instance, when caught by night in the bush, abandoned by his horse, with the necessity of traveling barefoot, fasting, wet and fever-stricken some twenty miles, and with fifty pounds of baggage on his shoulders, he added to his burden a fine specimen of a boa, and staggered into Cayo on Sunday morning just in time for seven-o'clock Mass. A carefully written work in two manuscript volumes on "The Fauna of British Honduras" which Father Stanton had all ready for the printer, was very mysteriously lost. "Perhaps God wished that the memory of Father Stanton," well observes in this connection his biographer, "should be supremely that of a priest: a clean, fierce flame, in which there was not even the coloring of earthly matter."

Father Stanton's career as a Central American missionary was a short but arduous one. The hardships he endured while successfully establishing the new mission station completely undermined his robust health and sowed in his body the seeds of an incurable disease. He came to the field of his activities in the fall of 1905 and early in 1910 he left British Honduras forever. On March 10, after patiently bearing great suffering, this valiant missionary passed to his reward. "It's good to go home," he said.

WALTER DWIGHT, S.J.

GREEN AND GOLD

Spring of the year, how soon shall you be gone!
  Flower of the field, how quickly, quickly fled!
Willow and elm, that now green raiment don,
  How soon your bourgeoned glories shall lie dead!

Youth of our life, how little while you stay!
  Youth of our life, with golden days agleam,
How soon your suns are set, how soon away,
  Vanished how soon the glamour and the dream!

Though green things die and time consumes the gold,
  Though through stark trees the wind of winter grieves,
Though life creep past ashiver in the cold,
  Yet had our youth its songs, the spring its leaves.

BLANCHE M. KELLY.

ICARUS ALTER.

Lines Written to Commemorate the Establishment of an Aerial Mail-Service between New York and Washington, May 15, 1918.

Daedalus ecce novus mirandas suscitat artes,
  Ocior ac ventis Icarus alter adest.
Remigio alarum densas evectus in auras,
  Fratribus ille geret munera grata meis.
Murmurat en currus, ductorque repagula scandens
  Adspernit terras, caeruleasque petit
Sedes, atque audax gaudet volitare per astra.
  Coelipotens Rector, te vehat ipse Deus!
Quumque petes cursu Capitoli immobile saxum
  Coelo delapsus, navita, siste pedem.
Icariam vinces sortem, felicior arte:
  Laudes et nomen, postera fama canet.

JOHN C. REVILLE, S.J.

REVIEWS

Life of Charles Carroll of Carrollton. By LEWIS A. LEONARD. New York: Moffat, Yard & Company. $2.50.

How many know that there were six Carrolls among the patriots of the Revolution? Of course, the four less prominent have been overshadowed by the great Signer and his cousin, Baltimore's illustrious prelate, but they were none the less sincere and stanch soldiers of freedom. It is strange too, in spite of all that has been said of the man who played so large a part in the drama of American independence, that up to the publication of the present compilation Miss Rowland's two-volume life of Charles Carroll (1898) was the only extended record available to the student. Even a large portion of this was devoted to his correspondence and papers, and it was a book of limited circulation. In the January, 1903, volume of the United States Catholic Historical Society's "Records and Studies" there is a list of 165 books, pamphlets, and articles in periodicals, especially relating to Charles Carroll of Carrollton. This list is further evidence of the fact that Mr. Leonard's book is a most timely effort to do historical justice to the career of the man who "ranked next to Washington in the value of the services rendered the patriot cause in our revolutionary struggle."

To his task the author has brought the advantages of a zeal and enthusiasm born of Maryland family connections and a long personal association with Carroll's own private secretary, who gave him practically first-hand information for this life-story of the great ability, industry and usefulness of the patriot statesman who was the representative Catholic layman among the founders of the Republic. The author is evidently not a Catholic, but he treats his Catholic material sympathetically and brings into prominence the value of Carroll's Catholic education and the steadfastness that prompted the Signer to declare in his ninety-sixth year that "What I now look back on with the greatest satisfaction to myself is that I have practised the duties of my religion." An index would have added much to the usefulness of the book for the many students that it is to be hoped will consult its pages.

T. F. M.

The Warfare of Today. By Lieut.-Colonel PAUL AZAN, LITT.D,. of the French Army. Translated by Major JULIAN L. COOLIDGE, U. S. R. With Illustrations. Boston: Houghton Mifflin Co., $2.50.

Those who have become hopelessly bewildered in trying to learn from soldiers' books how a modern battle is fought will find in this excellent volume the light they have sought. For the author is an experienced French lieutenant-colonel who, after taking an active part in the present conflict, came to this country last fall to explain to the young men of the Harvard R. O. T. C. the theory and practice of "The Warfare of Today." He then gave them seven such luminous lectures on the subject that not only military men but even non-combatant readers will follow with ease and pleasure Colonel Azan's interesting pages. He purposed teaching his hearers how to conquer, and that, too, without sustaining a profitless sacrifice of life. So he carefully explains, and illustrates with incidents borrowed from his own experience the modern "war of positions," miscalled "trench-warfare," describes the attack, the defense, the training of the army and tells what the proper relations should be between officers and soldiers. The author insists repeatedly on the importance of perfect coordination from one directing head down to the humblest private in the ranks if success is to be won, and shows that the appointment of a generalissimo for the whole Allied front, such as we now at last have in General Foch, is an absolute necessity.

In a good chapter on "Preparation for an Attack," the author tells how valuable he has found the services of the Catholic chaplain for heartening the men just before an engagement, and

describes how a priest on one occasion went before each company and said: "Turn your thoughts for one moment to God, ask Him to forgive your sins. I will grant you absolution. Let every man who believes in God kneel down." Colonel Azan testifies that every soldier in the regiment, "Catholics, Protestants, Jews and atheists" went down on his knees while the chaplain absolved them. As Colonel Azan's excellent book shows that he represents the best traditions of the French army, the volume is just the one our soldiers should read and any of their civilian relatives and friends who wishes to get an admirably clear and satisfying notion of what "The Warfare of Today" is like, will find it in this finely-written and well-illustrated book.

W. D.

Campaigns and Intervals. By LIEUT. JEAN GIRAUDOUX. Translated by ELIZABETH S. SERGEANT. Boston: Houghton Mifflin Co. $1.50.

Serbia Crucified: the Beginning. By LIEUT. MILUTIN KRUNICH. With the Aid in English Idiom of LEAH MARIE BRUCE. Boston: Houghton Mifflin Co. $1.25.

The entry of the French troops into Alsace, the battle of the Marne, the invasion of Serbia, the fall of Nish—these are occurrences of the world-war that are distant enough in time to be looked upon somewhat more clearly, now, perhaps, than in the days when they actually transpired, looming the bloodier for all the clearness, partaking of the poetry, dread though it be, of emotion remembered in tranquillity. Here are written down by eye-witnesses and sharers, events that will thrill the world forever; the little details of war, that one reads not at all, or only between the lines of the dailies, are here written down by officers of the French and Serbian armies respectively, translated into English, clear and idiomatic, betraying no hint of the original tongues in which they were described. The French troops are painted in Lieutenant Giraudoux's book in natural colors, they are seen to be at times not too brave, not too obedient, not too willing, but withal there are the brighter hues of their native politeness, their characteristic kindness, their French chivalry. One sees too, from the pages, that France's people are Catholic, while pages teem with hardships to shame the peaceful ease of those who stay at home. "Five Nights, Five Dawns, on the Marne;" is a splendid chapter, and the last interval, "May on Lake Asquam," is idyllic poetry in parts, preparing us for the book's interesting close, which tells us of the death of the poets, our own Alan Seeger, Hesslin, the German poet, and Rupert Brooke, the greatest of them all.

The book on Serbia is more dismal reading. Armenia and Belgium have witnessed atrocities no more dire than did Serbia, though of the last's terrible days and horrible nights the world at large knows less. Gruesome, indeed, is Lieutenant Krunich's narrative of the retreat from his native land, of his last desperate stand in trenches dug through a cemetery, whither comes a poor distraught mother in search of her son's grave, into which she topples—for it was part of the trench—hardly too soon, for shortly afterwards the dreaded Bulgars come, and there upon the coffin of her boy, she is shot and falls dead, her life-blood crimsoning her old gray hair. This story makes up almost half of the book and is told with no restraint of style or emotion, contrasting vividly in this with Lieutenant Giraudoux's story of the French, which is in the form of a journal.

C. L. B.

"The Dark People": Russia's Crisis. By ERNEST POOLE. New York: The Macmillan Co. $1.50.

"The Dark People" are the 160,000,000 peasants who must be reckoned with before order comes out of the present chaos in Russia, and in this informing volume, Mr. Poole, a young novelist, who has recently returned to America, doubtless gives the reader as intelligible an account of the condition of Russia today as it is possible to write. He describes the various parties, the successive "revolutions," and the sporadic movements, the political leaders that have had their little day in Russia during the past two years or so, and explains the present condition of the army, the railroads, the labor market, the food-supply, etc. The author records that as soon as Kerensky agreed to restore the death penalty at the front, Kornilof ordered wholesale executions of mutineers, entire battalions of soldiers being slaughtered by machine guns; their corpses then being set up in rows with placards on their breasts which read: "I was shot because I was a traitor to Russia." Miners are now getting $6.40 a day, but do scarcely forty per cent of the work they accomplished before the revolution. In only one of the villages Mr. Poole visited, did the peasants say: "We are through with the Church and religion." He is of the opinion that the Orthodox priests will have a restraining influence on "the dark people" and will keep them from becoming Bolsheviki. The crying needs of the peasantry, the author declares, are modern farming-machines and a corps of competent men to teach the people how to cultivate the land profitably, for the Russian plow makes a furrow only four inches deep and that fact is one of the main causes of the peasants' land-problem.

W. D.

BOOKS AND AUTHORS

The April number of the *Catholic Historical Review* opens with an interesting sketch of "A Self-Effaced Philanthropist: Cornelius Heeney (1754-1848)," by Thomas F. Meehan of the AMERICA staff. The Brooklyn Benevolent Society, founded by Mr. Heeney in 1845, now enjoys a revenue of some $15,000 to $25,000 a year which helps to relieve the wants of the poor. Father Victor O'Daniel, O.P., then tells how Father Fenwick opened for Divine service on December 8, 1818, St. Joseph's Church, Somerset, Ohio, that State's oldest Catholic church. The Rev. J. Wilfrid Parsons, S. J., who was ordained a priest last week, contributes to the review an excellent sketch of Father Anthony Kohlmann, one of the pioneer Jesuits in this country, and the Rev. Charles L. Souvay, C. M., has a good paper on "A Centennial of the Church in St. Louis (1818-1918)." "Miscellany," "Documents," "Notes and Comment" and "Book Reviews" are, as usual, interesting departments.

E. F. Benson's latest novel, "An Autumn Sowing" (Doran, $1.35), is so well done that it will probably be ranked among the author's best work. The theme is threadbare, but its treatment is excellent. A wealthy, ill-mated man of fifty, with a tiresome home and family, engages a young girl as a typewriter. An initial prejudice, felt on both sides, gradually gives way to esteem and eventually is replaced by affection, which, however, is sternly dealt with as soon as the danger signals are recognized. The skill of the author consists in his delineation of the characters and his clever development, but especially in his careful elimination of those indelicate features which the general run of modern popular writers so ruthlessly and relentlessly obtrude on the reader.——Mrs. Maria Longworth Storer in her latest novel, "The Villa Rossignol" (Herder, $1.00), tells how a fair Catholic maiden narrowly escaped being carried off to a harem by an unspeakable Turk and his confederates.—— In "Winona's War Farm" (Lippincott, $1.25), Margaret Widdemer describes the way a flock of Camp Fire girls showed their patriotism by managing a farm successfully.

Belgium's honor is certainly safe in the minds of all English readers. Some, however, may not yet fully realize what she has suffered. For this reason Commandant de Gerlache de Gomery's recent volume, "Belgium in War-Time" (Doran, $0.50), which Bernard Miall has translated, should be read by

all who in any way feel the need or desire to intensify their convictions with regard to the reasons why Germany should be defeated. It is a calm rehearsal from the point of view of a Belgian of the whole history of the invasion and closes with a dignified but deeply impressive chapter on "The Soul of Belgium."——Capt. Wm. H. Caldwell, F. A. R. C., has compiled, under the direction of Lieut.-Col. Robert M. Danford, F. A., U. S. A., a book of "Field Artillery Officer's Notes" (Dutton, $1.50), which ought to prove of great value to new-fledged officers, for the manual contains tables of organization, range-tables, and instructions on battery administration, field practice, target-bracketing, smoke-bomb practice, the calibration of guns, etc., etc.——A valuable book for the little soldiers at school is A. N. Farmer's and Janet Rankin Huntington's "Food Problems" (Ginn, $0.27). It shows the connection between "arithmetic and the war" and gives boys and girls in the grammar grades numerous examples to solve and shows how saving food helps defeat the Germans.

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The mediocre quality of the undergraduates' verses in "Oxford Poetry, 1914-1916" (Longmans, $1.25), makes the publication of the book, in these days of universal retrenchment, a piece of extravagance. The stanzas entitled "The Prayer of the Virgin Mary" are disgraceful and throughout the volume the spiritual note is rare. These anonymous lines entitled "Epiphany" are quite seasonable:

An hour of May for me
Is true Epiphany
When the birds sing to us
"*Creator spiritus,*"
And in each little nest
The Lord is manifest;
When thorn along the down
Is white with holy crown,
When plover scream and swerve,
Who their master serve,
And all the brilliant wood
Is breathing God.
Now, no man may not see
True Epiphany.

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Teachers and others who know the devious ways by which the young often come to the knowledge of things sexual will welcome "Innocence and Ignorance" (Devin-Adair, $1.40), written in French by M. S. Gillet, O. P., and translated into English by J. Elliot Ross, C. S. P., Ph.D. We have here no mere manual of sex enlightenment but rather an accurate analysis of the various methods that have been advanced for dealing with this delicate problem. The author rejects absolutely the purely scientific method, whether collective or individual; his condemnation of the methods of silence and inaccurate knowledge is no less vigorous. The initiation of the will must always run faster than that of the intellect, and moral motives must be added to moral rules; otherwise a prurient curiosity is fostered which often leads to serious sin. Relying, therefore, on the principles of sound Catholic theology, the author proposes a method of strictly individual initiation, to be adapted in each case to the needs of the child and to his previous moral education.

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Convinced that those of the middle classes in France are not so much irreligious as ignorant of the fundamental truths of religion, Mgr. Tissier, Bishop of Chalons-sur-Marne, has gotten out another volume "*pour les gens du monde*" entitled this time "*Les Croyances Fondamentales*" (Pierre Téqui, Paris). All the great and important religious questions of perennial interest but which under the stress of the present war are demanding more insistently than ever a definite solution are clearly and vividly set forth. As stands to reason, the answers given are not original with the author, but in his development he has shown remarkable tact and a great knowledge of the world and of the human heart. The book will be found fully as valuable for an English-speaking public as it is sure to prove for the French middle classes for whom it was written.—— "The Abiding Presence of the Holy Ghost in the Soul" (Cathedral Library Association, $0.50), by the Very Reverend Bede Jarrett, O. P., will be welcomed by all who have had the pleasure of listening to the instructive discourses delivered by the eloquent Provincial of the English Dominicans during his recent visit to the United States. Somewhat more dogmatic and somewhat less practical than his "Meditations for Lay Folk," it possesses the same good qualities as his former work, which was so well received three years ago. It fills the need for a brief, clear exposition of the working of the Holy Spirit in the individual soul.

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Such a sample of unreason as "A Social Theory of Religious Education" (Scribner, $1.50) would almost convince one of the biological necessity of war. The author, George Albert Coe, is an advocate of the "New Morality" which was to usher in the democracy of God. Like a true fairy godmother to the youth that was to be, he urges the elimination of preceptive education. It must be turned into a game in which every danger of infringing on the personality of the child is by all manner of means to be avoided. Poor dream-babies! We were certainly very near the verge of things, so

. . . God be thanked who has matched us with His hour
And caught our youth, and wakened us from sleeping,
With hand made sure, clear eye, and sharpened power,
To turn, as swimmers into cleanness leaping,
Glad from a world grown old and cold and weary.

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Among the new publications, at home or abroad, of interest to Catholics are "Second Marriage," a novel by Viola Meynell; "A Spiritual Aeneid" (Longmans); R. A. Knox's story of his conversion from Anglicanism to the Church; "Coal and Candles" (Lane), a new volume of poems by Mrs. Helen Eden; "Jacqueline," a war novel by John Ayscough which Kenedy will publish, and a new volume of apologetics by Father Scott, whose "God and Myself" has reached its thirty-first thousand. Dom Germain Morin, the learned Benedictine of Maredsous, discovered in the Wolfenbüttel library a ninth-century codex containing thirty-three hitherto unpublished sermons or short tractates of St. Augustine, and four or five other miscellaneous pieces by the great Doctor of the West. The London *Times* reviewer quotes the following passage from the Saint's new Ascension Day sermon to show that his hearers were accustomed to answer vociferously when the preacher asked them questions not considered strictly rhetorical:

I was saying a moment ago that if anyone wanted to take from you either your money or your eyes, one of the two, you would choose to keep your eyes. However much it hurt, you would let go the money, not to lose your sight. Now, I ask you about these same eyes. If you can keep both your eyes and your understanding, that is bliss. But suppose you cannot keep both, and that you have to give the preference to one or the other, which is it to be? Make a good choice. You have to lose either your eyes or your understanding (*mentem*). If you lose your understanding you will be just a brute; if you lose your eyes you will still have your reason; you will be a man. Tell me which you would have. Which do you prefer—to be a blind man or a living brute? You shouted (*acclamastis*), you have chosen. How did you see that which you have chosen? What have I shown you to make you shout? Have I shown you rich colors or beautiful forms, vessels of gold or silver? Have I set out jewels for you to gaze upon? Nothing of that. But yet you shouted, and by your shouts you showed that you had chosen. Now, that by which you saw how to choose is your understanding, your heart in fact, which I am speaking to.

EDUCATION

Soulless Psychology

A PROFESSOR in the University of Cincinnati, Dr. B. B. Breese, has recently published a book which he calls "Psychology." According to the publishers, it was adopted last August by thirteen colleges and universities, including Dartmouth, Western Reserve, New York State College for Teachers, New York University and Iowa State College. The careful student will gladly concede that this text contains many suggestive, and even valuable, chapters. The author's treatment of visual and auditory sensation, for instance, is especially thorough, and his exposition of induction and deduction is considerably above the text-book average. Furthermore, Dr. Breese does not follow slavishly in the footsteps of James and Titchener, but has the courage of his convictions in disagreeing with these and other demi-gods of modern "psychology." But with all this conceded, it is clear that Dr. Breese gives us a psychology that is essentially "soulless."

Eliminating Hamlet

IF Dr. Breese were to write a treatise on investments, and begin by warning the reader that he must not so much as give a thought to capital, stocks or bonds, no intelligent man would waste time on the volume. Writing on the science of the soul, Dr. Breese follows that method in his university text. Mind, he holds, is not a permanent principle, a subject that thinks, wills, lives. It is only the sum-total of conscious states, and on this fundamental point Dr. Breese is very explicit. "There is no thinking soul." "The core of the self is the perpetual background of organic sensations which with the instinctive impulses and activities constitutes the beginning of the self." Soul, self, personality, thus have no real existence, and in Dr. Breese's system, the phenomena presented by sleep, phenomena not without difficulties but by no means insoluble, are sufficient to relegate them to the realm of nothingness. He admits "the continuity of self," but believes that it can be explained "in terms of content alone." And when he treats us to that bit of childishness, that a business man, on entering his office for work "puts on another self," we are justified in asking whether, according to Dr. Breese's theory, that same business man in his hours of ease would be held the lawful owner of all wealth accumulated during business hours, or whether during his business hours he would be held accountable by the law for fraud or crimes committed during his time of recreation. Dr. Breese's psychology, eliminating the soul, eliminates self, and with the elimination goes all common-sense.

The Source of Failure

HOW can so egregious a failure, in what seems a serious attempt to solve a serious problem, be explained? The answer is, simply, that Dr. Breese, like many of his fellows, is a victim of the closed mind. Professing to view all things in "the cold, unimpassioned light of science," he in reality chains himself from the beginning to a very ignoble prejudice. That prejudice is a blind devotion to an extreme form of evolution. In addition to this initial prejudice, Dr. Breese views what he terms "metaphysics" with all the devotion that the evil spirit displays towards holy water. That no incautious student may take harm, Dr. Breese incorporates in the preface a solemn warning against the subtleties of metaphysics. There is and there can be no soul. That is fundamental. Evolution, unlike metaphysics, has no place for it. All explanations which would suggest its existence are *ipso facto,* misleading and false. These are but a few of the links in the chain forged by Dr. Breese.

There is another source to which Dr. Breese's failure may be traced. It is his ignorance of Catholic treatises on this and cognate subjects. The bibliography which he has prepared extends over eight pages, and is noted for an absence of the great writers of the past. "The very fact that any doctrine has been believed by thoughtful men," wrote Coleridge, "is part of the problem to be solved, is one of the phenomena to be accounted for." There were brave men before Achilles, and great philosophers before the day of Titchener and James. Plato and Aristotle are no inconsiderable figures in the world of thought, yet Aristotle is mentioned but once in Dr. Breese's text, and that in connection with a subject of no great importance. Although several serviceable translations are at hand, Dr. Breese does not seem to be acquainted with the famous Aristotelian treatise on the soul. The great field of philosophical research opened by the Schoolmen is likewise a *terra incognita* to the Cincinnati professor, nor is it anywhere indicated that what their labors began has been further developed by their intellectual successors.

The Closed Mind

THE old prejudice *"Catholica ignorantur,"* "Catholic books and authors may be safely ignored," is responsible for the narrowness and absurdity of many a pretentious modern university text. A brief reference to books so easily accessible as the Stonyhurst philosophical series, or the "Catholic Encyclopedia" might have saved many an aspiring author from egregious error. But Dr. Breese does not seem to be able to find room for even a passing reference to Catholic authorities in his bibliography. Every important phase of psychology is treated with depth of thought, based upon comprehensive data, in Father Maher's "Psychology," yet this important work is omitted. Other notable omissions are Cardinal Mercier's "A Manual of Modern Scholastic Philosophy," and "Scholasticism, Old and New," by M. De Wulf of Louvain, both of which works have been adequately translated by Dr. Coffey of Maynooth. Although the phrase "metaphysics" seems to frighten Dr. Breese, nevertheless neither he nor his readers would be the worse for some acquaintance with the great work of Father Thomas Harper, "The Metaphysics of the Schools." The monographs of Father Gruender, Professor of Psychology at St. Louis University, are also an excellent refutation of many of the errors rampant in modern treatises on psychology. His "Psychology without a Soul," and "Free Will" should find a place in every college library. The omission of works of this type from the bibliography of a university text, is sufficient to indicate either the author's incomplete knowledge of his subject, or his unwillingness to direct his students to Catholic sources.

The Moral Aspect

FROM the standpoint of morality, an indictment of the gravest nature must be filed against the "soulless psychology" current in our non-Catholic institutions. If there is no abiding principle in man, by reason of which he continues the same individual, if he has no free-will, if he differs from the brute, not essentially, but only by his higher degree of development, all true responsibility must cease, nor need man care greatly about the tremendous problems of life and the soul. The solemn words of Our Blessed Lord, asking what does it profit a man to gain the whole world and lose his soul, fail in their essential meaning, since man has no soul to save. What effect will this "soulless psychology" have upon the individual's actions, upon his dealings with his fellows, his attitude towards his Maker? With God and the soul set aside, man's highest moral development becomes impossible. Patriotism is made merely an empty name, for "soulless psychology" furnishes no valid foundation for an unrelenting sense of duty. Duty becomes at best a sentiment, a matter of manners and custom. Those who know that this is the psychology taught to thousands of callow college students, cannot but view the future with the deepest concern. Reduced to practice this psychology is necessarily a menace to society and to the very existence of the civilized State.

F. H. Hamilton.

ECONOMICS

The Garden at the Gate

EVERYONE can have a garden. The smaller the space, the rarer the product, or so it can be, with skill and interest. In mid-Victorian days, a hyacinth never failed to lighten the dinginess of the seemingly unproductive slums, evidencing in the midst of squalor, the tenderness and grace and shy beauty of its pale, winsome mistress, preferably a sempstress. In these bustling days a sandbox full of parsley in the kitchen window of a New York flat indicates the patriotic thrift within. Bulbs of narcissus will grow indoors in a forgotten vase, with no more care than an occasional watering. A patch of lawn, or a diminutive backyard, can with careful, intelligent sowing, be made to furnish a season's crop of succulent beans to rejoice a hungry family, or a daily bouquet of old-fashioned flowers to bring nature within-doors. The man of large domain combines beauty and usefulness in his garden in a way that well expresses his own personality, for gardens, like eyes, reflect the soul, and he that likes them not must indeed be blind.

A Real Contribution

NOW if smallness of space should not deter the eager planter, neither should poor soil. There are some plants indigenous to every kind of earth. Lilies raise their pale chalices from gloomy marshes and the ravishing cactus flower makes incense of the desert air. Even "contractor-made earth," two parts ground brickbats to one part rocks, with a sprinkling of topsoil one-eighth-inch thick, yields cheerful, common plants, like tomatoes or nasturtiums. Sunlight and soil are powerful allies of vegetation, but attention can replace them both.

The hosts of "war gardens" that responded to the Government's appeal last year saved millions of dollars for the gardeners and tons of food for the Allies. They routed, too, the bare specter of want at the side of the approaching winter. This year the need is greater; may the slackers be few! The cultivation of the backyard truck-patch serves in unsuspected ways the Government's interests. It obeys automatically that mandate of the food administration: "Use local foods," and dispense with any sort of transportation or delivery. Housewives will know that it obviates waste to gather vegetables as needed from the garden, instead of stocking the larder with a week's supply, some of which, despite all care, are likely to become unfit for use. Then, of course, amateur production greatly decreases the cost. Not only does Smith eat corn free all summer because he grows it, but he can buy asparagus, I will not say more cheaply, but less expensively, because enterprising Jones next door has sown a bed, and the provisioner must needs dispose of what Jones formerly bought. Indeed the only check on last year's soaring prices was the increased production of the summer and the large stock of winter preserves, Should anyone remark on the corresponding large usage of sugar, be it known that nearly all fruits and vegetables are amenable to the drying process, which is even simpler than canning and fills the reserve closets with staples just as toothsome. Apricots and prunes, parched corn and dried peas softened again with water, will vie for favor with their syrupy, canned brethren. The cold-water method, too, requires a minimum of sugar.

The Preliminary Study

AND then what merely human man can resist the joy of gardening? No one that has ever tried. "Who loves a garden still his Eden keeps," and indeed it seems to the initiated as if, in the terms of the primeval banishment, was hidden their own balm. Above all other labor, gardening brings health, and above all peace. There is the daily contact with the soil, the deep, homely feeling of partnership, and the keen relish of success, for gardening failures are at the worst but relative. There must be some response. The feeling of possession and accomplishment brings an elemental joy that nothing else can give. I saw a child once who had made a dress for her doll. A straight strip it was, gathered at the neck, with two raw holes for the arms. Yet she gazed at it with ravished eyes and the pretty clothes were cast aside. "Look! I made it." I never fully understood that cry until my first row of radishes burst from their seed-leaves into little plants. "I made it!" thought I, boundless egotist that I was, and my pride outran my joy. The fact that they became tough and stringy, owing to poor soil, had no power to shake my high content in a thing that grew and lived by the help of my hands. The beauty of a garden is its other claim to our affections. The weary day becomes less sultry if its close brings us to a radiant garden that draws loveliness from its very warmth; while the racy whiff of vegetables, the heavy scent of sleeping flowers and "the despairing fragrance of new-cut grass" is a rare after-dinner compound for insomnia.

Plan the garden carefully. Before a bulb is planted or a drill made, have the entire yard mapped out, and take care that your personal predilections or artistic wishes do not spoil the scientific arrangement. Study the soil, and observe the sun; then plot your assault on nature as they counsel. Such obstacles as fences, trees or paths can all be used to further the picturesqueness, if not the regularity, of the yard. Do not put beans in the gravelly borders; let spices grow there, and seek a rich loamy soil to make the former mealy. Several shrubs can be found to bloom well in the shady spots, so let your zinnias and asters greet the sun.

What Shall I Plant?

THEN keep your ambitions within bounds. Do not attempt orchids when only irises are possible. A diligent reading of nature's dictionary, the seed-catalogue, edited by spring, abridged by climate, will acquaint you with your infirmities, and suggest more than enough substitutes. If the garden is small, long-blooming plants are certainly the most economical inhabitants, and in larger ones, also, they should form the bulk of the planting. If even clothes are practical this year, surely gardens should be. Swiss chard, for instance, besides its delicious flavor, has the charm of novelty, and is an ideal vegetable for the home-gardener. The outside leaves are removed from time to time to make a meal, and the untouched roots perpetually send forth new shoots, until a day or two before frost—be wary!—the midrib is finally cut, and served like asparagus. Beets are a thrifty product because when you thin out the patch, the young green tops of the discarded roots furnish a tender substitute for spinach. Potatoes are unlikely vegetables for the small gardens; they are hard to grow, subject to pests, and are plentifully supplied by the farmers. It is a fact little known, that last year's over-crop caused the food administration a good deal of worry. Nourishing leguminous vegetables are healthy occupants of any yard. Successive sowings of peas, bush-limas, and butter-beans, extend their comparatively short seasons. New seeds planted between the rows, while the present crop is flowering, will be in their prime when the others wither. A careful consideration of this matter of seasons will prove a great advantage to the efficiency of the garden. Quickly-maturing radishes will fructify the earth, where tomato plants are slowly rising before the latter's leaves hinder their development, and the autumnal pumpkin is the proverbial bed-fellow of summer corn.

Buy only the best seeds. They are cheap enough, and a poor investment at the beginning not only wastes the seeds and the earth, but the previous sprouting-time of spring as well. Last year there was a scarcity of seeds in various places owing to the unexpected demand. Do not let a recurrence of this unpreparedness trouble you, for the Department of Agriculture at Washington will gladly and promptly supply seeds, advice and information. Learn to look to the Government for aid in this mat-

ter, especially directive aid, for undoubtedly the Government looks to you for support in carrying out the wise and nation-wide movement for backyard gardens. A. McCloskey.

NOTE AND COMMENT

Loyalty of German-Speaking Catholic Parishes

IN her pamphlet on the "Registration of Women for War-Time Service," Mrs. Harlan Ward Cooley, chairman of the Registration Department for Illinois, speaks of the opposition offered by Socialists and others to the work of registration, and then adds: "Several county chairmen write that the German Catholic priests were most helpful, whereas the pastors of the Lutheran churches blocked the work, in many instances forbidding the women to register." Catholic loyalty was likewise displayed in a particular manner by the thirteen German-speaking Catholic parishes of Philadelphia, consisting mainly of the poorer classes, who subscribed the considerable sum of $524,400 to the Third Liberty Loan. "What thirteen parishes of other denominations or other descent," asks the Philadelphia *Nord-Amerika,* "have surpassed or even equaled this record?" The Central Bureau of the Central Verein has been consistently active in rendering intelligent assistance to our national war-work and issuing literature for our soldiers and sailors.

A Laymen's Retreat Journal

THE Canadian League of Retreats for Laymen began the present year with the publication of a monthly review appropriately entitled, *La Vie Nouvelle.* The demand for such a special organ of the retreat movement, in Montreal, shows the interest aroused by this important work. The object of the new review is to preserve during the course of the year something of that spiritual atmosphere created by the retreat and to supplement the lessons instilled during those days of silence and recollection. The three words significant of the purpose of the retreat: "instruction, piety, action," have properly been chosen as an abstract of the program for the retreatant's monthly publication. The "new life," begotten and fostered during the days of the retreat is a life of zeal and apostolic activity. Hence the need of a more thorough understanding of the fundamental truths of religion as applied to ourselves and to that modern world in the midst of which our lives are cast. Hence, too, the further need of a more perfect comprehension of our own professional and social duties that we may become potent factors in the conversion of the world to Christ. The work begun in the retreat should evidently be continued by the study of instructive and inspiring Catholic literature during the course of the year. *La Vie Nouvelle* is published at Abord-à-Plouffe, Comté Laval, Canada, under the supervision of the energetic Father Joseph P. Archambault, S.J.

Increase of Seven Million Church Members

CHURCH membership in the United States has increased from 35,068,058 to 42,044,374 during the decade of years ending December 31, 1916. The following are some further details just published by the Census Bureau: the number of churches has increased from 212,230 to 228,007; of ministers from 164,830 to 191,722; of Sunday-school pupils from 15,337,811 to 20,569,831; of Sunday-school officers and teachers from 1,746,074 to 2,049,293. The statistics cover 201 denominations, thirteen more than were reported in 1906. Protestants, Latter Day Saints, Spiritists and various other groups number 25,691,774, or 61.1 per cent; Catholics, 15,742,262, or 37.4 per cent; members of the Greek or Russian Church, 250,340. The Jewish congregations comprise 359,998 persons. The statistics obviously do not agree with the accurately compiled figures of the Catholic Directory which gives the same year a Catholic population of 17,022,879, not counting the large floating population of Catholics.

Cloudland Mail-Service

ON May 15, for the first time in the history of the world, an aerial mail-service running on a definite time and route schedule was placed in operation between New York, Philadelphia and Washington, by the United States Government. At 11.30 a. m., Lieutenant Torrey H. Webb, in a Curtiss type 150-horse-power biplane, began the Government's cloudland mail-service from Belmont Park. At Philadelphia, his "relief," Second Lieutenant James Edgerton, took charge of the plane and its mail-bags, and landed in Washington at 2.45 p. m., three hours and fifteen minutes after the craft had left Belmont Park. The plane carried 2,457 pieces in all. In the pouches destined for Washington there were 960 letters and parcels, including those of Governor Whitman, of New York, and Postmaster Thomas J. Patton, of New York, to President Wilson. Modestly tucked away in the first pouch to go by aeroplane to Washington, were greetings from the staff of America to the faculty of Georgetown University. It was only right and fitting that since as far back as 1670, a Jesuit Father, Franscesco Lana, had clearly explained in his "*Prodromo*" the basic principles of modern aeronautics, Jesuits should share in this splendid triumph of science, so one of the Associate Editors of America happened to remember the days when, under beloved Jesuit masters, he thumbed his Ovid and read how Daedalus taught Icarus to fly. But, against his father's orders, Icarus would "loop the loop," and lo, he fell into the sea, and the name and the waves of the Icarian sea still remind us of his sad fate. So the editor wrote and sent by the cloudland mail-service, a Latin poem, which will be found on another page of this issue, and briefly told of the happier lot of the modern Icarus, who was to waft his flight from the Statue of Liberty to the "Capitol's unmovable rock" at Washington.

A Model Lay Crusade

A VERY suggestive article is contributed to the *Ecclesiastical Review* by the Bishop of Savannah. A year ago a lay crusade was organized by him within his diocese to "promote a better understanding between Catholics and the other citizens of Georgia for the purpose of maintaining the civil rights of all persons regardless of their religious beliefs." A notice was sent by him to the priests of his diocese requesting each one to select two of the most prominent and best-qualified parishioners to be present at a convention for the formation of this league. Each Catholic society of every parish furthermore sent one additional delegate. At this convention a constitution and by-laws were adopted for the new organization which was there established. Among other important measures taken a publicity committee was appointed to distribute Catholic literature wherever it might be deemed advisable. As a first experiment, the following advertisement was inserted in ninety-five papers:

> About Roman Catholics.
>
> Get your information first-hand. Upon request we will tell you their belief and position, their practices and obligations, their rights and duties, as they bear on civic and social relations, public questions and good citizenship. For information address
>
> The Catholic Laymen's Association of Georgia,
> 107 Ninth Street, Augusta, Ga.

Besides the correspondence work which followed as a consequence upon these advertisements, the association from time to time sent brief items of Catholic interest to the Georgia press in the form of news letters or of direct letters to the edi-

tors. In the latter instance it is particularly to be noted that they commented upon the favorable as well as upon the hostile notices which appeared in the various papers. The annual report for the first year, drawn up by the efficient manager of the association, Mr. J. J. Farrell, gives the following interesting information upon this point:

> Through our members and a press-clipping bureau we kept tab on every paper in the State. Every favorable mention received is followed by a letter of thanks and appreciation from the bureau, and every unfavorable or misleading mention is corrected at once, with the request that the correction be printed as prominently as the false statement had been. This led to some interesting letter-writing *with the result that today outside the Watson publications there is practically no Georgia newspaper printing anything against Catholics.* We attribute this to the fact that the editors got tired of having to correct themselves, and therefore refrained from criticising, even though they could not find themselves willing to praise.

In arranging its literature list the publicity bureau selects the most prominent and intellectual men of the State; physicians, lawyers, bankers, teachers, etc. Special assistance was given, through Mr. Benedict Elder, by the Knights of Columbus Religious Prejudice Commission. Here then is an illustration of what an active laity, encouraged by its spiritual leaders, can accomplish in promoting the interest of the Church.

A Protestant Soldier's Gratitude

THE following letter addressed to the editor of the San Francisco *Chronicle* for April 15 and signed "Protestant Soldier" tells its own story:

> I am a soldier home from France on account of a wound which has made me unsuitable for action. Since I came home I have heard much of the Red Cross "over there," but never once have I heard the name of a Catholic Sister praised for her work. My father is a Civil War veteran, and although we are not Catholics, has always made me respect the Sisters. It is to one of these he owed his life. He had been lying on the battlefield a day and night when, midst shot and shell, one of these brave workers rescued him. I no longer have to be told. The battle was over. The dead were lying in heaps. As for me I was unconscious. When I awoke I found two of these faithful workers bending over me, and it is through their work I am alive today.

The bravery of the priests on the battlefield, in caring for the wounded and the dying, has always been equaled by the devotion of the Catholic Sisters, whose names are written to the present day in the hearts of the Civil War veterans.

Announcement of National Catholic Events

THE 1918 convention of the Catholic Hospital Association is to be held at Chicago, June 18, 19 and 20, in the hall of St. Francis Xavier Academy, 4928 Cottage Grove Avenue. Its particular subject will be the standardization of hospitals and the hospital's work in relation to the present war. Papers will be read and discussed by leading hospital authorities of the country and conferences of the executive authorities and heads of the various hospital departments are to be an added feature of this year. Sisters belonging to Religious Congregations which have neither hospitals nor schools in Chicago should make special arrangements by communicating with the Catholic Hospital Association, Fourth Street and Reservoir Avenue, Milwaukee. June 30 is the date set for the opening of the Catholic Summer School of America, at Cliff Haven, N. Y. An interesting program has been arranged and special attention is given to war conditions. The fifteenth annual meeting of the Catholic Educational Association of the United States will be held at San Francisco, California, July 22 to July 25. The Young Men's Institute of that city has been placed at the disposition of the association for the meetings of the convention. The closing meeting will be held in the great new Auditorium of the city, one of the most spacious and best-appointed halls in the country. The National Conference of Catholic Charities announces that its September sessions of this year will be of far-reaching importance in view of the new problems created by the war. It is obvious that all our Catholic charities will be profoundly affected by these conditions. The cordial relations established between the American Red Cross and our Catholic organizations will call for a special study of the most advantageous methods of cooperation.

Caillaux's Secret Power Through Latin Freemasonry

WHAT was the spell that cast about Caillaux, ex-Premier of France, the immunity which enabled him to betray French interests and prostitute the honor of France, to pile up an enormous fortune by gambling on diplomatic information, to engage for years in a huge intrigue against his country with an assurance and prestige that at the same time made him one of the foremost men in France? Charles Johnston, in the New York *Times Magazine* of a recent date, answers this question in one word: "Latin Freemasonry." For years he had been one of its highest leaders in France. By its enormous secret power he attained to his immense political prestige, amassed a mighty fortune and secured complete immunity from the law. Mr. Johnston writes:

> We have heard, in this country, of "invisible government." But, almost since the establishment of the Third Republic, France appears to have had the grim reality. For a great part of the time since 1870, the real center of power has been, not in the Palace of the Elysian Fields, the official residence of the President of the Republic; not in the Bourbon Palace, the meeting place of the Chamber of Deputies, but in the Rue Cadet, the headquarters of the "Grand Orient"—the life center of "Latin Freemasonry" in France. And in this Temple of Mystery in the Rue Cadet, Joseph Caillaux has been one of the Chief Priests.

The three watchwords of this great secret society, as enunciated by its own leaders, are: "Anti-clericalism, Anti-militarism, Socialism." In following out the first, the writer says, Latin Freemasonry "has tried to impose upon France, not genuine religious liberty, as we understand it in America, but a despotism of atheism and materialism." He distinguishes it from American and English Freemasonry in so far as it has eliminated from its ritual and teaching every allusion to "the Grand Architect of the Universe." Its anti-militarism was in part connected with its Socialist affiliation. Caillaux, the friend of international financiers, involved in a huge web of German intrigue, at the same time posed as the champion of "International Socialism." The latter worked hand in hand with Freemasonry in France, Mr. Charles Johnston states, and this affiliation developed a system of espionage which proceeded from the War Ministry at Paris and radiated through the entire French army:

> A system of espionage which had as its object to pry into the religious faith and observances of officers and soldiers, especially those in higher commands, with the deliberate purpose of discriminating against those officers whose religious nature showed elements more positive than atheistic materialism such as commended itself to the clique at the Rue Cadet, who had abolished the "Grand Architect of the Universe." The natural result was that ambitious officers strove to gain, not military science, but Masonic degrees, as a means to promotion.

Under the Ministry of Emile Combes this system resulted in a grave public scandal. While the banished religious and priests were ready to save their country by the shedding of their blood, Latin Freemasonry was involving itself in traitorous intrigues and opposing the military strengthening of France. Such is part of the story told, not in a suspected Catholic review, but in a popular magazine section of a metropolitan daily.

AMERICA

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Chronicle

The War.—Everywhere along the Flanders and Picardy fronts the lull reported last week continued. No operations of first-class importance were reported. But violent artillery duels took place on the entire front and especially in the Arras-Albert sector. Increased air-activity on the part of the Allies was noticed in all the dispatches, the Allies claiming that the superiority in this branch has passed to them, though the statements from Berlin do not grant the claim. It is probable, however, that the Allied fliers are greatly hampering the assembling of the German forces and are constantly harassing their transport and supply lines. In the minor engagements which took place along the various sectors, the advantage on the whole rested with the Allied forces. In the beginning of the week the French drove into the German lines, on a two-mile front in Flanders, east and north-east of Locre, and also advanced their lines to the western slopes of Mount Kemmel. At the same time, near Reims, French patrolling parties penetrated to the third line of enemy trenches at Bermericourt, destroyed the German defenses and brought back some prisoners. Enemy raiding parties tried several times to pierce the Allied lines along the Somme, but were driven back with losses. At Mesnil, north of Albert, the British were especially successful in checking a severe enemy attack. French and British detachments penetrated the German positions southeast of Arras near Locon and in several places in the Lys salient.

Bulletin, May 20, p.m.-May 27, a.m.

Attempts by the Germans to disarm the Polish troops in the Ukraine and in the Government of Minsk met with fierce resistance.

On the Albanian battle-front, in Macedonia, Italian and French troops drove the Bulgars back on a wide front west of Kortza, south of Lake Ochrida, and in a three-day action advanced their positions twelve and a half miles. This operation is the first important forward movement on this front in more than a year.

The British armed troopship Moldavia, with American soldiers on board, was torpedoed and sunk on May 23 in the English Channel. There were no casualties among the crew, but of the Americans on board fifty-six were lost. The Moldavia is the third transport lost while carrying American troops, the others being the Tuscania and the Antilles. No transport bound from the United States to Europe with American troops and convoyed by the United States navy has as yet been lost.

Division of Bohemia into twelve districts, with advantages in the electoral domain given to the German minority in each, so as to diminish the Czech representation in Parliament, was provided in a Ministerial decree issued in Vienna. Official French dispatches say that this effort to dismember and Germanize the Czech State caused serious rioting at Ostrau, Pilsen and Nachoo, which resulted in the proclamation of martial law. By increasing the German representation from Bohemia at the expense of the Czechs, the Austrian Government hopes to regain at the reopening of Parliament on June 19, the majority it lost some months ago through the coalition of all elements in opposition led by the Czechs. This coalition caused Emperor Charles to order the dissolution of Parliament early in the present year.

Bohemians and the Vienna Decree

On May 21, every railway president in the United States was relieved from active duty as executve manager of his road by Director General McAdoo. The Director General will appoint a Federal Director for each road who will be responsible only to the railway administration. In many cases the president of the road may be named Federal Director. To safeguard the interests of stockholders and maintain the individuality of each railway, the Federal Directors, whenever possible, will be appointed from the operating officers of the property. This will prevent unnecessary disrupting of the working organization of the road. As a further step in the reorganization of railway management, the Director General ordered the creation of two operating districts. One is the Allegheny district consisting of the principal trunk lines east of Pttsburgh, exclusive of the New York Central. The other is the Pocahontas district consisting of the east and west trunk lines terminating at Hampton Roads.

Railway Presidents Removed

In announcing the new policy the Director General stated that in view of the responsibility for the operation of the railroads of the country placed upon him he had

been unable to escape the conviction that it would be advisable to place in direct charge of each property for operating purposes, a representative to be known as the Federal manager who will report to the regional director. As far as possible this manager would be chosen from the operating officers of the property who would be therefore entirely familiar with its employees and its conditions. Except when necessary to meet emergency conditions, the Federal manager, according to Mr. McAdoo's announcement, will endeavor to avail himself fully of the advantages incident to the operation of his particular railroad as a unit and the preservation of its identity. This is of the highest importance not only to secure the best results, but also to give the greatest assurance to the officers and employees that their railroad careers will not be narrowed, but if anything broadened. It will also give to the stockholders the reassurance that their just interests in their properties will be respected and that nothing will be needlessly done that may have even the appearance of impairing their just rights.

Ireland.—Mr. Dillon, head of the Nationalist party, in an interview reported by an Associated Press correspondent, issued a statement on May 21, appealing for fair-play for Ireland. He said that on the Thursday preceding the arrest of the Sinn Fein leaders his party had made a protest against British methods of blackening Ireland's name in the eyes of Americans, which, in part, was as follows:

Mr. Dillon's Statement

All the machinery of propaganda controlled by the British Government has been set in motion to blacken the name of Ireland in America and to prejudice the American people and the American Government against the Irish nation. We feel it our duty, as the elected representatives of the Irish nation, to appeal most earnestly to the people of America and the American Government not to be deceived by these propagandist misrepresentations, but to listen to the statement of Ireland's case coming from Irishmen in sympathy with the national aspiration of the people of Ireland and qualified to speak on behalf of the Irish nation.

This warning, he continued, has been amply justified by the recent action of the Government, of which, at the time the statement was issued, the Nationalist party had not even a hint. Speaking of the arrest of the Sinn Fein leaders, he said:

The charge made in Lord French's proclamation against the Sinn Fein prisoners is an extremely serious one, and the method adopted by the Government is, so far as I know, unprecedented in British history. They have arrested and deported these men to England without any definite charge being made in legal form against them and without any statement as to whether it is intended to bring them to trial or not. Meanwhile Ireland waits for proof of the alleged pro-German plot.

He declared that the Irish enthusiasm for the cause of the Allies and her hearty co-operation with the war had been changed by what he says Lloyd George himself was obliged to describe when Minister of War as "stupidity amounting to malignity on the part of the War Office and the Government." Passing on to the alleged approval by his party of Sinn Fein methods, he said:

My attention has been directed to statements that I and the Irish party of which I am leader have adopted Sinn Fein methods and have joined the Sinn Fein party. These statements are utterly unfounded and false. So far from that being the case, I am more than ever convinced that the policy of the Sinn Fein is wrong and foolish and bound to end in defeat and disaster.

Even during the last three weeks, while, in the Mansion House conference, the Sinn Fein leaders coöperated with us in resisting the enforcement of conscription in Ireland by the British Parliament, they absolutely refused to agree to a party truce and continued to denounce us because we still believed in constitutional methods, because we aim at a settlement based on full freedom and self-government for Ireland under a friendly settlement with Great Britain, and because we still adhere to the declaration of John Redmond at the outbreak of the war, and believe that the cause of the Allies is the cause of freedom throughout the world.

He declares that the two great forces which have been the root of Ireland's troubles in recent years have been

the stupidity and insincerity of the British Government, which has absolutely refused under the dictation of Sir Edward Carson to apply in Ireland the principles for which the Allies are fighting in Europe, and, secondly, the unlimited financial resources supplied to the Sinn Fein from New York.

He appealed to all those of Irish blood in the United States to support "the one party in Ireland which is fighting for Irish liberty without betraying the cause of liberty in other lands." This appeal he reiterated in still stronger language in his speech at Bailieborough on May 26.

Further complications have arisen to delay the proposed visit of the Lord Mayor of Dublin to the United States. These were made known in a conference held at the Mansion House on May 23 when the following correspondence was given to the press. The Lord Mayor wrote to Secretary Balfour on May 15:

Visit of Dublin's Lord Mayor

I have received from you passports to proceed to America to place before the President of the United States the case against conscription being enforced in Ireland. I beg to thank you. I understand that no documents may be carried by passengers going to the United States. I would be glad if you would kindly have authority issued to enable me to convey a document which has been drawn up for presentation to President Wilson.

Mr. Balfour replied:

I am advised by competent authorities that the document which you desire to convey to the President of the United States ought in the first instance to be submitted to the Lord Lieutenant of Ireland.

On receipt of this letter, the Lord Mayor wrote Mr. Balfour: "My conference has decided that as the document is a direct communication between the conference and the President of the United States, they decline to submit it to the Lord Lieutenant." As a consequence the proposed visit has been indefinitely postponed.

On May 25 the British Press Bureau issued a statement giving detailed information concerning "attempts

by the German Government to foment rebellion in Ireland and preparations made in Ireland to carry these attempts into action." It contains documentary evidence tending to show active cooperation between the leaders of the Sinn Fein movement and the Germans in the organization of the uprising of Easter week, 1916, and another proposed uprising in 1917: "but the second period, which concerns recent events, permits of no more than a summary." The reason for the secrecy maintained as to evidence of the plots which are alleged to have necessitated the arrest of the Sinn Fein leaders is thus officially stated:

British Press Bureau Statement

A full statement of the facts and documents in possession of the Government would disclose the names of persons who stood by the Government, and also the channels of communication through which the German Government was acting, and which it would not be in the public interest to reveal at present.

The statement declares that a clue to the new line of communication was obtained from De Valera's public speeches, and continues as follows:

For some considerable time it was difficult to obtain accurate information as to German-Sinn Fein plans, but about April, 1918, it was ascertained definitely that a plan for landing arms in Ireland was ripe for execution, and that the Germans only awaited definite information from Ireland as to the time, place, and date. The British authorities were able to warn the Irish command regarding the probable landing of an agent from Germany from a submarine. The agent actually landed on April 12 and was arrested. The new rising depended largely upon the landing of munitions from submarines, and there is evidence to show that it was planned to follow a successful German offensive in the west and was to take place at a time when Great Britain presumably would be stripped of troops.

According to documents found on his person, de Valera had worked out in great detail the constitution of his rebel army. He hoped to be able to muster 500,000 trained men. There is evidence that German munitions actually had been shipped on submarines from Cuxhaven in the beginning of May, and that for some time German submarines have been busy off the west coast of Ireland on other errands than the destruction of Allied shipping.

It will thus be seen that the negotiations between the executive of the Sinn Fein organization and Germany have been virtually continuous for three and a half years. At first a section of Irish-Americans was the intermediary for most of the discussions, but since America's entrance into the war, the communication with the enemy has tended to be more direct. A second rising in Ireland was planned for last year, and the scheme broke down only because Germany was unable to send troops.

This year plans for another rising in connection with the German offensive on the Western front were maturing, and a new shipment of arms from Germany was imminent. An important feature of every plan was the establishment of submarine bases in Ireland to menace the shipping of all nations. In the circumstances no other course was open to the Government if useless bloodshed was to be avoided and its duty to its allies fulfilled, but to intern the authors and abettors of this criminal intrigue.

The evidence produced by the British Government in support of its action against the leaders of uprising in the famous Easter week, in the opinion of many, by no means answers the charge made by Mrs. Sheehy-Skeffington in her letter to the New York *Evening Post* of May 22:

With the single exception of Sir Roger Casement, tried in England for high treason, not one of the Irish leaders executed in 1916 got a public trial, all of them being tried by secret military tribunals. None of those men were allowed even the privilege of counsel, and, though the demand has repeatedly been made by Irish Nationalists, such as John Dillon, by British labor leaders, such as Philip Snowden, as well as by Sir Horace Plunkett, Unionist, for the publication of the evidence taken at these trials, the British Government has hitherto refused to publish it. It is well known that the publication of these documents would impugn the legality of the entire procedure of such tribunals.

Nor does the suppression of evidence against the men recently arrested tend to allay the anxiety she expresses in the following words:

Such star-chamber methods must not be repeated, and if Lord French possesses the evidence of a widespread German conspiracy, it must be made clear to him that he should produce it; otherwise he will be rightly accused of making these wholesale arrests for sinister political purposes.

Press comment on the statement of the British Press Bureau is far from unanimous. The London *Daily Telegraph* says: "The proof is complete, not only complete but continuous. . . . The Government did its duty." The *Telegraph* expresses its detestation of "Sinn Fein's infamous treachery." The *Daily Mail* declares that the official statement is convincing by its very moderation. The *Daily Express* says that the Government was more than justified in arresting the Sinn Feiners, but adds: "Prove these people guilty in open court, and Ireland will listen to them no more. Keep the interned without trial, and half of Ireland will believe them libeled innocents."

The *Daily Chronicle* believes that more substantial justification of the recent arrests should be given:

If there are reasons of state against a full disclosure, no less are there reasons of state for revealing sufficient evidence to justify the strong action taken. It is not enough to say that there is a plot. So deep-seated is the suspicion of the Government that Irish public opinion will want more than this to convince it of the reality of the conspiracy.

The *Daily News*, according to the New York *Times*, also calls for evidence, saying that it is irrelevant and profoundly misleading to recapitulate the evidence of 1916 as proof of Irish complicity in the alleged plot of 1918.

Evidence much more specific than mere proof of German and German-American machinations is needed if the Government's action is to be vindicated. As far as the present document is concerned such evidence is clearly not forthcoming. . . . If the evidence cannot be published the least that can be demanded is that it should be examined by competent, impartial judges, in whose findings the public would have implicit confidence.

The same editorial suggests that the evidence be submitted to former Premier Asquith, Arthur Henderson, the Labor party leader, and John Dillon or Joseph Devlin, and says that confirmation by such a panel would con-

vince every section in Parliament and the country, and that Parliament must insist upon some such investigation. "To issue such evidence as is now published is not a compliment," it concludes, "to the intelligence of the public."

The *Irish Independent,* a Nationalist organ, says of the revelations:

It is an *ex parte* statement. The accused have not been heard. It is thus a question of credibility, upon which British and Irish opinions may come to widely diverse conclusions. . . . All sections of the Nationalists have a profound interest in having the issue solved clearly and immediately. Ireland is not and never has been pro-German.

The *Irish Times,* a Unionist organ, speaks thus:

The revelations must satisfy impartial men that Germany had continuous associations with the disaffected elements since 1916. The evidence is convincing that arrangements for another uprising were made almost openly, consisting of drillings, pro-German speeches and the theft of arms and ammunition. John Dillon must disassociate himself from the Sinn Fein, which stands convicted of conspiracy with the enemy. Unless he does he will lose the support of the moderate Nationalists, thereby dealing a body blow to Home Rule.

The *Freeman's Journal* is very outspoken:

To imprison people and, while their mouths are closed and they are prevented from facing their accusers, to send broadcast to the world a document charging them with the most desperate and serious offenses unsupported by a tittle of real evidence or by any of the documents so lavishly promised appears to us one of the most outrageous instances of injustice in the long history of British misgovernment in Ireland.

Mr. William O'Brien, Mr. Devlin and Mr. Dillon have all declared that the evidence is not conclusive.

Russia.—The *Novaya Zhizn,* a Russian advanced-Socialist organ, states that the disintegration of village life is proceeding with demoralizing rapidity. Having plundered the landowners' estates the peasants quarrel with one another for the division of the spoils, while widespread famine increases the gravity of the situation. The journal declares:

The Class-War Rages

In some districts the population has long ago consumed all the available stocks of corn, including seed-corn, while in others the peasants, having had a good harvest, are hiding corn and even burying it in order not to share it with their starving neighbors. All this must lead, and in some places has already led, to a war of all against all, and to the most senseless chaos and universal destruction and murder. Information is constantly arriving of the division of military property among the demoralized soldiers and of various outrages committed by them. Monstrous rumors are circulated about the army which is returning from Asia Minor. It appears that it has brought into the Crimea a large number of female slaves, and that at Theodosia a regular slave-market is being held, the supply being so large that prices soon fell from 100 to 150 rubles to 25 or 30 rubles per slave.

The bread ration in Petrograd, which had been one-eighth of a pound weekly, is now totally exhausted. In Moscow, however, the food situation is not so bad and the anarchists have been kept down. But hopeless political chaos reigns almost everywhere. The Social Revolutionary party, which claims to be the strongest labor group in Russia, sent a letter of protest not long ago to the French Socialists, saying:

The Social Revolutionary party declares that the newly formed Communist group, formerly Bolsheviki, must on all accounts be excluded from the Internationale for having called upon the most elementary principles of democracy to resuscitate forms of despotism and violence. They have betrayed the cause of international Socialism by an infamous separate peace with the crowned despots of Central Europe, transferring Russia, disarmed, humiliated, and crushed, into an administrative supply house destined to sustain the German offensive in the west.

The Social Revolutionary party expresses the hope that all the national sections of the Labor Internationale will determine their attitude as regards the Bolshevist usurpers, taking into consideration this declaration of our party, which itself has the right to speak for all Russian labor, having held an absolute majority in the Constitutional Convention, whose powers will be resuscitated.

There are but few indications, however, of the Bolshevist power weakening from within, and all counter-revolutionary movements prove unsuccessful.

The problem of how to help Russia to save herself and keep from coming under Germany's complete control is puzzling the Administration at Washington and the statesmen of the Allies. There seem to be three groups of opinion on the question. Great Britain and France favor prompt military action. The United States believes in a policy of non-interference, trusting that matters will adjust themselves. Japan would like to seize towns in Eastern Siberia and thus prevent the spread of German influence. Washington holds that it would be a great mistake to send troops into Russian territory, for that move would drive the people into the arms of Germany, and that a military expedition that undertook to strengthen the power of the Bolsheviki would make a bigger blunder still, for that would turn the better class of Russians to Germany. As a compromise the dispatch of a civilian commission made up of all the Allies is suggested. Protected by a large military force, the commission would enter Siberia and win the confidence of the people by supporting the local governments.

How Can Russia Be Helped?

Dr. Harold Williams, for several years a Petrograd correspondent, writes to the London *Daily Chronicle* that in his opinion unless effective assistance is soon given Russia, Germany will dominate the country. He writes:

What is needed is a rallying point for the Allied cause on Russian territory, a center of organization. There are hundreds of thousands of Russians who love their country, who feel bitterly her shame and ruin, and who are longing for an opportunity to rebuild the State. They are thinking, scheming, waiting sadly and wearily in towns. Their hands are tied, their voices lowered to a whisper. Detachments of their more active forces are still carrying on a lonely struggle somewhere amid the chaos. Alexieff's little band in remote regions of the Cossack steppes, Semenoff's forces in Eastern Siberia, companies of guerrila fighters clinging desperately to the hope of Russian freedom in the Kirghiz steppes or in the Caucausus, and others still who bow the head, feign submission, and watch.

Dr. Williams suggests that a Japanese army, accompanied by Allied representatives, should enter Russia.

The Daily Paper's Catholic Readers

J. C. WALSH

WHAT is really the purpose of those who let their fancy play with the idea of a Catholic daily is that there should be a daily newspaper not readily distinguishable from any other, but in which, when there appears in the news anything to affect Catholic susceptibilities, the direction of the paper can be counted upon to make sure that nothing gratuitously offensive to the Catholic interest will appear, no anti-Catholic coloring be given, no hasty comment of a kind to wound the feelings of Catholics be made. This could readily be extended to cover such aspirations as were recently expressed in a letter to AMERICA for the introduction of the Catholic view-point into articles on the theater, on science and on other subjects. Nobody will dispute the desirability of such a product. Let us concede, however, that the yearning for it can be traced to impatience over what one has to put up with when he reads his paper in the morning. Rarely, indeed, does it happen that the daily paper handles an item of critical interest to Catholics in the way Catholics would like. No wonder they long for one in which that would be done. Whether they would be properly appreciative if they had it may be quite another question, but the fact that resentment is there is in itself something to go upon.

The natural expression of that resentment is usually found in a letter which tries to set the paper right. Oftenest, indeed, we just grumble and pass on, but when sufficiently aroused we do write letters. Writing letters is one thing. Getting them printed is quite another. The publisher has a marked preference for letters which reflect or endorse his own views. And even when such letters are printed they usually come forth into type walled around with hostility.

There are those who think there is nothing so good as these challenges to latent prejudices. The correctness of their view is open to question. Who has not known of luncheon clubs, literary societies and other intellectual aggregations which pride themselves upon inviting speakers identified with unpopular causes, whose members give themselves over to an hour's enjoyment of oratory and then return, with more or less violence according as their bow has been bent, to the aggressive assertion of their original views? Generally, the orator's achievement is the stirring in their minds of a more or less conscious contempt of his willingness to be paraded for their entertainment. If it should ever happen that he needed to call upon them for the defense of the principles he has enunciated he would quickly learn how completely his time has been wasted.

After all, the potency of any cause is in the advocacy of those who believe in it, and the success of any propaganda is in bringing into association the minds of those who ought to think alike. Granted that the unchecked influence of an inherently hostile press is unsettling; granted that many a man who begins by resenting what he reads ends by mistrusting his first impulse; surely the remedy is to fortify those who are of the right mind in the beginning.

In this past year, for example, the Catholic has been on the defensive most of the time. At one time it is the Pope that is under attack; at another it is Catholic Quebec; at another it is Catholic Ireland. Catholic Belgium has escaped so far, but not Catholic Poland. It is not wholly by accident that summary adverse judgments are passed upon all these recalcitrants. And yet how many Catholics, who cherish their religion but who read only the daily press, had a right conception of the position of the Pope in August, 1917; had a right conception of the attacks upon his Holiness after the disaster to the Italian arms; had a right conception of the religious situation in Canada last winter; have any right conception of what the Irish Hierarchy are about now? Which of them did not yield to the innuendo when it was reported the Pope was scheming to add Catholic Poland to Catholic Austria? Which of them did not wince when the Pope was reported to have received a delegation of Finns?

The truth is that nobody is going to bear up against all this unless he feels strongly about it. It takes rather more than courage, it takes real devotion, to face the fact that all these things were and are in some way linked up together, and to insist upon printing the truth when the materials of truth can be obtained. And it needs no argument at all to prove that the only place where genuine service could be rendered in such circumstances was in papers which could count upon the good-will of their readers, and not upon good-will merely, but upon that support which is firmly based on intelligent appreciation, sympathetic understanding, and the confidence that goes with long and familiar intercourse of minds.

Just as there is nothing quite so irritating as to hear one's Catholic friends, for whom one has the highest respect, repeating like so many gramophones the topical newspaper attacks upon the Pope, upon the Irish Bishops, upon Quebec Catholics, so there is nothing quite so heartening as when one finds in these friends a discriminating regard for the evidence which an occasional Catholic editor has had the grace to discover and the hardihood to print.

We have the right to require that such a paper shall

be in existence, although it is hard to see against whom the right is enforceable. If the paper is given us we have the privilege of inviting our friends to join us within the circle of its influence. How would it do, every time one finds his gorge rising over some new display of ignorance or contempt of Catholic feelings in his daily paper, there and then to resolve to secure one new reader for AMERICA? With the present frequency of provocation, that method would soon result in settling whatever Catholic-newspaper problem there is.

Centenary of the Sacred Heart Religious

BLANCHE M. KELLY

PEACE, it has been said, has her victories as well as war, and such a victory was celebrated during the current week when the Religious of the Sacred Heart observed the one-hundredth anniversary of the foundation of their Society in the New World. On May 29, 1918, which by happy import was in that year likewise the Feast of the Sacred Heart, Mother Philippine-Rose Duchesne, with four companions, landed at New Orleans and proceeded on a five weeks' voyage up the Mississippi to St. Louis, the episcopal city of Bishop Dubourg, at whose invitation they had come.

It was only eighteen years since the Society itself had come into being when four young women had pronounced their religious vows in the tiny chapel of a private house in Paris—Paris from which the clouds of warfare and anarchy were only beginning to lift. One of these was she who is now known as Blessed Madeline-Sophie Barat, whose priest-brother, Louis, had so trained her mind and fostered in her soul its inclination for the pursuit of holiness that, under the subsequent direction of the great Father Varin, she became the foundress of one of the great educational Congregations of the Church.

The center of the recent celebration was the convent of Maryville, provincial house of the St. Louis vicariate, within whose boundaries is St. Charles, the cradle of the Society in this country. This first home was a log-cabin in what was then the hamlet of St. Charles, leased for the nuns by Bishop Dubourg pending the completion of the house that was being built for them at Florissant. They had come out from their own country with the spirit of missionaries, athirst for souls and for the sufferings that are their price, and in this respect at least they had from the very first their heart's desire. Pioneer conditions prevailed throughout the region; the climate was severe and sickness almost epidemic. Nevertheless with the sublime temerity of Sisters they opened in their log-house a boarding school as well as a school for poor children and when in the following year they removed to Florissant twenty boarders accompanied them. And not only did the school prosper in the face of disheartening difficulties, but subjects began to apply for admission into the Society and new foundations were undertaken, that at Grand Coteau in Lower Louisiana in 1821, that at St. Michael's in 1825, and a house in the city of St. Louis in 1827, this last through the generosity of Mr. John Mullanphy. These houses were the nucleus of the present vicariates of St. Louis and the West, with their subsequent foundations at Maryville, Cincinnati (Clifton), New Orleans, Chicago (Lake Forest and Pine Grove Avenue), San Francisco (Jackson Street and Menlo Park), St. Joseph, Omaha and Seattle.

The rapidity with which the early foundations were made, the unmistakable recognition accorded to them as institutions of higher education and the equally unmistakable hazards of the future in a country only finding its own feet, decided the Superior General to send over an official visitor. Accordingly, in 1841, Mother Elizabeth Galitzin, a member of a distinguished Russian family, and like her mother a convert from Orthodoxy, arrived in America. One of her first acts was to found a convent in New York (Houston Street) at the express wish of Bishop Dubois. In this she was assisted by Madame Aloysia Hardey, at that time superior of St. Michael's, but immediately placed over the New York foundation. Mother Barat called Mother Hardey her first American daughter and she deserves the title of second foundress of her Society in the United States, for it was she who began at Manhattanville the school which acquired its national reputation under her administration, and having been made Superior Vicar of the Eastern province she multiplied its convents, so that within its boundaries there is now only one house that was not founded under her personal supervision.

The Society reached Canada in 1842, the first colony setting out under the superiorship of Mother de Kersaint, member of a Breton family famous for its devotion to the Church and to France. It was a kinsman of hers who after a distinguished career as an admiral protested to the Constitutional Assembly against the condemnation of King Louis XVI, and not satisfied with posting his protest at the corner of every street in Paris, mounted the tribune of the Assembly and read aloud his resignation from that body, declaring that he had borne the disgrace of being their associate but that nothing could compel him to be their accomplice. The natural sequel to this was death by the guillotine.

It was December when the little band under Mother de Kersaint's leadership set out and they had not proceeded far up the Hudson when the captain of the steamboat announced his intention of turning back owing to the

rapidly forming ice, but offered to put ashore any who were anxious to proceed. Decision was an easy matter to Mother de Kersaint. "We were told to go," said she, "but we were not told to return." The result of this spirit was the convent at St. Jacques d'Achigan, later transferred to St. Vincent de Paul, and in 1858 to its present beautiful site at the Sault-au-Recollet, provincial house for the Canadian vicariate. Besides a house in the city of Montreal the Society has convents at Halifax and Vancouver, those founded at London and St. John's having since been closed, owing to local difficulties.

As has been said, the houses of the New York province multiplied under Mother Hardey and at present, besides three in the city of New York, there are one in the Archdiocese of Boston, two in the archdiocese of Philadelphia (Arch Street and Eden Hall); two in the diocese of Detroit (Jefferson Avenue and Grosse Pointe Farms); one in the diocese of Albany (Kenwood, which is the general novitiate and juniorate for North America); one in the city of Rochester (Prince Street) and one in Providence (Elmhurst, founded by Rev. Mother Jones). The houses in Cuba and Porto Rico are also dependent on Manhattanville.

The Cuban foundation was one of the marvels achieved by Mother Hardey in the face of what most people would consider insuperable obstacles, some due to the excessive zeal of friends, some to the political complications of the day and the strained relations between the Captain General of the island and the Bishop of Havana, some—and these perhaps the most serious—due to her own grave illness, which, however, resulted in an almost miraculous recovery.

Similar difficulties attended the foundation in Mexico in 1882. Years before the expelled Bishop of La Pueblo, Mgr. de Labastida, had been offered by Mother Hardey a home in one of the houses on the grounds at Manhattanville, where he sojourned for some time. He expressed the hope that when he was restored to his diocese the Society of the Sacred Heart would make a foundation there and even prophesied to Mother Tommasini that she would be one of the founders. What at that time did not seem even a remote possibility eventually came to pass, but when the colony of foundresses, disguised in secular attire owing to the hostility of the civil authorities, arrived in Mexico City, to which see Bishop de Labastida had been transferred, they found his manner constrained and aloof, while their reception by their Jesuit neighbors was even repellent. It was only after they had groped their way to success in this discouraging atmosphere that they realized what true friendship had dictated such prudent behavior, for the authorities were watching for only the slightest betrayal on the part of bishop or priests of the fact that the newcomers were Sisters to send them packing from the country.

An unusual feature of the Society's work was its mission among the Pottowatomie Indians. Mother Duchesne's desire to come to America was prompted by an eagerness to minister to the Indians. From the day that she first heard the Macedonian cry from the lips of a returned missionary she never ceased to pray that she might be sent among them, but it was only in her old age that this prayer was heard. She had then, at her own entreaty, been relieved of the burdens of the superiorship, and when Father De Smet secured, through Mother Galitzin, the services of several Sacred Heart religious for St. Mary's mission in Kansas, whither the Jesuits had followed the transferred Pottowatomies, he begged that the saintly Mother Duchesne might be included among them. "Let her come," urged the missionary, "even though we have to carry her on our shoulders." To do honor to their new teachers the Indians came out to meet them in full war-paint, to the terror of the other Sisters but to Mother Duchesne's great joy. The success of St. Mary's mission was subsequently praised by President Pierce in a message to Congress, and the Sacred Heart School was flourishing when in 1869 it was officially visited by Mother Hardey.

The object of the Society of the Sacred Heart is declared to be "the education of girls," and the records of the past one-hundred years show how thoroughly it has fulfilled its object. It does not, of course, shrink from that modern acid-test of education, examinations. It can even point to a surer evidence of success in the achievements of so many of its pupils in what the world calls fields of endeavor. In such fields Elmhurst, for instance, is represented by Miss Louise Imogen Guiney, whose literary repute is international; Miss Pauline Willis, founder of the Catholic Reference Library of London, and Miss Elizabeth Boyle O'Reilly, lecturer and author; Eden Hall, by the essayist, Miss Agnes Repplier, and Miss Helen Grace Smith, writer of verse; Kenwood by Miss Katherine Hennessay, a lecturer of distinction, and Miss Walworth, writer; the Sault, by the great Albani, whose singing brought her the homage of the world; Miss Margaret Anglin, who has restored to the stage something of the classic distinction which it possessed in a less strident age; Manhattanville, by Miss Mary Elizabeth Blake, Miss Anne Stuart Bailey and Miss Mary Catherine Crowley, all writers of note, and the late Miss Elizabeth Lummis, foundress of the Daughters of the Faith; Rochester, by Miss Katherine Conway, journalist and writer, and Grosse Pointe by Miss Katherine Van Dyke, also a successful journalist.

And yet perhaps it is not such a manifestation of works that the Sisters themselves would offer in vindication of their theories of education, but the thousands of women whose homes are the boundaries of their fame, the exemplary wives, the careful mothers, the dutiful daughters, whose lives are the good odor of Christ, who in the midst of riches are not uplifted, who are not undone by adversity, who carry their faith like a banner and keep their hearts unspotted from the world, because by the Providence of God they had the good fortune to dwell for a season under the tutelage of the Sacred Heart.

Foch, the Man of the Hour

RAYMOND CRAFT

TRUE greatness, it has been said, is only brought out by a great crisis. The man of talent and genius often lies hidden and obscure while lesser men have their day, but let a great danger threaten, let an extraordinary peril put the very existence of a nation in jeopardy, then charlatans retiring in meek and chastened silence leave the master mind a clear field for action. In no case is this truth verified more completely than in that of General Ferdinand Foch, the Commander-in-Chief of all the Allied forces on the western front. Known before the fall of 1914 only in army circles as the Director of the War College and a shrewd tactician, he leaped, almost in a single hour, into public fame as the leading figure in the most decisive battle of the present war, the battle of the Marne.

General Foch was born at Tarbes on August 4, 1851. His father was secretary general of the Prefecture and had three sons, one of whom is a Jesuit, the other a lawyer at Tarbes, while the third, of whom we speak, has just been elevated to the highest rank possible in the Allied forces. At the Jesuit College of St. Etienne, young Foch was noted for his love of study and exemplary conduct. There he acquired that same precision and method that have since made him famous. He was, as one of his early masters said, "made for the Polytechnique," the great school for mathematicians and strategists. But with his mathematical talents he combined a love for literary studies that was almost a passion. History especially appealed to him and he early learned to carry himself in imagination to the ancient battlefields whose glorious traditions he was so capable of upholding. In 1873, after his first year at the Polytechnique, he received a commission as sub-lieutenant, and from then on he made his way by slow stages till in 1907 he was appointed Brigadier, commander of artillery in the Fifth Army Corps, and Director of the *Ecole de Guerre*. In 1911 he was made General of Division, and in 1912 was sent to Cambridge to the British Maneuvers as head of the French military mission; when the war broke out he was in command of the Twentieth Corps at Nancy.

Practically his entire course from sub-lieutenant to general has been spent with the troops, and thus he has had ample opportunity to put into practice the strategy which his keen, precise mind had formulated. As Director of the *Ecole de Guerre* his work was not the cut-and-dried tactics of the book-strategist; it was rather an art, the product of a man who had found his work and loved it. With his passion for clearness and accuracy, his missionary-like zeal, and his intense, flaming patriotism, he had accomplished wonders in his teaching. His boundless energy infused into others a similar fire. He worked hard himself and permitted no shirkers about him. In all his teaching his aim was not to give his officers a set rule of conduct for every emergency, but rather the necessary mental direction for reasoning out their problems for themselves. "My pages," he says, "are beacon fires on the peaks to guide the mariner in the storm."

General Foch is an ardent disciple of Napoleon. Like the Little Corporal, he believes that the victor is he that "gets there first with the most men." Like him, too, he is a firm believer in the all-importance of the morale of the troops. War to his mind is not merely a physical combat; it is spiritual and intellectual as well. A battle to him is lost only when defeat is acknowledged; conversely, it is won when the army steadfastly refuses to accept defeat. It is not won by the haphazard rush as of so many wild animals: the victors are those who pursue their maneuvers with precision and confidence, giving way to no obstacles and holding firm in the face of all dangers. To this end strict discipline is an absolute requirement. Not a blind obedience, but an intelligent, harmonious cooperation with the commander's will and the use of every possible means to carry out his plans. A battle is the clash of two wills, and the victor is he whose will is the stronger. A clearly defined end to be gained, a single aim in all minds, the same holy anger in every breast, a supreme, united effort—these are the forces that win battles.

From this it is clear that Foch is a man of studious mind, a thinker and a strategist, and the time of need revealed him also as a man of stirring, smashing action. On the fifth of September, 1914, von Kluck gave the French generals the inspiration for the battle of the Marne by exposing his right flank to an attack. They immediately seize the opportunity and fall upon the German wing. Foch, with three army corps, holds the center of the line, and it is here that the Germans seek to avenge themselves for the repulse of their right flank. For four days Foch stands firm under a terrific bombardment and desperate assaults. On the fifth he sends Joffre the famous dispatch, "Outflanked on the right, outflanked on the left. Situation on the whole excellent. Am going to advance." And advance he does, falling with a truly Napoleonic daring upon the enemy's flank. His position is now desperate. The die is cast and he must abide by his decision. If his supporting division under Grossetti comes up in time, all is well; if not—failure. He pleads with his troops to stand firm and promises them help by noon. Midday comes and Grossetti fails to arrive. Foch sends out more appeals and nobly the troops respond. Finally, at six in the evening, Grossetti appears and the balance swings towards the side of the French. The Germans retreat. Foch was again "the anvil on which victory was forged."

Though the battle of the Marne is Foch's greatest achievement, he has still other laurels in his wreath. In the long battle of Flanders his part was no less important and decisive. The Germans, overwhelmingly superior in number, were pushing the British back and the French were coming up to support them. Dixmude was threatened. But Foch had not lost his iron temper in the face

of danger. He ordered the sluices to be opened and flooded the land, barring the Germans from Dunkirk. But now a new battle was beginning around Ypres and the situation looked desperate for the Allied forces. The Kaiser was with his troops, waiting to make his triumphal entry into Ypres. More positions were lost, and the Allies deemed it advisable to retreat. In a council of war Foch addressed the British commander, Sir John French: "The Germans have sixteen army corps on our front; we have but ten, including your command. If you retire I shall remain here with eight, one against two. As for me, come what may, even if it costs me my life, I shall not give way. I give you my word for it, as a soldier, and do you give me yours." And French gave it. A plan for a counter-attack was drawn up and executed. Town after town was retaken. The Kaiser was robbed of his expected triumph, and Foch in the early morning occupied the imperial headquarters.

General Foch has always been a fervent Catholic. He bears his piety as he bears his honors, simply and without ostentation. Although he knew that his military advancement was hampered by his practical faith, yet through the years he never sacrificed it for worldly distinctions. This was well exemplified in 1907, when Clemenceau, the French Premier, was looking for a Director of the *Ecole de Guerre*. He had considered general after general, but was finally driven to nominate Foch. The latter, too well aware of the hostility of the Premier and his Government to all things Catholic, replied abruptly: "Why, sir, it is impossible! I am not even a candidate. Moreover, do you not know of my family and myself, all practising Catholics, and my brother an exiled Jesuit? What will the hostile Assembly say at my appointment?" "Your brother a Jesuit!" said Clemenceau. "What do I care about that? He cannot prevent your appointment." Such a man is General Foch. His religious honesty, confidence, tranquillity, boundless energy, imperturbable good-humor have made him a favorite of the army, and in him they place their unwavering trust. These qualities, together with his keen brain and thorough mastery of military tactics, make him a fit leader for the Allied forces. And we Americans can rest assured that the path to victory will be as short as possible when Foch, the master strategist, the hero of the Marne, is in command of the Allied forces. What a light and inspiration shall such a Catholic soldier as General Foch be to our Catholic boys, who, enrolled in the armies of the Republic, shall follow his leadership in France!

Madame Palladino, High Priestess of Spiritism

JAMES J. WALSH, M.D., Ph.D.

THE recent death of Madame Eusapia Palladino recalls the career of a woman who attracted public notice throughout the civilized world because of her reputation for the possession of powers to produce manifestations that careful observers declared to be undoubtedly supernatural or at least ultra-natural. She had been before the public for a score of years and had given séances for many distinguished scientists not only in Italy but in France and in England. She had visited America, attracting wide attention here and incidentally taking home with her a large sum of money. Though her trickery had been exposed again and again, that fact had not kept distinguished scientists from believing that Madame Palladino possessed some power that could not be explained on ordinary scientific grounds and therefore must be referred to some force different from those of our material world.

Her death comes just at a time when the losses of the great war are making people particularly susceptible to spiritistic suggestions, and it recalls the general readiness to believe in communications from the spirit world that characterized the period just before and after the end of our Civil War. Spiritism in this country at that time was so widespread that most of the cities and towns here in the East and a great many of those in the West had spiritistic temples, and a series of organized congregations of believers in Spiritism held meetings several evenings every week and were thought to represent a great new religious force in the world. Lawyers, physicians, even Judges of the Supreme Court of various States, professors at a number of universities, and, above all, the new-rich became ardent members of this novel cult, and some of them wrote books in favor of it. After reading the accounts of such men as Judge Dexter or Professor Hare it is hard to believe that the movement of which they were such enthusiastic advocates was nothing but a passing popular delusion.

About 1870 the Spiritists claimed to have had some millions of adherents in this country and their property holdings and popular influence seemed to make it improbable that the movement's influence would wane almost completely in less than a generation. Those who think that Eddyism is likely to have an enduring existence should study the rise and fall of Spiritism as a religious movement in this country between 1850, and, say, 1880, for it originated here in America and its history as a spreading cult is practically contained within those thirty years.

Spiritism, or the belief that the spirits of the other world can be induced in one way or another to interfere

in this, has had its ups and downs. Owing to the war-losses in the European countries and to the fact that the old are left to bewail the deaths of the young, there now seems to be a disposition to take up the practice of Spiritism once more. Mediums are found who will for a pecuniary consideration put their dupes in communication with anyone in the spirit world. Some of these frauds need no preparation except the announcement that you have come and the knowledge that you have the proper fee ready, for they will then proceed without delay to bring you messages from another world. The District Attorney of New York has recently been after these mediums, for there has been a luxuriant growth of them since we entered the war. Many of them are quite ready to communicate with the "spirits" and find out whether near relatives of those who consult them are to perish in the war or not. Though they know, of course, all about the present, the future and the past, the records of the District Attorney's office show that they do not know that some of the ladies who consult them are agents of the police and that a policeman is standing outside the door waiting to arrest them as soon as they have taken the fee which is offered them in marked money.

It would seem worth while, then, to review Madame Palladino's career, because the acceptance by distinguished scientists of some of her manifestations as surely representing spiritistic interventions has done more than almost anything else in the last twenty years to give an air of respectability to Spiritism. Madame Palladino's favorite phenomena were to have a table move apparently without any material or personal force being applied to it and then to have a curtain seemingly blown toward her or away from her, and at times to have bells mysteriously rung in the room where she was. It was these more or less toylike performances, so reminiscent of the simpler forms of prestidigitation, that gave Madame Palladino her reputation. Her hands were supposed to be held, her feet were supposed to be guarded from movement, the room was darkened, the scientists sat around, the table-moving, curtain-blowing, bell-ringing performances took place, and then straightway spirit intervention was invoked. Why spirits good or evil should want to do such trivial things for gaping scientists whose curiosity had been aroused, and what it could all mean, is indeed difficult to understand, but there it was.

Perhaps the description of a definite experiment with Madame Palladino as it was given in an important English magazine some half dozen years ago will illustrate better than anything else just what seemed of such wonderful significance. Three very skeptical English scientists went down to Naples, and, having secured an equally skeptical Italian teacher of science, proceeded to get in touch with Madame Palladino and to arrange for a séance. She was the wife of a little tradesman in Naples and it was not difficult to secure her, for it was definitely understood that her services would be amply rewarded. The scientists then proceeded to arrange the terms of the experiment. There was to be a table in the room to which would be brought a series of chairs, a curtain was to be hung across the corner, about two feet from the wall, and behind it there were to be some bells and a musical instrument or two. Madame Palladino described what she wanted and allowed them to provide the apparatus and the conditions of the experiment.

According to the description of the séance published quite seriously in the *Nineteenth Century and After*, for some considerable time nothing happened until the scientists were beginning to be afraid that the terms which they had set for the experiment were either too difficult for the spirits to overcome or that they were not to be treated to any manifestations at all. After a time, however, for no one knew better than Madame Palladino the value of heightened expectancy and the tiring of the concentration of attention with which observers start such a séance, she began to writhe as if under the influence of some mysterious power. After a certain amount of these movements, which heightened expectancy and still further wearied attention, the table began to tip. The phenomenon was manifestly not caused by Madame Palladino's hands or feet, as time was given for all to assure themselves of that fact. Then the table tipped a good deal and returned with a noise to the floor, and finally the curtain began to move as if blown outward from the wall. This happened over and over again. Last of all the bell was rung. The scientists were quite sure that they had been the witnesses of events that could not possibly be attributed to human agency and they were marvelously impressed with the fact that they had been given the privilege of having demonstrated to them the existence of another world than that of matter which can in the presence of a medium intervene in material affairs.

I remember reading the article at the time and knowing the names of the men who took part in it, and knowing that some of them had written exposures of Spiritism before, I wondered what it all meant. As the result of this demonstration Madame Palladino was brought to this country to give a series of séances here for the benefit of skeptics and others who were willing to pay well for them. Her impressario was Mr. Hereward Carrington, who had been one of the skeptics convinced at Naples, I believe, and whose book on "The Physical Phenomena of Spiritualism" had gathered together many exposures of mediums and their ingenious ways of securing spiritistic results.

Those who attended Madame Palladino's séances in this country observed that her cabinet, with its curtain and the various musical instruments behind it, were always within reach of her free foot. But how was she able to get her foot out from her shoe without that maneuver being detected by the "control," whose foot was placed on hers? The explanation is simple, for there was a special arch in her shoe to prevent its collapse, and in the midst of the writhing movements always supposed to accompany the advent of the spirits it was not hard to

wriggle her foot out from the shoe. After this exposure subsequent séances for which special arrangements had been made at universities with definite modes of control elaborated for them proved failures. Practically only one thing remained to be explained, and that was how currents of cold air were produced which various people felt coming from the direction in which the spirits evoked were supposed to be. These were perhaps all the more surprising because currents of cold air are not usually associated with the sort of spirits that would be under the command of a dear good lady who had been caught cheating on a number of occasions.

The rest of the story is so well remembered that it scarcely needs to be repeated. Suffice it to say that here in America Madame Palladino and her "wonders" were ruthlessly exposed in this way: At a séance arranged with her, besides the scientists supposed to be present, two other men were introduced into the room without Madame Palladino's knowledge. They were dressed all in black and were lying along the floor beneath the table. In the midst of the performance, after the table had tilted a few times and the curtain had blown outward, suddenly there was a scream. It was from Madame Palladino. As she screamed she struggled to get her foot back into her shoe. One of the men lying along the floor, both of whom were conjurers, had discovered Madame Palladino's foot slipping out of her shoe and proceeding to do all the wonderful things that were supposed to need the agency of spirits. With the foot free it is of course comparatively easy to understand how in the darkness that she set as a condition of her demonstrations she was able to accomplish all the wonderful things that she did.

So it would seem that conjurers rather than scientists succeed best in exposing Spiritists. Maskelyne offered to duplicate any trick performed by mediums. He even went so far as to offer to do in the light the tricks that mediums will do only in the dark. A generation ago the favorite mode of showing communications with spirits was by having them come and loosen the ropes with which the medium had been tied and then retie them afterward; and a little later slate-writing was all the vogue, but both of these modes of spirit communications were exposed by conjurers. Scientists will persist in dabbling in the matter, however, though their state of mind is actually the worst possible for the detection of trickery. Literally dozens of them have been fooled, and of course Madame Palladino fooled them to the top of her bent, made a fortune out of them, secured the unending publicity which was balm to her soul, and above all, must have vastly amused herself over the success of her tricks and the way that she succeeded in taking in the distinguished scientists.

For on the list of proclaimed believers in her spiritistic powers are such men as Professor Charles Richet, head of the Department of Physiology of the University of Paris, who brought her down to his summer home on an island in the Mediterranean and invited a group of distinguished scientists to witness her marvels; Sir Oliver Lodge, Sir William Crookes, Professor Barrett, head of the Department of Physics of Trinity College, Dublin; and Cesare Lombroso, who attracted so much attention by his work on criminal anthropology, which has proved to be at least as baseless in realities as Madame Palladino's spirit phenomena. If there is anything in the world that shows the scant value of a professor of science's opinion on a matter apart from his own subject it is Madame Palladino's career. The scientists who attended her séances and who knew her story, as they thought, and who found her not at all clever, were quite sure that she could not possibly play any tricks that would deceive them.

It is now known that Madame Palladino's first husband was a conjurer who made his living as a traveling magician and Madame Palladino went with him, was his confederate and knew all about ordinary magic. She had received just the training, therefore, that would fit her to play tricks upon the scientists, and she did it. Who can blame her very much for having made as honest a living as a great many other people do, since she herself professed no theories with regard to the phenomena and only asked to be paid for the production of them and insisted on the conditions under which they should be done?

But it is to be hoped that the lesson of Madame Palladino's career will teach scientists not to dabble with Spiritism unless they are properly accompanied by a conjurer, and that her death just at this time may prove a Providential means of preventing the wide acceptance of supposedly spiritistic phenomena, which are nothing more nor less than the tricks of designing charlatans who are eager to profit by the credulity of foolish people.

Frontier Catholicism

P. O'RIORDAN

HOW often one has to admire the zeal and devotedness of converts. They become Catholics, often after intense trials and bitter struggles, to put men and women who were reared Catholics to shame by their intelligently practical Catholic life. Are the readers of AMERICA familiar with Hilaire Belloc's pronouncement on the present position of Catholicism in England? In his view the impetus of thirty, forty years ago is over, and English Catholicism has fallen into a rut. He is pessimistic, but will go on working for the interests of the Church all the same. This in substance is what he said at a public meeting a few months ago.

I am not sure that his view commends itself to many. We look in vain in England today for outstanding figures in Catholic life like Manning, Newman, Faber, Ward and Dalgairns, all converts. Wiseman, indeed, was always a Catholic, but he took the liveliest interest in the Oxford movement, and was ever on the watch to direct it towards its natural and logical conclusion.

Here in America we have Mr. Small, a convert, writing, a short time since, on the lay apostolate. It does one good to read:

> Translate all this into Catholic terms and what do you have? An organization of say 100,000 men banded to-

gether to do spiritual work under the direction of the clergy; to teach classes in Christian doctrine; to go to isolated country missions on Sundays when a priest is not available, recite the rosary with the people, instruct the children, and read a sermon or a meditation from an approved source; to look up Catholic patients and supply them with papers and magazines; to be in readiness to serve Mass when the altar-boy fails to appear.

Let me clearly state my limitations before I offer any remarks on this. I live on the frontier, where we are all pioneers. I have never been in a parish or had charge of a congregation where there was a Catholic school. Let city priests, men from old, well-established parishes, answer from their point of view. I hope their reply will be more encouraging than mine.

On the frontier, I regret to say, we have not the material for a lay apostolate. Yet it is there precisely that a lay apostolate is most needed. Until the country is thickly settled there must inevitably be many small missions where Mass every Sunday is out of the question. Our men lack the necessary knowledge to act as catechists though that difficulty could be easily got over, for one learns as one teaches. The fatal difficulty is that our men lack the will. The frontier Catholic does not say: "What shall I do to possess eternal life?" his question, if he ever really puts any, seems to be: "How cheaply can I get to heaven?" Help a priest? The idea seems rarely to occur to him. But he is quite ready to criticize, to find fault. He is loud in his professions, but alas! too often feeble in his performance. He gives grudgingly and sparingly, and then brags of what he gave.

From the point of view of the frontier I should say as regards Mr. Small's proposed lay apostolate: we are not ready just yet. Before we can organize a lay apostolate we must work, priests and people alike, at raising the standard of Catholicism, to get Catholics to know their religion, to read Catholic literature; to think less of their own ease and enjoyment and to exert themselves more to spread the Faith; to do less talking, less grumbling, and to lead a quiet, solidly practical Catholic life. Then the lay apostolate, or something very like it, will be the obvious outcome of a higher standard of living.

One manifestation of the absence of a higher Catholic life is to be found in the much complained of dearth of priests. Young men on the frontier never seem to think of becoming priests. It is too much trouble. Why, to be a priest one has to have a good general education, study Latin and Greek, philosophy, dogmatic and moral theology, and Sacred Scripture. Besides, there is "no money in it." Yet, in the Providence of God, when the standard of Catholic living is high, there are vocations enough to supply local needs; when it is very high, there are superabundant vocations, and young men seek the mission field.

I should also say to possible lay apostles: It is a splendid act of charity to say the rosary for a congregation that has no Sunday Mass, to read for them a sermon or meditation. But there is a more excellent way, and that is to study for the priesthood, be ordained, and say Mass for them yourselves. You have no vocation? Then help the Bishops secure those who have vocations, help them to increase the number of their priests, to build churches, and to multiply Sunday Masses, for on the frontier it is the Sunday Mass that counts.

To all possible lay apostles I should say: Cultivate the missionary spirit. Spread it amongst others. A weak spot in our Catholic life is the utter indifference shown by the bulk of our Catholics to the missions at home and abroad. American Catholics strike one as intensely parochial. When they have supported the local church with greater or less liberality, they are satisfied, they never seem to look beyond their own borders. True, there is the "Church Extension Society" which does magnificent work, but American Catholics could and should do a great deal more. Taking our numbers and means into account, who can deny that there is apathy?

Certainly it is not beyond the means of American Catholics to support the churches they have and to increase the number of mission churches. One result of a higher standard of Catholic life, it must be repeated, will be an increase in the number of vocations, a supply of priests for those mission churches, so that the number of Sunday Masses will be increased. For on the frontier, I say again, it is the Mass that counts.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Tobacco as an Aid in Warfare

To the Editor of AMERICA:

Few, perhaps, among the many thousands who have contributed to the *Sun* Tobacco Fund, and similar patriotic efforts to enlist the services of My Lady Nicotine against the Teuton enemy, know that there is a precedent in Revolutionary annals for this idea. In his attempt to coerce the colonies, it will be remembered, the King of England hired from their rulers in Germany 29,875 Hessian mercenaries and sent these placid slaves of the militarism of that era across the ocean to help the attempt to strangle in its cradle the liberty we enjoy here today. Many of these Hessians were Catholics, so Congress thought it would be a good idea to appoint a committee to devise a plan to encourage them and other foreigners to quit the English service. Accordingly this committee made a report about which, on August 14, 1776, Congress adopted several resolutions, which declared that his Britannic Majesty,

> Unable to engage Britons sufficient to execute his sanguinary measures has applied for aid to certain foreign princes who are in the habit of selling the blood of their people for money, and from them has procured and transported hither considerable numbers of foreigners.
>
> And it is conceived that such foreigners if apprised of the practise of these States would chuse to accept of lands, liberty, safety and a communion of good laws and mild government in a country where many of their friends and relations are already happily settled, rather than continue exposed to the toils and dangers of a long and bloody war waged against a people guilty of no other crime than that of refusing to exchange Freedom for Slavery; and that they will do this the more especially when they reflect that after they shall have violated every Christian and moral precept by invading and attempting to destroy those who have never injured them or their country, their only reward, if they escape death and captivity, will be to return to the despotism of their prince to be by him sold again to do the drudgery of some other enemy to the rights of mankind.

The committee was ordered to have the resolution translated into German and "to take proper measures to have it communicated to the foreign troops." How this was done Benjamin Franklin, who was a member of the committee, tells in a letter he wrote to General Gates from Philadelphia, on August 28, 1776:

> Congress being advised that there is a probability that the Hessians might be induced to quit the British service by offer of land came to two resolves which, being translated into German and printed, are sent to Staten Island to be distributed, if practicable among these people. Some of them have tobacco marks on the back, so the tobacco being put into them in small quantities, as the tobacconists use, and suffered to fall into the hands of these people, they might divide the papers as plunder, before their officers could come to a knowledge of the contents and prevent their being read by the men.

As the records show that 12,562 of the Hessians sent over here did not return to Germany it is only fair to suppose that the tobacco resolution helped to this satisfactory result.

Brooklyn. THOMAS F. MEEHAN.

That Lamentable "And"

To the Editor of AMERICA:

In a communication addressed to AMERICA for May 25, entitled "Some Preciosities of Literature," A. P. called attention to certain words which seem to be overworked. Among them are "and," "book" and "quality." We are not now concerned with "book" and "quality." We would like to say a few words on behalf of the ostracized "and," not "and" *purum;* plain, simple, democratic "and." For the "and" to which A. P. takes exception is the haughty and dandified "and" that leaves the ranks where he has his honored place and puts himself at the head of the procession and the paragraph, to swagger there in ostentatious display, a syntactical and strutting drum-major decked out in all his foolish finery. A. P. "hates" him. "Outside the Bible," he writes, "I hate to see a paragraph beginning with 'and.'" "It gives the impression of candy with your beefsteak." A. P. might excuse Arnold or Pater for beginning their paragraphs with "and," "but it is ridiculous," he continues, "for amateur scribblers to affect the languid pose of those Olympians."

The implication, therefore, in A. P.'s communication is that the use of the "paragraphic and" is a sign of weakness of style and of incongruity. "It gives the impression of candy with your beefsteak." Now by chance I have before me on my bookshelves among other volumes, Cardinal Newman's "Idea of a University," Thackeray's "English Humorists," "The Four Georges and Lovel the Widower," George Eliot's "Romola" and "Silas Marner," a one-volume edition, that of Pollard and Moss, of the complete works of Washington Irving, H. G. Wells' "The Soul of a Bishop," and William Lyon Phelps' "The Advance of the English Novel." Newman, Thackeray, Eliot, Washington Irving, are classics. Wells is not by any means a model of style. But he writes plain, vigorous English. Professor Phelps is a critic of fine taste and discernment, and has the gift of elegant, clear and idiomatic expression. I have picked these books up at random and opened them at random just to see what they would reveal as to the paragraphic "and."

I have glanced through every paragraph of Irving's "Legend of Sleepy Hollow." With the exception of two, perhaps three paragraphs, in which a dialogue or a conversation was continued, not a single paragraphic "and" occurred. In his "History of New York," on the other hand, I have counted in a reading of two or three minutes as many as fifteen. On the whole, however, Irving seems to be relatively sparing in the use of the "and" to which A. P. has taken such a violent dislike. In Newman's "Idea of a University," a model surely of all that is best in clear, elegant, idiomatic English, I have counted while rapidly turning over the leaves as many as twenty-six paragraphic "ands," many others, of course, escaping me. Thackeray, in the volume mentioned above, is more sparing of his paragraphic "ands," but he uses them not infrequently. In the first half of the work I have stumbled upon nine at least. In turning over the pages of "Romola" and "Silas Marner" I have met at least a good dozen of the conjunction outlawed by A. P. Mr. Wells is not afraid to use it when he likes. It occurs frequently in almost every part of "The Soul of a Bishop," and Mr. Phelps employs it, but more sparingly, it must be confessed, as many as one-hundred pages occurring without a single instance to be found.

In the face of these examples we think it would be unfair to excommunicate the "paragraphic and." The very best usage of the language sanctions it. It can, of course, be abused, and be unnecessarily obtruded upon the reader, just as it is often overemphasized in the pulpit and on the public platform. The subject-matter, the literary vehicle used, argument, oration, essay, novel, the good taste of the writer must determine when it should be introduced. In argument, especially where the writer wishes to carry his thought forward, it has right of citizenship which cannot be denied. In the novel, and those kinds of composition where emotion, rapid incident and action are the main thing, it can and should be more readily omitted.

New York. J. C. R.

Prohibition, the Constitution, and the Mass

To the Editor of AMERICA:

Mr. Horace H. Hagan, an Oklahoma lawyer, assures us in a communication which appears in your issue of May 11, that Father Kenny's article of April 13, "Prohibition, the Constitution and the Mass," cannot fail to inspire amazement in every reader of your magazine who is a lawyer; and at the close of his letter he drops a rather robust hint in the query: "And, by the way, if theological questions are to be left to theologians, to whom should legal questions be entrusted?" On the other hand, Mr. Paul Bakewell, a St. Louis lawyer, in a communication which appears in your issue of April 27, referring to the same piece of writing, says: "I heartily approve of Father Kenny's article."

I merely wish to inquire what judgment, under the circumstances, a simple, ordinary individual who listens with respect to expert legal testimony, is to pass upon the article in question?

St. Louis. E. M. H.

To the Editor of AMERICA:

The various articles and editorials on the subject of Prohibition, appearing in AMERICA during the last few months, have been followed by many with much interest. One thing, I think, they should have made clear, namely, that it is to the several States, and not to the Federal Government, that we must look for the protection of our religious liberty. The so-called "freedom of worship" amendment to the Federal Constitution, means, as Zollmann in his excellent "American Civil Church Law" well points out, "exactly what it says, and no more. It is a restraint on the action of *Congress,* and is not a restriction on the action of the various *State Legislatures.*" In proof of this position, he quotes the decision of the Supreme Court of the United States in the well-known case of *Permodi v. Municipality* (No. 1, 3 How., 589, 609).

> The Constitution makes no provision for protecting the citizens of the respective States in their religious liberties: this is left to the State Constitutions and laws. Nor is there any inhibition imposed by the Constitution of the United States in this respect on the States.

The lesson to be drawn from this decision was well expressed, as it seems to me, in the advice offered by S. L. B. in a communication to AMERICA: "Watch local legislation, and don't rely on Federal guarantees, especially when they don't exist." For, as Zollmann goes on to say:

> The States may, therefore, so far as the Federal Constitution is concerned, establish some religion and prohibit the free exercise of all others. (*People v. Board of Education,* 245 Ill., 334; 92 N.E., 251). As a matter of fact, many of the original States retained an established religion for a longer or shorter period after the adoption of the Federal Constitution. . . . In Massachusetts the process of establishing freedom of religion was very slow, complete religious liberty not being achieved until 1833.

Zollmann here understates the case of the progress of religious freedom. Not until 1877 was the State constitutional provision of New Hampshire abolished, according to which only "members of the Protestant religion" were eligible as candidates for Governor, the Senate, or the Lower House. Possibly, some of your readers can recall similar restrictions existing in other States at even a later date.

Surely, these facts bring out very clearly Zollmann's contention that, in placing a restriction upon the action of Congress, the Constitution means "exactly what it says, and no more." They also point the moral, that the price of our religious liberty, already seriously threatened by certain intemperate advocates of Prohibition, is eternal vigilance over all local legislation.

New York. J. W.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Are We Sluggards Still?

THE righteousness of the cause in which the nation is now engaged, depends in no wise upon the truth or falsity of the lurid "atrocity tales," spread throughout the country during the last two years. All might be discredited without changing our position. The reasons which forced us, a peace-loving people, into war, have been stated and restated by the President in documents which will prove to coming generations, if any proof be needed, that only after patience had been exercised beyond bounds, did we have recourse to the sword of justice.

In spite of these documents, and even after a year of war, it is impossible to deny that in some, generally the remoter parts of the country, too many Americans still entertain the double delusion, fostered by years of pacifism and a blind devotion to German ideals in education, that the German peril is so remote as to be practically negligible, and that Germany is a nation that can be counted upon to observe with scrupulous nicety, even the least rules of civilized warfare. Either aspect of this delusion may lead to deplorable results.

Obviously, in an indictment of this nature, names and places cannot be prudently cited; nevertheless, two army officers of unimpeachable character recently bore witness to the existence of this fatal delusion in the locality of the camps, to which they had been assigned. In one of the richest counties of a certain State, the Liberty Bond quota was barely attained, and would not have been reached at all, had not a group of patriotic citizens made up the deficit at the last moment. There were very few aliens in this county; on the contrary, probably eighty per cent of the population was of pre-revolutionary "Anglo-Saxon and Scotch-Irish" stock. The further fact that the number of volunteers from this section was deplorably small, bears out the criticism made by the parish priest: "These people don't seem to know that we have a real war on our hands." The possibility that this "sluggishness" is not an isolated instance, is, at this time, sufficient to constitute a source of grave concern.

In unmistakable terms the President has urged us to awaken to the seriousness of the conflict in which we are engaged, and in a recent speech, Mr. H. P. Davison, Chairman of the Red Cross War Council, has told the American people what they may expect if the enemy ever gains a foothold in this country. In Mr. Davison's opinion, Germany has by no mean been shamed into a relinquishment of the policy of "frightfulness," which has made her an outlaw among the nations.

> The outstanding feature of the German method at present is the effort to terrorize the women, children and old men at home. The fight behind the lines is the most dastardly, unrighteous, cruel and devilish plan that could be conceived . . . and has resulted in the murder and maiming of thousands of women and children, and the driving of hundreds of thousands of the terror-stricken from their homes. It is based on the theory that the killing of four children out of five will induce the mother to implore her Government to have the war stopped that the fifth may live. It is carried on from the English Channel to the Swiss border, and from the Swiss border to the Adriatic.

It would be a fatal error to believe that our fight is against a foe which, throughout many reverses, has preserved unsullied the highest conceptions of honor and humanity. We shall not win this war by minimizing the real dangers at hand. Our plans must grow out of a thorough understanding of the character of the enemy, and our confidence of ultimate victory be based upon the willingness of every American to give his aid in a measure even greater than is asked by the President who, with the authority of God, shapes and guides the policies of the nation.

The "Conductorette" and Others

ONE of the war's many unpleasant effects is the introduction of women and children into a section of the industrial world hitherto closed to them. This new phase of the labor question is not confined to any one nation. In England and France, women have been employed in munition and other factories, as well as in agricultural work, since the autumn of 1914, but not until recently has it been thought necessary in the United States, to assign women to a variety of tasks, customarily accomplished by men. In New York, the "conductorette" is now a familiar sight, and women are being secured in daily increasing numbers, to act as messengers, office clerks, elevator operators, park employees and janitors.

Perhaps it is too early to forecast the final outcome of this change, but recent complaints, lodged with the District Attorney in Brooklyn, seem to justify the ancient hostile tradition against the employment of women in works of a public or semi-public character. Much of that old tradition, it is true, was founded on prejudice or mis-

conception. It can hardly be denied that, normally, woman's place is in the home, for, saving exceptional cases, it is in the home that she finds her largest sphere of usefulness, and the most effective opportunities for her highest moral development. But these are not normal times, and even apart from the exigencies developed by the war, the changed social and economic conditions of the day, justify a wider interpretation of the formula which confines woman's place to the home. The truth of the matter is, that woman's place is where Almighty God wishes her to be, whether that place be at the head of a military or industrial organization, or in a quiet little home, with a flock of children about her knees.

But with all this said, it seems true that in many instances we have been much too eager to find a place for women in the shop and factory. Various New York medical authorities have insisted upon the physical dangers connected with this new move, the District Attorney fears that through it morality has suffered, and the Public Service Commission of New York now announces an inquiry to discover whether it is dictated by real necessity, or by some motive which will not bear investigation. Meanwhile, other American cities will do well to stop, look and listen, before deciding that street-cars, elevators, messenger service, munition factories, and kindred necessities, cannot be maintained without the employment of women. England's experience in this matter has not been altogether happy, nor has the experiment been proved a brilliant success in New York.

Stooping, Not Falling

FROM the shattered tower of a church in Albert, one of France's desolated towns, there hung, until a few weeks ago, a beautiful statue of the Maiden Mother holding the Divine Child. Before the war the figure stood upright on the church's dome, and raised aloft the little Saviour. "He was held by her high above the town," remarks the Rev. Mr. Tiplady, a Methodist chaplain at the front, "as if to receive the worship of mankind, and His arms were outspread in blessing." But a German shell struck the statue, it fell over, and "remained hanging halfway over the street, so that passers-by could see above them the outspread arms of Jesus. To some it is the picture of a falling Christ. To others it is the picture of a Christ who stoops to bless the oppressed and afflicted."

To an unbeliever like Arnold Bennett, the falling statue would, perhaps, suggest "the fall of the Christian religion," an authentic "event" which, he thinks, "in importance far transcends the war itself." But to Mr. Tiplady the Babe in His mother's arms is not falling at all; He is only stooping. For he well observes:

> Most of us felt alarmed for Christianity when the war broke out. We were alarmed as the good Catholics of Albert were when they saw the statue of the Virgin and Child fall from its upright position. It seemed as if it were falling to the ground. If Christ ruled on high could such atrocities happen in Belgium? . . . Then came the magnificent and voluntary rally to the flag in defense of Belgium. As we saw our young men march out to die for others, freely and without compulsion, we saw again the Cross on Calvary, and we knew that Christ was sleeping in no Syrian grave but dwelling in the hearts of our gallant brothers and inspiring them to follow in His steps. . . . We saw that Christianity had stooped from the sky to the street. It had become incarnate. . . . It had become a practical thing, something to live and die for. We could not pass along the commonest street without seeing a vision of the Babe who came to bring peace and goodwill to men by living and dying for them. Christ had not fallen, He had stooped and stooped in order to bless.

So far from having failed, Christianity has gained immensely since the war began. The increasing number of converts to Catholicism, the religious revival noted everywhere, the restored sense of the relative value of things temporal and eternal, a sense which had been obscured by the witchery of trifles and the demands of pleasure, the recourse to prayer in the trenches and at home for Divine protection against danger, the tremendous influence exercised by the Holy Father, the increase in bigotry, which has been fanned into a flame by the inroads made into infidelity by the Faith: all these testify to an awakening of men's minds to spiritual things and a turning of their hearts to the truth. The highest expression of peace terms has re-echoed Christian ideals. Wealth, power, self-indulgence, progress and force have had their day and failed; and, standing amid the ruins of materialism, men, consciously or unconsciously, are longing for the return of the golden age when Christian principles shall rule the world and sordid selfishness shall cease. The signs are clear. The world will be better after the war, better because less pagan, more Christian.

The Chaplain's Military Value

A PERIODICAL so rabid in its hatred of everything Catholic that no man, except perhaps the more ignorant Freemasons, would take its remarks on such subjects seriously, has recently asked with considerable heat, why Catholic chaplains are appointed in such numbers. The answer is not far to seek. It is a matter of justice. The Government is determined to give Catholics their just proportion. This is the all-sufficient ground on which Catholics rest their claim. But aside from this, there are two other reasons which commend themselves to the fair mind. The Catholic soldier asks it, and the country wishes it.

Every one is anxious to grant a dying man's last request. The Catholic soldier's last request is that at the moment of death a priest may be at hand to lighten his way to eternity. He does not ask for safe non-combatant service at home or abroad, he wishes to be sent to the front and to get into the thick of the fray as soon as possible. He is not afraid or unwilling to lay down his life for his friends. All he demands is that before he goes into battle and after he has fallen, he may be given the consolations of his religion. No one has put his case more forcibly than Mr. John C. Ten Eyck, a non-Cath-

olic, in a speech made on the occasion of the Knights of Columbus drive, a portion of which has already been quoted in AMERICA:

> There can be no conscience so accusing as the conscience of a non-Catholic who has permitted a Catholic boy to die without the last rites of his own Faith. We Protestants are not so blind as not to know that Catholics love their Faith above all other possessions; therefore we Protestants must give those Catholic boys in their hour of trial what they ask. No honest American can question that this is the only way to help those boys, and it is our duty to provide all they need. If the sacrifice is great we still must make it, for nothing that we can do, whatever our beliefs may be concerning their beliefs, bears comparison to the sacrifices that they are making for us.
>
> It is no business of mine to challenge the most sacred convictions of those boys as they lie with broken bodies and anguished souls in pools of their own blood, shed for me and mine, but it is my business to see to it that all their demand is given to them. We Protestants are not blind enough not to know that the Catholic soldier whose conscience is at peace with God is a dauntless soldier, whose faith in the life after life is greater than his fear of death.

The least that all of us can and should do who stay safely at home reaping the fruit of our young men's sacrifice of life, is to grant them the one thing they ask. There is another consideration which should appeal to every patriotic heart. We want to win the war, we are making immense sacrifices to win it, and it is extremely short-sighted for any one to let his religious prejudice deprive our army of one of its chief supports. The influence of religion is one of the most powerful ways of inspiring, maintaining and increasing the soldier's morale and personal heroism. The Freemasons in the United States are not likely to question the testimony of a brother-Mason in France on this subject. Such an authority is quoted by P. Gény, S.J. in an article on the French chaplains in the *Civiltà Cattolica* for January 8, 1916 (Vol. I., p. 202). Noting the fact that the Masonic persecution of the Church, which is raging in the civil portions of France, is conspicuous by its absence at the front, he says:

> To this fact I can give the weight of my own personal experience. One day I wished to offer my services to a Colonel who was a Freemason. I was unknown to him, but presented myself and made my proposal. This was received with pleasure. "I have many soldiers," said the Colonel, "habituated to the practice of religion, but hitherto I have been prevented by circumstances from satisfying their desires. Go, therefore, I shall be happy to have you do so." And without making any profession of faith or non-faith, he added that, considering the relation which religion bears to military affairs, he did not hesitate to pronounce it the most powerful foundation and support of discipline and heroism.

The Government of the United States, apparently, is of the same opinion as the Colonel in question. This being the case, it is a patriotic duty to eliminate individual prejudice and strive to afford Catholics this efficacious means of making them better soldiers and more courageous defenders of their country. To do anything else is to harm the cause which we all have so much at heart.

Christ in Home and Society

THE reformation of society must begin with the reformation of the home. The unit of society is the family, and as the family, so the State. There is no balm in Gilead that can heal the wounds from which humanity is suffering today save the love and mercy reserved for us in the Heart of Christ. There is no salvation for mankind save through a return to Him. But where shall this renewal of society begin except within the home? The great crusade against evil must finally be won not in the parliaments of the earth nor on the battle-fields of the nations, but in the narrower circuit of the family circle. If Christ is reigning here, if the love of His Sacred Heart is here enthroned, if He is King of hearth and home, then will He be triumphant, too, throughout the land, without a battle fought or a trumpet sounded.

Very fittingly, therefore, the League's intention for June is the consecration of families to the Sacred Heart of Jesus. For the mighty conflict of today is not only that which is waged upon the blood-drenched areas that tremble with the shock of cannonry and are swept with blasts of bullets and shells. It is also against the sacredness of the home that the great battle of our day is fought. More awful than the sight of forests torn and shattered, more pitiful than mighty cities wasted and laid low, more terrible than the thought of once-smiling towns and villages whereof no vestige has been left, are homes made desolate because Christ is exiled from them. For what is the sum of the world's purely physical wo, after all, compared to the everlasting loss of grace for even one immortal soul? What then shall be said about the state of a home made Godless by modern infidelity, rent by the evil of divorce, or deprived, for no lawful reason, of the ringing laughter of the children that should echo there? Yet how many the homes where darkness broods without one gleam of faith or hope, and where charity lies cold among the embers! Here, then, the great renewal must begin, and it must begin first of all within our own Catholic homes. It is not enough that our individual lives are consecrated through religion. Our families, too, must be filled and imbued with that Divine life that Christ has come to bring upon the earth, with that love and zeal that burn within His Sacred Heart.

Hence the earnest wish, so urgently expressed by the Holy Father, that every Catholic family should be solemnly consecrated to the Heart of Our Divine Lord, that emblem of His boundless love for all mankind, that living source of purity in which the world can be regenerated in the grace of God. Openly and conspicuously, therefore, the image of that Sacred Heart should be enthroned in our homes where the family circle daily gathers; the eyes of all must frequently rest upon it and their hearts should be often lifted up to Christ Himself. The consecration of all the family's members should then and there be made by its head. The prescribed act, it is directed, should be recited with the family by the pastor

or some other priest who has previously blessed the picture or statue. Yet even here the Ordinary may decide whether it will not suffice for a lay person to recite the act before an image previously blessed.

But whether a priest can be had or not, whether the picture or statue can even be blessed or not, no circumstances should prevent a family from enthroning the image of the Sacred Heart and making a solemn act of consecration. Yet so far as lies within our power we should seek to conform with the desire of the Church and fulfil the conditions imposed for the gaining of the indulgences. So will every Catholic home become a center of living love and zeal unto the enkindling of the entire world with the charity of Christ.

Literature

EDGAR ALLAN POE

THE last word about Poe was said in 1848. Criticism, since then, more voluminous than of any other American author, has only explained, not corrected, Lowell's well-known analysis in his "Fable for Critics":

"There comes Poe with his Raven, like Barnaby Rudge,
Three-fifths of him *genius,* and two-fifths mere *fudge.*"

These two elements form the beginning and end of all appreciations of Poe. If the critical mind sacrifices the one out of enthusiasm for the other, it betrays itself into absurdity. With no humorous intent, Mr. Campbell, in the introduction to his complete and scholarly edition of Poe's poems (Ginn) has enumerated some such one-sided opinions. Mr. Campbell refers only to the poems; an equally extreme divergence exists in regard to the tales. Professor Saintsbury, for example, places Poe "in the first order of poets," while Mr. W. D. Howells dubs him "the jingle man." "Poe appeals to the feelings with a force that has never been surpassed," declares Professor Minto; but Professor Barrett Wendell pronounces him "fantastic and meretricious throughout." R. H. Stoddard states that "unlike many poets, he affects all who are capable of being touched by poetry," whereas Henry James describes his poems as "very valueless verse," and concludes that "an enthusiasm for Poe is the mark of a decidedly primitive stage of reflection." According to their point of view, they either gloss over the genius, or forget the fudge. The truth lies in the combination; for Poe weights his best work with fudge, and saves his worst by the sure strokes of genius.

The accounts which Poe has given of himself increase the difficulty of laying definite fingers on him. To prove himself as brilliant in philosophy and science as in literature, he attempted to reveal the secret of eternity by his prose-poem "Eureka." He considered himself the supreme arbiter of American literature, the critic whose word could make or unmake the scribbling author. He encouraged the belief that he was a spontaneous poet, who dashed off masterpieces in a single mood of inspiration. He professed to have traveled extensively in his earlier years, and at a ridiculously young age to have composed some of his best poems. In a hundred poses, he struts his little stage and thunders back his own applause. His genius is undeniable; so is his fudge. He did not realize that his claim of immortality rested neither on his scientific nor his philosophical speculations. Far from making or unmaking others by his critical decisions, he unmade himself. He may, at times, have been an inspired, but never a spontaneous poet. The "*limae labor*" was such a passion with him that "The Raven," which he declared "proceeded to its completion with the precision and rigid consequence of a mathematical problem," appeared in fifteen different forms. His travels were in the "realms of gold." Poe's ignorance of himself was as piteous as his vanity was absurd. He was wounded by Lowell's estimate, because it did not credit him with six-fifths genius. His intense imagination starved itself on introspective musings. His keen intellect, probably the most brilliant of his day, was undisciplined and distorted by false principles. His high ideals and noble aspirations were founded on a watery will. Only once, late in life, he withdrew from himself long enough to confess, "My life has been whim, impulse and passion."

Popular opinion has always regarded Poe with favor; academic analysis looks aslant at his defects. The people of his day, like our own cinematographic populace, are won by effects and carried away by sense impression. The pedant, however, gives ether to the impression and dissects the effect. He examines its moral trend, weighs it by true artistic standards, lays bare its artifices, and separates it into its elements. Of Poe's slender volume of poetry, even popular opinion chooses less than a dozen poems for its anthologies. But these it rates as the best in our literature. No American poem was received so enthusiastically nor has been quoted so everlastingly as "The Raven"; no poem has haunted the minds of three generations so persistently as "The Bells"; none has ever produced the same illusion as "Ullalume." Popular opinion is fascinated by the irresistible flow of his lines, by the bewitching, sonorous melody of his rhythm, by the recurrent refrain, by the weird setting and indefinite atmosphere.

His tales are perhaps more popular even than his poems. He sensed the popular craving for utter awfulness and weird mystery, and fully did he satisfy it. He repeatedly declared that he wished not so much to tell a story as to produce an effect. In his mind this meant that he must startle, induce nervous prostration, and make the flesh creep. He is the black magician who plunges us into the chamber of horrors, with its fiendish torments and blood-curdling atrocities. At other times he leads us into the madhouse, and parades his creatures with their haunted consciences, depraved mentality and criminal degeneracy. Still the magician, in other tales he baffles us with mysterious documents and cryptograms and murders, or carries us on the wings of imagination beyond the wildest dreams of the visionary. Even his humor is touched with the horrible and whimsical and grim. Popular taste reveling in such sensations, reads Poe with absorbing interest.

Poe wrought his greatest effects by his mastery of technique. In his poems, he is accused of intrenching on the domain of music; in his tales, by the cadence of his sentences and his vivid imagery, he becomes poetic. In the latter, he is graphic in his descriptions, deft in shedding an atmosphere, the master of the climax and powerful in his dramatic situations. Lingering over every minute phase of character and place in the earlier pages of his tales, he leisurely prepares his stage and sets his scenery. In the *dénouement,* not a word is wasted, till the full force of the plot bursts forth with the vehemence of the unexpected. By gaining this "singleness and totality of effect," on which he placed such insistence, he formed the short-story into a distinct literary type. His precepts remain classic, and are fundamental in the short-story writing of our day.

By his theory of poetry, and it was one of the few consistent things in his life, his poetry stands condemned. He attained his poetic ideal for he was a master workman, but his ideal was

unsound. By way of negation, he doubted whether a long poem were not a paradox, and a dramatic poem, a contradiction in terms. Emotion was not essential, passion might be discarded, thought must be sacrificed, if discordant with beauty. Moralizing and didacticism were abominations. "For the metaphysical poets, as poets, I have the most sovereign contempt." The immediate object of poetry, he claims, is an indefinite pleasure that arises from the music of expression, an essential element, and "that intense and pure elevation of the soul—Beauty." In its supreme development, beauty is melancholy, caused by the death of a beautiful woman. "I would define, in brief, the poetry of words as the rhythmical creation of beauty. Its sole arbiter is Taste. With the intellect or with conscience it has only collateral relations; unless incidentally, it has no connection whatever with duty or truth."

The noblest poetry cannot be written in accordance with such a theory. Poe failed, therefore, in sustained effort, placed too great insistence on pure music and excessive rhyming, was dim, vague and restricted in his subject-matter, portrayed a sorrow that is almost grotesque, lacked intense, warm feeling and betrayed an utter absence of thought. It has been said that Poe never penned an immoral line; he is, nevertheless, morally vicious. In his tales, he insists on criminality and depraved instincts; in his poems he inculcates a sorrow that leads to melancholy, morbidness and despair. Nowhere has he that elevating tone of nobility, of heroism, of sublime aspiration and spiritual sacrifice that uplifts the soul to God and the higher life. True beauty does not flourish amidst the morbidness and desolation of the underworld.

Poe's critical works have the interest, not the value of antiques. They prove the accuracy and acumen of his critical faculty, but they reveal his two cardinal defects. He was microscopic and venomous. If he was satisfied that the author was not a plagiarist, he limited his remarks to the minutiæ of grammar and rhetoric. But his tone was bitter, aggressive and caustic. He estranged his friends and incensed his enemies. His onslaughts against the New York Literati and his venom against the New England Transcendentalists, and his pet aversion, the *North American Review,* were turned back on himself in overheaped measure. The combined counter-attacks are responsible for the exaggerated accounts of his moral failings, and the tardy appreciation given even his best work. After the span of years, when his jarring originality loses its harshness, his criticisms lose their sting, and his moral life becomes rather an object of pity, we judge him more kindly. We are gradually adopting the opinion long current in Europe, where Poe is considered the greatest, if not most typical, American genius.

FRANCIS X. TALBOT, S.J.

REVIEWS

Religious Profession. A Commentary on a Chapter of the New Code of Canon Law. By HECTOR PAPI, S.J., Professor of Canon Law, Woodstock College. New York: P. J. Kenedy & Sons. $1.00.

The name of Hector Papi, S.J., appended to any treatise on Canon Law is a guarantee of thoroughness, accuracy and scholarship; for undoubtedly he ranks among the foremost canonists of the United States. Certainly the assiduity and confidence with which the highest ecclesiastical authorities in this country have sought his opinion on the difficult questions connected with his specialty, have long since accorded him this distinction, if indeed they have not, as many are inclined to think, placed him in a class apart. Aside, therefore, from the intrinsic value of the commentary just published, the appearance of the first book he has given to the general public, though not by any means his first printed book, has a very special importance, in that it shows Father Papi has at last consented to be a "living author." It is also very gratifying to read his announcement of the appearance of a subsequent volume on the moral aspects of the religious vows. If Father Papi continues to write on such subjects in English, he will soon become for American readers, what Father Ferreres, S.J., has long been for Spain, a distinguished and authoritative interpreter of past and current ecclesiastical legislation.

"Religious Profession" has an interest both for all religious and for those who contemplate assuming the obligations of the religious life, while superiors and priests entrusted with the direction of convents and the duty of giving advice as to vocations should have it practically by heart. It covers in clear, satisfactory fashion all the matter prescribed by the Code, and besides explaining the regulations retained from the old, it elucidates the changes that have been made in the new legislation. The question of the legal and canonical effects of the vow of poverty and the disposition of property are especially important. It is a handy little volume, not a word being wasted, nor a detail omitted. As the new Code is now in operation, Father Papi's book should be procured at once by those whom it concerns. It deserves hearty recommendation.

J. H. F.

Essentials of Formal Logic. By MICHAEL J. MAHONY, S.J. New York: The Encyclopedia Press. $0.80.

To bestow a generous alms on a needy man is commendable; to make him self-supporting and independent is still better. Useful knowledge is admittedly a valuable possession, and the man who communicates it deserves high praise. But so to train a human mind that henceforth, by dint of its own efforts, it will be able to explore with ease and pleasure the vast fields of knowledge, and to discern accurately between truth and error, is beyond all doubt a most praiseworthy achievement. Such mental drill and development is the aim of formal logic. In consequence, every least effort to teach men to think and to act logically is to be encouraged. For those who enjoy the leisure to pursue a complete course in such mind-formation, we already possess excellent and exhaustive treatises in English. The present modest little volume has been compiled for beginners in the study of philosophy. It comprises all the essentials of the subject. Conciseness is aimed at throughout and controverted points are judiciously omitted. In matter as well as in style of treatment, the author closely adheres to approved Latin manuals. The volume opens with a few apt preliminary notions about the nature and division of philosophy, its cultural and ethical value, and its intimate relations to Divine revelation. The concept of logic is then neatly unfolded, and its subdivisions are suggested. As major or material logic is now generally treated as a distinct branch of philosophy known as epistemology or criteriology, Father Mahony confines himself in the present volume to formal logic. And because it pertains to formal logic to investigate our mental operations in their relation to correct thinking, and since reasoning involves judgments, and judgments involve ideas, Father Mahony treats in turn of each of these mental processes, and of their outward expression in language. The volume closes with two brief chapters on method. The book is arranged and bound attractively. In the hands of an experienced teacher who will develop and exemplify what is here set down briefly but clearly, it will foster correct thinking and serve as an introduction to the study of scholastic philosophy. An index would render the volume yet more serviceable.

D. J. C.

Roving and Fighting: Adventures Under Four Flags. By Major EDWARD S. O'REILLY. Illusrated with Photographs. The Century Company, $2.00.

In the foreword the author of this volume sets down a modest purpose in promising merely to relate "the truthful tale of a vagabond soldier as it might be told across the camp-fire." The narrative that brings us around the world, is teeming with incidents that are unusual but the reader's interest is not held because there is too much mere narration and little attempt to give the writer's viewpoint. The last chapters of the book are

reminiscences of the recent Mexican trouble. This is the most satisfactory part of the book. The pictures of the various bandits that have held and still hold the power that was once governmental in Mexico, are vivid and necessarily revolting. That the writer appreciates this repulsiveness is clear. What excuse, therefore, could this American have had for accepting a position as major on the staff of the arch-bandit of them all, Pancho Villa?

It is a relief to learn at last that after five years of active service with these outlaws, the author finally decided that "win or lose, the time had gone by when an American could conscientiously fight in the personal quarrels between Villa and Carranza." That this conscientious objection to active participation in outlawry did not appeal to this "vagabond soldier" a little earlier, is not a favorable commentary.

Little is said about the causes of the social upheaval in Mexico. In one place, however, readers are told that Villa is the Mexican problem, although they already have been informed that the land question is at the bottom of all the recent revolutionary troubles in Mexico. These two statements are not easily reconciled. The unhappy sentiments that the Major ventured to express in the passages cited may explain the conspicuous absence of comment upon the great causes responsible for the social unrest that ever furnished him an objective for his constant "Roving and Fighting." T. L. C.

In the Heart of German Intrigue. By DEMETRA VAKA (Mrs. KENNETH BROWN). With Illustrations. Boston: Houghton Mifflin Co. $2.00.

The author of this book, who is a Greek woman, with an American husband, was so sure that King Constantine was not pro-German in his sympathies that she journeyed home on purpose to interview him and his Ministers in order to prove to the world that she was right. Before she left Greece she had long talks with the King, his Cabinet, with Venizelos, and with almost every statesman and soldier of importance there, and was at last forced to own that the King and his Ministers had adopted a pro-German policy, but that those largely to blame for this were the blundering Allies themselves, for they said to Greece: "We cannot promise you your integrity in exchange for your help, because we do not wish to discourage your hereditary enemy [Bulgaria], who covets your lands." The muddling in Downing Street, in the opinion of the author, lost Greece and Constantinople and brought about the subsequent ruin of Serbia and Rumania. It appears that the price paid by the Entente for the adhesion of Italy was that Greece should not receive any concessions in Asia, and that move strengthened the hands of the pro-German party in Athens. King Constantine, moreover, had been permitted to see how great the military power of the Kaiser was when the war began, and that knowledge helped to influence the official attitude of Greece. During her stay in Athens, and in Salonika, Mrs. Kenneth-Brown worked hard for days and days interviewing statesmen of all hues of opinion, and the results of her investigations she presents to the readers in this interesting book. W. D.

Face to Face with Kaiserism. By JAMES W. GERARD. Late Ambassador to the German Imperial Court. New York: George H. Doran Co. $2.00.

This volume, which the author wishes to be considered a continuation of his preceding book, "My Four Years in Germany," covers pretty much the same ground as the former work and bears many a weaker "sequel's" marks. The most important chapters are the Ambassador's diary which he kept from June, 1915, to January, 1917, and now publishes. Mr. Gerard is still of the opinion that the Kaiser was forced to start the war by the German military party, and states on the authority of a prominent bank president that the General Staff threatened to break their swords unless William issued the order for mobilization. There are good sketches in the volume of the life led by the Prussian Junkers and of the Crown Prince's personality and influence. At an interview Mr. Gerard had with Alphonso XIII at Madrid at 11.00 a. m., the King mixed his guest a cocktail saying: "I understand that you American gentlemen always drink in the morning." Mr. Gerard believes that the Spaniards harbor no spirit of revenge against us because of the 1898 war, and that Spain has really benefited by the loss of Cuba and the Philippines. From what he heard in Germany, Mr. Gerard has no doubt that if we had not entered the war, we should have been forced to fight the Kaiser single-handed after he had conquered the Allies, so the author devotes many pages of his volume to the task of making his American readers realize what a tremendous but absolutely necessary undertaking the overthrow of German militarism is. W. D.

BOOKS AND AUTHORS

A charming series of short stories that will appeal to every lover of the famous "fighting Sixty-ninth" now in France, and to all who have a drop of Irish blood in their fortunate veins, is "Long Ever Ago" (Harper, $1.40), by Rupert Hughes. Perhaps the religious element might have been stressed more notably, yet it is brought out with sufficient fidelity to fact in the one priest who moves across these stories, and in the working girl, who, however worn out after the week's work, never failed to be present at Sunday Mass. Where so much is good, it is distasteful to point out faults, but it is only brotherly charity to suggest that the last tale of the series, spun from a threadbare theme, adds nothing to the interest and general wholesomeness of Mr. Hughes' book.——"Gold and Iron" (Knopf, $1.50), by Joseph Hergesheimer, is written in a style reminiscent of a diluted Jack Londonism. The author has an uncanny genius for the unpleasant.——"The Secret of the Marne" (Putnam, $1.50), by Marcel and Maude Berger is something of an imposition, for the reader discovers, after a few chapters, that what seems to be a veracious account of "How Sergeant Fritsch Saved France" is only an impossible piece of fiction.

Mr. Julian Street chanced to find on the Burge plantation near Covington, Georgia, not long ago, "A Woman's War-Time Journal" (Century, $0.60), written by Dolly Sumner Lunt, while Sherman was on his famous march to the sea. She was the widowed mother of a little girl and the owner of a hundred slaves, who worked the plantation, and in her diary she vividly records the consternation the approach of the Union army caused, tells how she tried to conceal from the marauders everything of value she had, and describes thus the plundering of her plantation:

> I hastened back to my frightened servants and told them they had better hide, and then went back to the gate to claim protection and a guard. But like demons they rush in! My yards are full. To my smoke-house, my dairy, pantry, kitchen and cellar. Like famished wolves they come, breaking locks and whatever is in their way. The thousand pounds of meat in my smoke-house is gone in a twinkling, my flour, my meat, my lard, butter, eggs, pickles of various kinds—both in vinegar and brine—wine, jars and jugs are all gone. My eighteen fat turkeys, my hens, chickens, and fowls, my young pigs, are shot down in my yard and hunted as if they were rebels themselves. Utterly powerless I ran out and appealed to the guard. "I cannot help you, madam; it is orders."

The plantation escaped being burned, however, and its owner was treated with respect by the Union soldiers. Compared with von Kluck's invasion of Belgium, Sherman's march through Georgia seems to have been a highly chivalrous affair.

In "Universal Service, the Hope of Humanity" (Sturgis & Walton, $1.25), by L. H. Bailey, a solution of world-problems on the basis of personal and voluntary coöperation is proposed. "Its principle of union will be the love of the earth, treasured in the hearts of men and women." It is an appeal "to contribute to the public welfare, to furtherance of law and order, to support of government." Universal and individual coöperation as opposed to segregated organization and monopoly is the author's theme, and though it is interspersed with various pertinent truths, as a whole it is rather loosely developed.——"The Secret Press in Belgium" (T. Fisher Urwin), by Jean Massart, gives interesting data on the clandestine publication and distribution of newspapers, pamphlets, books, picture postcards, etc., in defiance of and in protest against the German censorship of Belgian journals in the occupied territory. It is edited and printed by a staff of willing helpers. The mystery of its appearance, on a necessarily none too regular schedule, baffles the military government's attempts at solution. Heavy penalties of fines and imprisonments attend the guilt of even reading these patriotic newspapers. They are read nevertheless, and by thousands, being passed on from hand to hand.

Patriotic housewives will doubtless be interested in such books as Maria McIlvaine Gilmore's "Economy Cook Book" (Dutton, $1.00), Amy L. Handy's "War-Time Breads and Cakes" (Houghton Mifflin, $0.75), and Florence Nesbitt's "Household Management" (Russell Sage Foundation, $0.75.) The first of the volumes mentioned is "designed to take the place among recipe books that the Ford does among automobiles." None of the recipes in the second book call for white flour. The author of the third volume who is a director of food conservation in Cleveland gives practical counsels to those who undertake to teach poor and inexperienced wives how to manage a household thriftily and yet keep husband and little ones healthy and robust. For those who are accustomed to find at the domestic card-table some relief from economic problems, R. F. Foster, the bridge expert, has prepared "A Complete Exposition of the Latest Developments of Modern Auction" (Dutton, $2.00).

This "Lullaby of a Woman of the Mountain" is one of the finest lyrics in the "Collected Works of Padraic H. Pearse":

Little gold head, my house's candle,
You will guide all wayfarers that walk this mountain.

Little soft mouth that my breast has known,
Mary will kiss you as she passes.

Little round cheek, O smoother than satin,
Jesus will lay His hand on you.

Mary's kiss on my baby's mouth,
Christ's little hand on my darling's cheek!

House, be still, and ye little grey mice,
Lie close tonight in your hidden lairs.

Moths on the window, fold your wings,
Little black chafers, silence your humming.

Plover and curlew, fly not over my house,
Do not speak, wild barnacle, passing over this mountain.

Things of the mountain that wake in the night-time,
Do not stir tonight till the daylight whitens!

Father Stephen J. Brown, S.J., of Clongowes Wood College, Kildare, has in preparation a new edition of his "Ireland in Fiction," which he is eager to make as complete as possible. Subjoined is a list of Irish novels and stories about which no information has as yet been obtained. Readers of AMERICA who have a copy of any of the books sought for would render a great service by communicating with the compiler:

Colpoys, Mrs., "The Irish Excursion"; Crow, Mrs. Louisa, "Rose and Shamrock"; Gannon, N. J., "Rose Waldron"; Hamilton, Mrs. A., "The Irishwoman in London"; Hamish, Maureen, "Adventures of an Irish Girl at Home and Abroad"; Harpur, Rev. W. G., "The Glen Farm"; Hartstronge, Mathew Weld, M. R. I. A., "The Eve of All Hallows"; Hilary, Joseph, "The Parish Priest in Ireland"; Johnstone, Mrs. D., "The Brothers in High Life"; Kelly, Mrs., "The Matron of Erin"; Marshall, Thomas H., "The Irish Necromancer or Deer Park"; O'Flanagan, J. R., "Capt. O'Shaughnessy's Sporting Career" and "Bryan O'Regan"; Prevost, J. J., "*Le Comte de Dromore ou La terreur irlandaise*"; Purcell, Mrs., "The Orientalist"; Sutherland, A., "St. Kathleen"; Torrens, Robert, "The Victim of Intolerance"; Meade, L. T., "The O'Donnells of Inchfawn"; Meany, Stephen J., "The Terry Alt"; Mulholland, Clara, "Little Merry Face"; Murphy, Con. T., "The Miller of Glanmire"; Murray, John Fisher, "The Viceroy"; Neville, Eliz. O'Reilly, "Father Tom of Connemara"; O'Brien, Dillon, "The Dalys of Dalystown"; O'Byrne, D., "The Sisters and Green Magic"; Power, V. O'D., "The Heir of Liscarragh"; Templeton, Hermione, "Darby O'Gill and the Good People," and Whistler, C. W., "A Prince Errant."

BOOKS RECEIVED

American Book Co., New York:
Ear Training, an Elementary Course. By Arthur J. Abbott. $0.40; Handbook for First-Year Latin Vocabulary; A Notebook for First-Year Latin Vocabulary. Both by Stephen A. Hurlbut, M.A., and Barclay W. Bradley, Ph.D. $0.24 each.

Benziger Brothers, New York:
First Spiritual Aid to the Sick. By Rev. Thomas S. McGrath. $0.60.

The Century Co., New York:
"Ladies from Hell." By R. Douglas Pinkerton. Illustrated with Photographs. $1.50; The Wonders of Instinct. By Jean Henri Fabre. Translated by Alexander Teixeira de Mattos and Bernard Miall. With 16 Illustrations. $3.00; The Happiest Time of Their Lives. By Alice Duer Miller. Illustrated by Paul Meylan. $1.40; The War-Whirl in Washington. By Frank Ward O'Malley, of the New York *Sun*. With Illustrations by Tony Sarg. $1.50.

Cupples & Leon Co., New York:
The Wonderful Story of Joan of Arc, and the Meaning of Her Life for Americans. By C. M. Stevens. $1.50.

Dodd, Mead & Co., New York:
Europe's Fateful Hour. By Guglielmo Ferrero. $2.00.

E. P. Dutton & Co., New York:
The Retinue and Other Poems. By Katharine Lee Bates. $1.50; French in a Nutshell: Practical Phrase Book for the Use of the American Red Cross, the Army and Navy. By Jean Leeman. $1.00; Police Reserve and Home Defense Guard Manual. By William A. Dawkins. $1.00.

Extension Press, Chicago:
Letters to Jack, Written by a Priest to His Nephew. By the Right Rev. Francis C. Kelley, D.D., LL.D. With a Preface by His Grace, Archbishop Mundelein. Second Edition.

Ginn & Co., Boston:
War Addresses of Woodrow Wilson. With an Introduction and Notes by Arthur Roy Leonard, M.A. $0.32.

Harper & Brothers, New York:
Long Ever Ago. By Rupert Hughes. Illustrated. $1.40; War Gardens: a Pocket Guide for Home Vegetable Growers. By Montague Free, Head Gardener, Brooklyn Botanic Gardens. $0.50; The Man Who Survived. By Camille Marbo. Translated by Frank Hunter Potter. $1.35; Jim Spurling, Fisherman, or Making Good. By Albert W. Tolman. Illustrated. $1.25.

Henry Holt & Co., New York:
Professor Latimer's Progress: a Novel of Contemporaneous Adventure. With Illustrations by J. Ormsbee. $1.40.

Houghton, Mifflin Co., Boston:
A General's Letters to His Son on Obtaining His Commission. With a Preface by General H. S. Smith-Dorrien. $1.00.

Alfred A. Knopf, New York:
India and the Future. By William Archer. With Illustrations. $3.00; Gold and Iron. By Joseph Hergesheimer. $1.50; The Triangle of Health. By Alma C. Arnold. $1.25.

John Lane Co., New York:
Appreciations and Depreciations: Irish Literary Studies. By Ernest A. Boyd. $1.35; Anglo-Irish Essays. By John Eglinton. $1.25.

The Macmillan Co., New York:
This Life and the Next: The Effect on this Life of Faith in Another. By P. T. Forsyth, M.A., D.D. $1.00; The History of Labor in the United States. By John R. Commons and Others. 2 Vols. $6.50; Reincarnations. By James Stephens. $1.00.

Fleming H. Revell Co., New York:
The Soul of the Soldier: Sketches from the Western Battle-Front. $1.25; The Cross at the Front: Fragments from the Trenches. $1.00. Both by Thomas Tiplady, Chaplain to the Forces.

Charles Scribner's Sons, New York:
The Experiences of God in Modern Life. By Eugene William Lyman, D.D. $1.00.

The Stratford Company, Boston:
Christ Triumphant and Christian Ideal. By P. C. Schilling, D.D. $1.50; It's Mighty Strange, or "The Older, the Newer." By James A. Duncan. $1.50.

Dr. W. Thornton Parker, Northampton, Mass.
Personal Experiences Among Our North American Indians. Supplement. By W. Thornton Parker. $0.65.

The Universe, Effingham House, Strand, London:
Orbis Catholicus: a Year Book of the Catholic World. Second Year of Issue, 1918. Edited by Rt. Rev. Mgr. Canon Clancey, Protonotary Apostolic. 7 shillings.

University of California Press, Berkeley:
The Conflict of Tax Laws. By Rowland Estcourt, Ph.D. $1.25.

Rev. Francis Valitutti, 36 White St., Saratoga Springs, N. Y.:
Chronology of the Life of Christ. By Rev. Francis Valitutti. $0.30.

The Yale University Press, New Haven:
The Burglar of the Zodiac and Other Poems. By William Rose Benét. $1.25.

EDUCATION

The Priest and the Parish School

IT is an authority of no mean rank who tells us that it is more profitable to feel compunction than to know its definition. Similarly, it is better to descend into the practical, eschewing theory for the while, and build schoolhouses all over the land, than to withdraw into the academic coolness of one's study, there to excogitate elaborate treatises on the necessity of education. We American Catholics have ever been of a pragmatical cast. On education, as on art and science, on the history of education, we have never found time to write much. Our hands are calloused, our fingers better acquainted with bricks and mortar than with pens and paper. But our parochial schools and academies, our colleges and universities, tell what value we, a people not rich in the goods of this world, set upon education. We have written, not in vaunting words, but in deeds that remain.

The brick and mortar period is now passing. With energy unslackened, we are coming into those quieter days that give leisure for a review of what has been done, and for the elaboration of wider plans for the future, plans growing out of experience garnered from the past. We are fortunate in having so calm, yet so incisive, a critic as Dr. J. A. Burns, C.S.C., Ph.D., whose "Catholic Education, a Study of Conditions," has recently been published by Longmans. There is no duller mortal than your compiler of statistics, but under Dr. Burns' inspiration, cold figures and dusty records become vivid pictures of actual conditions.

The Extent of the Work

WHAT will strike the reader at once, is the universality of Catholic education in this country. There are Catholic schools in every State, and in some States a complete system, ranging from the kindergarten to universities so complete as Notre Dame, St. Louis and Marquette. In many States, they are considerably older than the public schools, and in some, Kentucky, for example, our teaching Sisterhoods had a fairly comprehensive normal-school course long before the professional training of teachers was undertaken by the civil authorities. No nationality, no class, is neglected. There are the grade schools and, in some instances, more advanced schools, for French, Italians, Germans, Poles, Spaniards, Bohemians, Slovaks, Greeks, Syrians, Belgians and Indians, all of which form a peculiarly effective agency for the Americanization of the immigrant child. Special schools are conducted for retarded children, although this is a field which, it must be allowed, has not received the attention warranted by its importance, as well as institutions for the deaf and dumb, and for the blind. The extent of this educational work becomes more apparent when it is remembered that "Two distinct types of institutions for both secondary and higher education are maintained, for coeducation does not exist in Catholic colleges or universities, and in secondary education it is found only in the smaller schools."

The statistics quoted by Dr. Burns are for the year 1915, and show an enrollment of 1,456,206 pupils in 5,488 elementary schools. These schools engage about 36,000 teachers, nine-tenths of whom are religious belonging to 275 Religious Orders or Congregations. Of these teachers, approximately ninety-three per cent are women. The schools of secondary grade are about 1,300 in number with 74,538 pupils, and our 84 colleges register 14,846 students. In the colleges for girls "there are at least 1,000 students."

The Lambs Outside the Fold

NOW this is an excellent record, one of which all Catholics may be proud. Pride, however, is to be tolerated only if it is a spur to greater achievement. It is deadly when it leads to complete satisfaction with what has been accomplished. Leaving the colleges and universities aside, I have long felt that in our parish-school work we have only made a good beginning. One likes to listen to the rounded periods of the commencement-day orator, who discourses volubly on "the magnificent work of American Catholics in education." We nod with approbation, for that work, as far as it goes, *is* magnificent. But when the fervor incited by the orator passes, there is a sudden and lasting chill in the thought that *about six of every ten Catholic children are in anti-Catholic or non-Catholic schools.* The Catholic ideal was well expressed in the slogan adopted last year by the Catholic Educational Association, "Every Catholic Child in a Catholic School." Until we reverse the present proportion, and place at least six out of every ten Catholic children in Catholic schools, it is not time to raise our voices in psalms of victory. For we are still in the house of bondage, in the darkness of the land of Egypt.

Dr. Burns finds the main cause of this condition in two facts. The first is immigration. Our schools are simply unable "to accommodate at once the vast number of Italian and other immigrant children arriving every year." The second fact is that "probably one-fourth or even one-third of the entire number of Catholic children of school age" are in towns and villages in which, because of the fewness of Catholics and their poverty, the parish school cannot exist. Dr. Burns holds out no optimistic hopes for the future. Until immigration ceases, and Catholics become more numerous in the localities in question, he believes that "It is not likely there will be much change in the above proportion."

The Chief Shepherd

NO doubt there is much truth in this diagnosis, but other causes, more under our control, it seems to me, should not be forgotten. In parishes where, for one cause or another, the Catholic ideal, "Every Catholic Child in a Catholic School," has been allowed to grow dim, the school is likely to be anything but a strong social and religious force. For this, we priests must bear our share of responsibility, perhaps the largest share. If we wink at, or bear in silence, the spectacle of Mrs. Newlyrich, *nee* O'Connor, who enters little Gwendolyne at Miss Richardardson's fashionable school on the Avenue, we may be sure that Mrs. Newlyrich's example will prove contagious among those of her kind who burden our parish by their presence. We may also be sure that, ultimately, Mrs. O'Brien, who takes in washing, will hear of this wink of ours, and in her humble way emulate her alleged betters, by sending Patrick and Honoria to P. S. No. 35, where "Everything is free and the principal is such a dear man." We had our reasons, no doubt, for our silent tolerance, but to Mrs. O'Brien, who must figure down to the last penny, they are not quite clear.

Furthermore, it is not hard to forget that the same Baltimore Council which insisted in such moving terms on the necessity of putting every Catholic child in a Catholic school, also insisted that our educational authorities bring our Catholic schools to a high grade of excellence. I know one Catholic father who refused point-blank to send his boy to the parish school, on the ground that it was in no valid sense a "school." In his opinion, it was a mob, herded in a dirty building, under a leaky roof. Perhaps there are other schools of this kind, and hence similar fathers, and hence, again, more Catholic children in non-Catholic schools. I am well aware that for me, who have never known the heat and burden of the day, which for years has been the unrelieved portion of many a parish priest, it is only a matter of using my fingers to type out line after line of cool, aloof, and pointless criticism. Nor do I admit for a moment that our parish schools, taking them as a whole, are inferior to the public schools. On the contrary, I think that their general superiority is a fact capable of demonstration. Yet if we slacken for a moment—and how easy it is to slacken!—in the task of keeping our schools up to the standard in teachers, curriculum and equipment, our superiority will soon be not a fact, but a vanishing memory.

Technical Knowledge Needed

AS conditions now are and are likely to remain, the parish school is very much what the pastor, or his delegated assistant, makes it. Moreover, unless our present method changes, the majority of our priests, at least of the diocesan clergy, will be more or less intimately connected with the work of the parochial school. That is, the welfare of the Catholic school will be conditioned, not only by their personal piety and their zeal, which may be taken for granted, but by their technical knowledge. We look for a great deal of this knowledge in our public-school superintendents today, and quite frequently we get it. I am not quite so sure that we have seriously undertaken the task of fitting our junior clergy to do for the parish school, when their time comes, what the highly trained superintendent is expected to do, and very often does, for the public institution committed to his charge. Perhaps we shall find the best solution by entrusting this charge not to a busy priest, but to a competently trained layman.

Many other points suggested by Dr. Burns are well worthy of our attention, and I hope to present some of them in these pages. I am not doing this under the impression that I can improve upon Dr. Burns, but simply in the hope that the discussion may lead every Catholic, interested in our schools—and that ought to mean every Catholic who can read—to purchase and study Dr. Burns' book.

PAUL L. BLAKELY, S.J.

ECONOMICS

"National Kitchens"

FROM time to time, I have called attention to the interesting social experiments that are being made in England in the process of adjusting the life of the people to war conditions. Many of these will result in what were temporary expedients becoming, after the war, recognized economic agencies of permanent value. Among such developments the co-operative kitchens are of special interest. They were first known as "communal kitchens," but as "communal" is a word that suggests foreign Socialism, it soon went out of fashion. They are now known in some places by the more appropriate term of "central kitchens," in others as "national kitchens." But the name does not much matter, provided only that one name is avoided which has unpleasant and misleading associations.

Purpose and Plan

SUCH a central kitchen must never be known as a "soup kitchen," even though soup figures prominently on its daily menu. One of the difficulties that the organizers of the new kitchens had to face was to persuade the workers that the food depots they were establishing were not "soup kitchens." In England, in the years before the war, the soup kitchen was a relief institution temporarily organized when a hard winter produced exceptional unemployment and poverty. Soup being one of the easiest foods to prepare in large quantities at a cheap rate, a shop or a shed was equipped with a soup-boiler, and soup and bread were either distributed free on the applicant producing tickets of recommendation, or were sold at a non-profit rate; the expense being met by opening a subscription fund. To go to such a place for a meal was a confession of poverty, from which the average worker shrank unless under the pressure of hard necessity.

The new kitchens of today are of a completely different class. There is no question of poor relief. Their object is economic and efficient distribution of available supplies and saving of much home work under exceptional conditions. With tens of thousands of women working in factories and offices, the question of cooking at home, and even the preliminary question of marketing to buy the materials of a meal, became a serious problem in many households. Hence the idea of concentrating the supplies and the cooking in central kitchens, and enabling the housewife to buy a meal ready-cooked, or needing only the small amount of cooking required to restore whatever warmth it had lost in transfer from the kitchen to the home. It would mean an economy of time, labor and fuel, and with good management, in most cases, the further gain of supplying a better and more varied fare than the small household could itself contrive. Such meals can be supplied at a lower cost without any money loss to the promoters. Anyone who has had to do with catering on a large scale knows that, with proper organization, the expense of providing a meal for a hundred people from one kitchen is much less than the cost of twenty meals for groups of five people each cooked in twenty different kitchens.

A Cooperative Basis

IN Germany, a highly organized country, the movement for central kitchens in the large towns began in the first year of the war. According to a writer, who has described the German system in the *Quarterly Review,* there were by January, 1917, no less than 2,200 such kitchens in Germany, distributing 2,500,000 meals daily. In England the movement did not begin till the winter of 1916-17, and the start was made in a few places on a very small scale. Its wider development belongs to the last six months. The first kitchens were started by the voluntary efforts of local enthusiasts, who provided the capital and agreed to waive question of profit, and even accept a loss. But the success of these undertakings led to the Ministry of Food authorizing local authorities to expend funds drawn from the rates in establishing kitchens. They thus became public institutions and could be started on sounder lines.

The whole success of such a work depends upon its being organized on a fairly large scale, and this means a moderately large capital. If provided by benevolent agencies, we get the semi-charitable institution which repels the very class that should take advantage of it. If the money is found by the rate-payers out of the public funds of the district the case is altered. It is then an enterprise on a coöperative basis of self-help. Amateurism means failure. There must be a properly paid cook with a staff of helpers, and a competent director and buyer. An efficient up-to-date cooking plant must be installed, and the use of a convenient central building secured, with, in most cases, the use of other places as auxiliary distributing centers. For in a large district it is found to be best to have the cooking done at one center, and send out the meals to several supply depots, the transport being effected by means of one or more covered motor cars and fitted with shelves and trays, effectually closed and fitted so that there will be no appreciable loss of warmth in the short journey. One of the earliest of these municipal kitchens was established by the Mayor in Hammersmith, a western suburban district of London with a large working-class population. Here there are a central kitchen and nine distributing depots. About 8,000 meals a day are provided, and the system pays its way. At Reading, a successful municipal center, is worked on the same system, and the municipality has issued an interesting record of how the work was established and how it is conducted.

A Practical Instance

ON the border between town and country in the far western suburbs of London, I have watched with interest the starting of the "central kitchen." The district includes under one local council, what may be described as a large town and a large village. In the village, the building belonging to the local authority includes the library, a room let for meetings, a committee room and a large hall with a swimming bath. The cost of heating led to the swimming bath being closed down in the winter. It was then converted into a kitchen, with an up-to-date cooking equipment, and counter for distributing cooked portions. Two other distributing centers were established in the district, one by renting an empty shop, the other by fitting up a room in the

council house of the town about a mile and a half away. A motor car was provided to bring supplies and convey cooked meals from the kitchen to the two outlying depots. Posters and handbills were distributed and the scheme was announced from the pulpits of local churches. At the Catholic church, the priest took care to explain that the central kitchen would not be a charitable institution, that anyone might buy food from it just as he would buy it from a shop, and that he himself meant to get some supplies from it for his own table. The menu of the opening day was not very varied. Those who came had, of course, to bring their own cans, bowls and plates to take away what they purchased, and the list of good things included at first only soup at one penny, or two cents, a portion, meat rissoles, and jam sandwiches, at two pence each. But day by day the list was longer and more varied, including soups, meat and fish dishes, puddings and cakes, and portions of stewed fruit. It was possible to have a varied meal at a small cost, much more varied and better cooked than the average worker's kitchen usually produces. The scheme is working well, and many who do not draw upon the central kitchen for a complete meal, use it to supplement the fare provided at home. Prejudice has broken down, and this system of coöperative cooking introduced as a help in an exceptional time, will undoubtedly become a permanent part of local organization in many of our working-class centers when the war is a thing of the past.

A. HILLIARD ATTERIDGE.

NOTE AND COMMENT

The Second Red Cross War Fund Drive

THE RED CROSS has made its second great appeal to the nation. The money contributed in June, 1917, will all be appropriated by July. In one week America had then given more than $100,000,000. The Red Cross's membership at that time was less than 2,000,000. In six months it increased to 5,000,000 and with the Christmas drive it rose, in one supreme effort, to 22,000,000. Special attention deserves to be called to the fact that every dollar given to the Red Cross War Fund goes directly and exclusively to war-relief work. All costs of administration and all expenses incurred for humanitarian work, such as the assistance given in the Halifax and Guatemala disasters, are taken out of the revenue derived from membership dues. We may well believe that when the complete returns for the second $100,000,000 drive have been received it will be found to have far exceeded the mark set for it. The war fund will constantly need to be replenished for "The millions that you gave have but started the work," is the Red Cross appeal. "To keep it up, millions and more millions must be given."

Practical Working of the New Zone System

HOW the new zone law will affect the nation is made manifest from the first announcement of rate changes that enters our office: "Commencing July 1, 1918, the rates for subscription to the Boston *Evening Transcript* will be changed as per enclosed list," says the notice. In the first and second zone the rates for that particular daily, excluding Sundays and holidays, is $9.00; for the third zone, $10.50; for the fourth zone, $11.00; for the fifth zone, $11.25; for the sixth zone, $11.50; for the seventh zone, $12.00, and for the eighth, $12.50. Strenuous efforts are still being made to have this law repealed, by urging subscribers to bring the matter to the attention of their congressmen. "If I were a pro-German in Congress," writes Ellis Parker Butler, "and knew that California had problems that the Eastern States did not have, such as the Japanese problem, and I wished to weaken the solidarity of the Union so that California would have less and less in common with the other States, I would pass just such a 'zone-system' bill as has been passed." Viewing the question from another angle, Edward Mott Wooley argues that the economic prosperity of the country will greatly suffer by shutting off the trade periodicals.

Last Honors for Famous Catholic Aviator

THE crash of thunder and a deluge of rain did not drive apart the silent multitudes who stood bareheaded, lining Fifth Avenue in New York, as the flag-draped coffin, containing the remains of the noted Italian flier, Captain Antonio Silvio Resnati, was borne on a gun-caisson to St. Patrick's cathedral. Up and down the avenue, over the heads of the waiting thousands, swept the huge Caproni that had so often borne him aloft through the clouds. The sound of its motor could be heard above the thunder "droning a dirge," and flowers rained down from it upon the coffin, wrapped in the folds of the Italian and American flags, and upon the bared heads of the men, women and children in the streets. As the procession reached the cathedral the great Caproni, says the New York *Tribune*, "Swung in a giant arc about the tall spires and sped off for Mineola." It was there the famous aviator had met with his death in an accident. The following are some further details of the procession, showing in what regard the great airman had been held:

> The Twenty-second Infantry Band led 150 members of that command in full marching equipment. Then came the flowers, fourteen carriages overflowing with them, tokens from hundreds of individuals and groups, from the King of Italy, who sent a simple wreath, to the sobbing woman who threw a bunch of carnations as the carriage passed. A striking piece was a floral airplane of purple flowers, the gift of the Italian newspaper, *Il Progresso*. A color guard of three, holding high the banner of Resnati's native country, and a group of ten Italian sailors, in two files, directly preceded the gun-carriage and coffin. The pallbearers followed, and after them a brilliant company of 100 high Allied officers, as many American aviators, and the Guarde Republicaine Band of sixty veterans.

Solemn services were held in the presence of an assembly gathered from all the Allied nations such as even St. Patrick's cathedral has seldom witnessed.

Two Successful American Mission Schools

IN the midst of the war cheering reports come to us about our progress in promoting the foreign-mission interests. "Progress in every sphere of our work" is the keynote of the recent report issued at Maryknoll, "The Catholic Foreign Mission Seminary of America." Its gross receipts increased from $50,992.55 in 1912 to $166,789.60 in 1917. It has at present a seminary faculty of ten priests, with a body of twenty-five students of philosophy and theology and ten auxiliary brothers. In its preparatory house, the Vénard Apostolic School at Scranton, Pa., there are thirty-seven youths in high school and college courses. "Aspirants to the Teresians," we are told, "have raised their number to twenty-five, and the matter of accommodations is one of the most immediate concerns." No less cheerful is the progress made by the Society of the Divine Word with its two houses for the education of missionary candidates: St. Mary's Mission House, at Techny, Ill., and the Sacred Heart Mission House at Girard, Pa. The former at present numbers twenty-one Fathers, fifty-two Brothers, 100 candidates in its courses of theology, philosophy and classics, and seventy apprentices. At Techny too is the Holy Ghost Institute conducted by the Congregation of the Missionary Sisters, Servants of the Holy Ghost, who have eleven houses in the United States, including five schools among the colored population of the South.

The Congregation has missions in the Philippine Islands, in Argentina and Brazil, China and Japan, Togo, Mozambique, New Guinea and the Little Sunda Islands. Thus abundant opportunities are now offered our Catholic boys and girls to prepare directly for the missionary's noble calling.

Medicine's Progress in Spain

IT is noted in *Science,* the weekly journal of the American Association for the Advancement of Science, that seven prizes, having a cash value of more than $8,000, were distributed at the recent annual meeting of the *Academia Nacional de Medicina,* the National Academy of Medicine at Madrid. The subjects for which these prizes are awarded are those which concern particularly public health and the prevention of disease and the specific themes this year were vaccine therapy, medical geography and epidemics. Some of the conditions under which the prizes are awarded are extremely interesting. One prize every year is conferred upon the professor in the University of Madrid who has contributed most to the progress of science; one of the special medical prizes is reserved for competition among physicians of the city who are married and have children—in the plural, for a single child in the family does not fulfil the condition allowing its father to compete. It is given for the best report on some epidemic. By this is meant that the physician is to suggest the mode of an epidemic's distribution so as to point out how the scourge can be prevented on another occasion, the best means of inhibiting its spread and the treatment features that have seemed of most value. Is there a State in the Union in which there is a corresponding organization of such practical means for securing the greatest possible stimulus for the progress of practical preventive medicine? Spain is usually thought of by Americans as eminently backward, but there are manifestly some phases of Spanish life that might very well be imitated even by progressive Americans.

The Persecuting Latin Freemasonry

IN answer to a critic of his article upon the Latin Freemasonry with which Caillaux was connected, and its efforts to impose upon the world a despotism of atheism and materialism, quoted in AMERICA (May 25), Mr. Charles Johnston adduces further facts in the New York *Times* for May 12. Referring to the great Masonic scandal which brought about the fall of General André and wrecked the Combes Ministry, he thus sums up the situation as revealed "in column after column, issue after issue, of *Le Figaro, Le Matin, Le Temps,* and all the great Parisian papers":

> General André, as Minister of War, with the aid of officials of the Grand Orient of France, had organized a gigantic spy system, by means of which Masons affiliated with that body reported on the religious convictions and practices of officers in the army in such terms as these: "Goes regularly to church." "His children are at a religious school." "Is a communicant." "His daughter collected money for a church charity," and so on, officers thus reported on being barred from promotion by the Minister of War, however excellent may have been their military records.
>
> This had been going on for years. General André had systematically directed his subordinates to seek this kind of information from the Grand Orient, and the Grand Orient had systematically provided it. The documents are here in New York in facsimile: letters on the official note-paper of the Ministry of War, with the visé of the Grand Orient of France stamped on them, addressed to the Grand Secretary of that body, and answered by him—documents by the hundred.

In seeking to explain the attitude of his critic in the face of such overwhelming evidence Mr. Johnston adds that there is likewise another body established in Paris, "affiliated with the Ancient and Accepted Scotch Rite," to which he does not wish to apply his remarks, and to which Caillaux doubtless did not belong.

The Bishop's Sounding Text

IN a recent chapter of John Ayscough's entertaining "Pages from the Past," which are appearing in the *Month,* he tells this anecdote about Bishop Ullathorne:

> Ullathorne was preaching, or rather about to preach. With impressive deliberation he gave his text, "*Domine, non sum dignus.*" Before he had time to give the English translation of it, a little boy in the sanctuary, to whom, as an habitual server at Mass, the Latin words were familiar, and conveyed "one clear call" for *him,* seized the gong-hammer and struck a loud and resonant boom. The congregation understood and devoted itself to gravity. The Bishop turned a severe eye toward the sanctuary: turned again to the people and repeated his text with more austerity: "*Domine, non sum dignus.*" The boy, finding the repetition quite in order, struck the gong again. The congregation found solemnity more difficult and more obligatory than before. Dr. Ullathorne's eastward glance was more pregnant with protest and severity. Once again he turned to the people, and a third time, in deeper tones, gave his text, "*Domine, non sum dignus.*" All along the traditionally minded boy had counted on a third time, and punched his gong again. Then the Bishop spoke in the vernacular: "Take," he commanded, "that 'ammer out of that child's 'and."

As there is nothing that gives keener pleasure to the average altar boy than to bang a big sanctuary gong as often and as hard as he can find the least reason for doing so, the foregoing anecdote bears all the mark of a true story.

Oklahoma Supreme Court Holds Altar Wine Legal

A FAR-REACHING decision, which restores to Catholics their full religious right in regard to the use of altar wine for the celebration of the Holy Sacrifice, has just been given by the Supreme Court of the State of Oklahoma. It reverses the previous holding of District Judge George W. Clark, and represents the united opinion of all the justices who participated in the decision. The court fully admits that according to the letter of the State law the sale and transportation of wine for exclusively sacramental purposes was prohibited, but declares that such an interpretation was neither within the spirit of the law nor within the intention of the law-makers. From many precedents it shows that these latter considerations must be regarded as decisive. In giving the opinion of the Court, Justice J. Owen says:

> The happiness of the people and the good order and preservation of any government must essentially depend upon piety, religion and morality. These cannot be generally diffused throughout a community except by the institution of the public worship of God and of public instruction in piety and religion. We should not impute to the framers of our Constitution, and to the members of Congress who enacted the Enabling act, the intention to prevent or interfere with public worship, under the general terms to suppress the liquor traffic.

Since the evil to be legislated against was intemperance, the Court argues that altar wine could not possibly have been included under the law: "The whole history and life of this nation affirms" that fermented wine used for sacramental purposes "could not have been intentionally legislated against." Such an interpretation, it further holds, would destroy the very purpose of the entire legislation: "The general terms used in the Prohibition section of the Constitution should not be construed to prevent religious worship, and in that manner defeat the very purpose of the act, which was to conserve morality and religion by preventing intemperance and intoxication." By this notable judgment it has, therefore, been finally decided that the shipment of altar wine into Oklahoma is not a violation of the Bone-Dry law, the Enabling act, or the State's Constitution.

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The War.—After an artillery bombardment of great intensity the Germans launched their third great offensive of this year on May 27. The front under attack extended for thirty-one miles from the Forest of Pinon, northeast of Soissons, to Brimont, north of Reims. At the time of the attack, the British held the line from Bermericourt, west to Craonne, the French the remainder. At the outset, the British held fast; the brunt of the attack was apparently against the French at the point of juncture with the British. As far as can be made out from the dispatches and the more reliable informations given out by the English and French experts, the French sent about eleven divisions against some sixteen divisions and the British two divisions against four. The Germans, however, threw into the battle heavy reinforcements until they finally had from forty-seven to fifty divisions engaged. The Allied reinforcements were much slower in coming up.

Bulletin, May 27, p.m. June 3, a.m.

In the first plunge forward, the Germans overwhelmed the French in the Valley of the Ailette and overran and captured the Chemin des Dames. By the afternoon of the first day of the drive they had reached the bridge of Arcy on the Aisne. Stubbornly fighting every inch of ground, the French had to retire before the fierce onslaught of the enemy. Their retirement uncovered the British line before Reims, and in order not to lose contact with their allies, the British also had to withdraw. On the left of the line of attack, the French retreat involved the lines before Soissons, and in this part the French had also to fall back in order not to be driven in. The movement brought the Germans up to the gates of Soissons on the northern side.

The naturally strong barrier of the Aisne did not check the foe. They crossed it in force on a wide front and continued their advance toward the little river Vesle. At the same time they extended their lines westward, a movement which practically isolated Soissons, which had to be evacuated by the French, whose lines were withdrawn to the western outskirts of the city. But here the French held fast along the southern bank of the Crise River. In the Reims sector the enemy succeeded in advancing also, although the retirement of the Allies was more a result of the withdrawal of their line to the west than of the German pressure. The French fell back from Brimont to Bétheny and La Neuvillete, to the west bank of the Aisne Canal, where, west of Reims, their line turned west through Thillois.

In the center the Germans moved steadily forward. They crossed the ridge which forms the watershed between the Aisne and the Vesle, forced their way down into the Vesle Valley, crossed the stream at Fismes, took the southern bank, pushing on almost without a halt and by Friday, May 31, after the capture of Fère-en Tardenois, reached the River Marne at Jaulgonne and extended their positions west toward Château-Thierry. Chartèves and Jaulgonne, the southern limit of the German drive on June 2-3, are five and six and a half miles respectively north by northwest of Château-Thierry and about fifty miles from Paris. At this stage of the battle the enemy made no decided effort to cross the Marne but turned his attention to the western flank of the salient and by pressure in force pushed forward along the Ourcq River a little more than six miles beyond Neuilly and Chouy, ten and fifteen miles respectively, northwest of Château-Thierry. Further north in the region between Hartennes and Soissons the enemy encountered the severest resistance, but is spite of heroic efforts the French had to yield ground at Chaudun, Vierzy and Blanzy. At the same time the enemy began his expected attacks against Reims. The latest dispatches reported a slackening in his advance. The German pressure was still westward. Between Vierzy and Château-Thierry, where the west wing of the salient bulges, the enemy made some gains, but the French counter-attacked and regained Longport, Corcy, Troesnes and Hill 163. The French still hold the suburbs south and west of Château-Thierry. In their drive south to the Marne the Germans on June 2 had made a gain of about thirty-five miles. So far the Germans claim to have captured about 45,000 prisoners and about 400 heavy guns with vast stores of military and hospital supplies.

Outside of the field of the drive proper, the American troops distinguished themselves in a local attack made by them on the Avre front, in which they captured the village of Cantigny, northeast of Montdidier and took

over 200 prisoners. In spite of heavy attacks our troops held the captured positions.

On May 30 the reorganized Greek army, cooperating with French artillery, launched a heavy blow at the Bulgarian positions near Srka di Legen, on the Struma River front in Macedonia and forced the enemy back on a front of nine miles to a depth of more than a mile. More than 1,500 Bulgarian and German prisoners, including thirty--three officers and a large quantity of war materials, were taken. This is the first important engagement of the Greek army in the war.

The United States transport President Lincoln, homeward bound from European waters, was torpedoed. The casualties were relatively light.

Appearing on May 27 before the Senate and House in joint session, President Wilson urged the enactment at the present session of Congress of legislation to raise additional war revenue. He recommended that war profits, incomes and luxuries be made the chief subjects of taxation. Approaching the subject from a highly patriotic standpoint, the President in his address waived all political consideration and told Congress that its plain duty was to place the nation upon a sound financial basis at this war crisis. The President urged the following as the reasons for the passage of the bill: (1) Additional revenues must be provided, because the $4,000,000,000 now provided by taxation will not sustain the greatly increased budget. (2) It would be an unsound policy to raise too large a proportion of this money by loans, which, if another revenue bill is not passed, would be necessary. (3) The people in fairness should know before the end of 1918 what taxes they will have to pay for that year, so that they may practise the necessary economy to meet them. (4) The Treasury should have time to frame fair and workable regulations for the administration of the law. (5) The present tax laws are marred by iniquities which ought to be remedied.

The President Urges New Tax Bill

Ireland.—Up to this date, as far as can be learned from authentic sources, the British Government has not made public any evidence of a German plot in Ireland. To the disappointment of those interested in the vexed problem Mr. Shortt's promised revelations in the House of Commons consisted of a recount of the number of prisoners deported from Ireland, and Mr. Bonar Law refused to discuss the problem. Meanwhile a member of the Sinn Fein executive committee has issued the following statement:

Sinn Fein Turmoil

> As a priest and a member of the Sinn Fein executive for the past year, I give you my word of honor that the Government's official statement that negotiations have been carried on between the Sinn Fein executive and Germany is a falsehood and that a German invasion was never discussed by the Sinn Fein executive committee.

The Irish and some of the British papers are insisting that England should either bring the prisoners to trial or release them. Other English papers, led by the London *Times* and *Spectator,* continue their clamor against the Irish, the Church and the Pope who, through accredited agents, has twice stated that he heard of the row over conscription eight days after the Bishops had issued their manifesto. The London *Post* has raised a new No-Popery cry and with its characteristic lack of prudence and logic insinuates that the Irish Hierarchy is meddling in English affairs at the behest of the Vatican. Quite in keeping with its policy, this paper finds Irish priests ignorant and Irish Bishops, who are always selected from the Irish clergy, astute and masterful. The London *News* on the other hand roundly scores Lloyd George for challenging Ireland provocatively. According to this paper the Premier forgets the mismanagement of Ireland ever since the war began and overlooks his own passionate denunciation of the "malignant way" in which Irish enthusiasm for the war was destroyed by the London war office. The *News* remarks also that Lloyd George conveniently forgets that Irish Catholics were not allowed Catholic officers, that Catholics were disqualified for commissions, and that the committee on conscription of the recent Convention, a committee which consisted of three Irish Unionist peers and two Nationalists serving with the colors, had reported that in the event of an Irish parliament, conscription could be imposed only by consent of an Irish legislature. This, the liberal paper thinks, deprives the Lloyd George scheme of any basis:

> No one, except a few feverish enemies of Irish Home Rule like the *Morning Post* and the *Spectator,* supposes that it (conscription) can do anything to strengthen the army. No one doubts that, if it is persisted in, it will create at this grave moment a new source of peril that cannot be estimated. For every battalion it brings in, it will mean the loss of two needed to hold in check an indignant people, stung once more into open rebellion. If the object is to destroy the work of the Convention, we understand this astonishing proposal. But it is understandable on no other ground. Let Ireland have the freedom which Canada and Australia have, and we need not doubt that she will act as they have acted. But only on the terms of free choice can we have Irish compulsion.

The Manchester *Guardian* declares:

> For our part we do not believe that Ireland desires or ever did desire to stand out of this struggle. Irishmen are the last to sympathize with the German spirit or to be indifferent to the ambition of Germany to rule the world. Ties of religious sympathy bind them to Belgium, the first sufferer from German ambition and the immediate cause of our intervention in the war. Ireland as a free nation will want to take her place among the nations fighting for freedom throughout the world. What Ireland resents is being forced to do what she would willingly do if her right of self-determination were recognized. It is a point of principle and of pride. It will cause us loss of time when we want men at once. That is true, but it is better to get men late than to get none at all, and lose our own men into the bargain in the endeavor to get them. Time has been lost, not by the Irish, who wanted to cooperate with us from the outset, but first by the war office, which damped down Irish recruiting, and secondly by successive British Governments, which kept on ad-

journing the settlement of the Home Rule problem. Settle Home Rule first, and recruitment will solve itself. That is the key to the Irish question.

The Irish Bishops still continue firm in their attitude. The Bishop of Killaloe has spoken thus to his people: "Make your peace with God, make it quickly. Which side you take is a matter for your own conscience." The Most Rev. Dr. Harty, Archbishop of Thurles, in a recent sermon to his people said:

New proofs of the justice of your cause have risen in the "No Popery" cry in England, headed by the organ of the Pigott forgery. Whenever Ireland's just claims are in question you are sure to have this cry of "No Popery." The Irish Bishops acted by themselves in a religious and moral question, and all the talk about the Pope arose from the imagination of some bigots in England. So far as we are concerned, the cry of "No Popery" will not prevent us defending, as best we can, the rights of Ireland. Neither Bishops, priests nor people of Ireland will be intimidated by the outcry. We bravely bore with centuries of persecution, and we are prepared to do so again rather than give Ireland's rights away.

Another proof of the justice of our cause is found in the action of a few titled Catholics who style themselves the Catholic Union of England. They passed resolutions stating that the Irish Bishops have interfered in politics, and counseled disobedience to the law, and declare that they are reporting the Bishops to the Holy See. If they do so, the Pope will learn what kind of gentlemen these people are. He will learn that some of them supported the Carsonite movement: the Duke of Norfolk was at their head. Besides an affair of conscience, it was a question of Christian charity to defend the oppressed, and the Bishops had merely performed this duty toward their people.

Dr. Morrisroe, the Bishop of Achonry, makes himself very clear in the subjoined letter to the secretary of the Irish Parliamentary party, under whose auspices a huge mass meeting was held in East Mayo.

DEAR MR. SECRETARY: Let me thank you for your kind invitation to tomorrow's great meeting. Were my presence necessary to give strength to the popular determination to resist conscription, or to give proof of my own hostility to the proposal of the British Cabinet, no matter what the inconvenience might be, I would make an effort to be on the platform. My being there, however, could add little to the vigor of the people's resolve, nor is it necessary for me to show more clearly than I have already done the depth of my sympathy with the movement to repel this last insidious attack upon our rights as a nation and our privileges as freemen. Our opposition to enforced military service is based upon principles which Allied statesmen have enumerated over and over again within the past few years, and which they profess to have drawn the sword to defend.

English ministers hold up their hands in holy horror at the idea of coercing a fourth of our population into compliance with measures that are admitted to be for the general weal of the entire country, but conscience gives no scruple when it comes to forcing upon the three-fourths of the community a penal enactment that from every point of view, agricultural, industrial and religious, is destined to bring ruin and disaster.

The prerogatives of the pampered minority that has battened upon the fat of the land for generations must not be touched, while the rights of the overwhelming majority may be ignored with impunity, and even trampled upon. It may be debated whether an unwilling nation can ever be lawfully conscripted, or whether the extremity of circumstances has yet arisen which would render justifiable so drastic a procedure, but such a course is assuredly not justified in the case of a small, weak people who have been crushed and broken by centuries of misgovernment, robbed of their homes, and driven into exile by cruel laws, deprived for years of the facilities of education, denied access to positions of affluence in their own land by a system of government which only sought the interests of an alien ascendancy and neglected the general good.

We have during a long night of bitter suffering been given many reasons to feel resentment and few to cherish gratitude toward that powerful and predominant partner with whom our fortunes have been linked for more than 700 years. Even now when our rulers have been shamed after the long struggle into granting us some small measure of justice, the foreign garrison in our midst runs to arms in defense of its threatened position of power. Yet this is the time we are asked to send our young men away and leave their aged fathers, their mothers and sisters to the tender mercies of those in whose veins runs the blood of the perpetrators of the most abominable outrages in the annals of history.

In the commencement of the war the agonized cry of outraged Belgium stirred the chivalrous spirit in the breasts of many of our young men, and our relations with England, no matter how much we may regret them, made persons with any stake in the country feel that her defeat would tell against their own interests, with the result that many of our young men made the supreme sacrifice, but then events occurred to make us pause. The secret treaties revealed new Allied war aims, the refusal to settle the Irish question, the inclusion among law-makers in England of would-be law-breakers, the open hostility of the English press to the Father of the Faithful seconded by the sneers of Ministers, all these things explain the cooling of our ardor for the Allied cause.

If only our friends in England who criticise our attitude would study it before passing judgment upon us the verdict would be more just.

In resisting conscription we have, therefore, a good cause. There is only one thing that can defeat us. Whatever success has been achieved is due to the magnificent solidarity and unity of action that has prevailed. For this we owe thanks to our beloved Cardinal Primate and to the Lord Mayor of Dublin. It was the latter who brought the leaders together, and to his Eminence is due the formation into one irresistible phalanx of the forces of the Church and nation. Great will be the responsibility on the head of any individual who in this extreme crisis declines to place unity above every other consideration. It is idle to pretend that whilst the members of the Mansion House Conference are distracted by side issues they can bring to the joint deliberations and to the execution of a common purpose that amount of harmony, concord and cooperation that is essential for success.

May God grant, therefore, that all contentious subjects be left in abeyance until the present crisis is past, and that every nerve and energy be devoted to preparing to meet the enemy whenever he thinks it well to perpetrate his folly.

With very best wish and fervent prayer for the success of your meeting, I remain,

Faithfully yours,

✠P. Morrisroe.

English Catholics are divided over the issue. The Catholic Union protested the action of the Irish Bishops and forthwith the Union was repudiated by the Salford Catholic Federation, and also by the Bishop and Chapter of that diocese. The Federation declares that the Catholic Union has no right to speak for British Catholics, since it is unknown to the large majority of Catholics outside of London. Bishop Dunn of Nottingham has written a long letter to the press upholding the attitude of the Irish Hierarchy. Towards the end of the week the

papers, both English and American, suddenly gave over their attacks on the Irish, the London *Times* excepted; it opened its pages to an attack by a Protestant bishop.

Russia.—Suggestions regarding the best way of helping Russia to find herself are still filling the papers. Dr. Harold Williams, an Englishman who was formerly a press-correspondent in Petrograd, urges Allied military intervention, combined with direct economic assistance, with the object of keeping Germany from extending its domination in Eastern Europe and Asia. He writes:

Help for Russia

If the Allies do not come, the Germans will, and Russian patriots in desperation will consent to the establishment of order with German aid rather than see their country weltering in anarchy, its population starving, and plague and pestilence stalking in over the ruins of their civilization. Russia will be under the German yoke. It is our great opportunity now and our great duty.

Allied intervention is absolutely necessary. It is necessary to oppose German expansion eastward; it is necessary to restore to the Russian people liberty of choice and action; it is necessary to prevent Germany's penetration into Asia and her exploitation of the huge resources of the East. The task is urgent; it will soon be too late. Allied intervention is not concerned with internal Russian politics. Our action must be disinterested. Its object must be to help the Russian people as a whole, to protect them against their enemy and ours. We cannot dictate forms of government. We can only help the Russian peoples to organize, to express their will, to re-establish the State in a form that best pleases them. We must be disinterested; and if the movement is widely organized, we shall meet with little resistance. We shall have the warm sympathy of the bulk of the harassed population, and shall find a host of active supporters rallying joyfully around us. Detachments of Allied forces must be brought into Russia through entrances still available, through Archangel, where intervention would most immediately be effective, through the Caucasus, and through Vladivostok.

Dr. Williams is of the opinion that the Allies must not take sides in Russian internal politics and line themselves up for or against the Bolsheviki, nor would intervention have the character of a punitive expedition. "The whole purpose of intervention is to enable Russia to help herself, to supply a rallying point for resistance to Germany." Dr. Williams maintains that all classes and all parties in Russia would welcome Allied assistance against the Germans. Both the bourgeois and the Bolshevist press of Russia, however, opposes intervention. The Bolshevist organ, *Izvestia,* wants no help that would enable Russia to reenter the war, and adds:

Let some Power honestly help us combat successfully the threatening danger. Russia would appreciate in the highest degree any assistance toward the improvement of transportation and communication facilities and the cleansing of her economic life. . . . If the Allies really wish, rather than to drag Russia into the war for purely strategic reasons, to give her practical help in her tragic situation, let them discuss, to the exclusion of every other subject, her urgent need of economic aid.

The *Svoboda Rossil,* a Constitutional Democratic paper, says: "We are still opposed in principle to foreign intervention and all that it would be bound to involve, just as we are opposed to intervention by the Germans."

Dr. Thomas G. Masaryk, President of the Czecho-Slovak Revolutionary Government, who came here from Russia this spring, in an interview published in the New York *Times* asserts that whoever would aid Russia must be on good terms with the Bolsheviki, "who are growing more and more anti-German." The Russians, in his opinion, like America better than they like any other nation, and we could restore the country by aiding in its administration, and the re-establishment of the railroads, telegraph and postal service, mines and factories. Dr. Masaryk adds:

I am very much in doubt as to the value of military intervention. It must be remembered that there are enormous distances in Russia, and that the transportation of a modern army over enormous distances requires very good railroad facilities. Suppose that a powerful army were landed in Vladivostok; to get it across Siberia to the Ural Mountains, a distance of 6,000 miles, would require an enormous effort, and if the army is to be large enough to accomplish anything this would take a great deal of time. The Siberian railroads are at present in a much better condition than those of European Russia, but even so the task would be long and difficult.

And suppose you had rescued Siberia, what in the meantime would have become of Russia? The Germans would not have been sitting still. They would have said that this intervention was a breach of the treaty of Brest-Litovsk; they would have overrun European Russia and disposed of it as they saw fit; the Bolshevist Government would have been helpless under German pressure.

The British Government doubts the wisdom of intervening now in Siberia and is inclined to adopt the American policy of watchful waiting. Japan, however, according to an interview Baron Goto, the Mikado's Foreign Minister, gave the London *Daily Mail's* Tokio correspondent, May 30, would like to intervene alone, with the consent of the Allies. The Baron said:

Certainly we believe a unified homogeneous army is essential to the success of the expedition. Therefore we deem it better to have it confined to one nationality instead of to several. But we have never raised serious objections to Allied participation, and, as I have already said, any suggestion by the Allies will be sympathetically considered. . . . There is the consideration of national pride. If the Allied Powers desire that Japan shall do her best it will be well to leave her alone to compose the expedition.

When asked what compensation Japan would expect for conducting the expedition, he very diplomatically answered: "That depends on the varying circumstances, the size of the army, the breadth of the theater of operations, whether the action is independent or cooperative, and whether intervention is judged to be entirely necessary in Japan's defense."

According to a wireless dispatch that came from Russia to England on June 2, a country-wide anti-Bolshevist plot has been discovered in Petrograd and Moscow. The latter city has been declared in a state of siege, a good number of conspirators have been arrested and coercive measures have been taken against the press.

Governor Catts' Friends and Helpers

ISMENA T. MARTIN

IT will be remembered that Sidney J. Catts, Governor of Florida, said, in his Detroit speech, that "If it wasn't for the Prohibition party" he would never be Governor of Florida, and that the Methodist Church fought with him "like a tiger, to the last ditch," to put him in the Governor's chair. To show that the Prohibition party and the Methodist Church both knew the nature of the campaign Catts was making for Governor of Florida, it is only necessary to recall that he ran on the anti-Catholic issue, and on that alone, as both Catts and the Chairman of his Detroit meetings told their audiences. It is well to remember, too, that the National Prohibition party at its convention, held in Minneapolis two summers ago, attempted to put an anti-Catholic plank in its platform and that the head of the Anti-Saloon League is a Methodist bishop.

After the South had reeled under the wave of intolerance, the newspapers began to ask: "What is the matter with Florida?" Answering this question, the Montgomery (Alabama) *Advertiser,* in its issue of June 18, 1916, said, in part:

Florida, like Alabama, is cursed and gorged with politics. Florida, unlike Alabama, is unable to repel the advances of false and seductive leaders. The need of the hour in Florida is masterly and lofty political leadership, and that thing Florida does not have.

We have just witnessed a weird phenomenon in Florida politics. Two men have been lifted to exalted station because they appealed to the sentimental, the emotional and the weaker traits in humanity, and not because they in any worthy degree appealed to the reason of sovereign voters.

A United States Senator and a Governor were chosen because of their religious affiliations and their relations to religious elements with which they are personally out of sympathy. Their claims were enriched by their espousal of National Prohibition, and their chances brightened because of the financial and political support of the heavily endowed Anti-Saloon League of America. In addition, they were the beneficiaries of a compact and powerful secret political organization designed to combat a Christian church—an organization which the successful candidate for Governor had built up for his own uses during the less than four years which he had spent in Florida.

The candidate for Governor denounced the Roman Catholic Church from every stump. He said he would not appoint any Roman Catholic to office. He said he would try to put Roman Catholics out of office. He will fight that Church in whatever manner he can. He is a Protestant minister.

The candidate for the United States Senate worked in harmony with the candidate for Governor. Both ran as anti-Catholics. Both said on the stump they were opposed to the use of tobacco; they wept at the thought of any man taking a drink. They said they were for all forms of prohibition. They may have said other things, but these are the declarations which gave Governor Park Trammell an abnormal and undeserved vote for United States Senator and Sidney J. Catts the surprising vote which he received for Governor. They were not chosen because of their intellectual ability. Of course they are bright men, but neither has ever done anything to cause one to rate him higher than mediocre, when compared with either of the men who opposed them.

What a travesty on Democratic government in America that two men can go so high by grace of popular suffrage because they belong to one Church and are openly opposed to another Church! If they know anything of the history of their country, of the genesis of our freedom and the majesty of our system, they care nothing about it; they do not respect the ancient traditions of America that State and Church shall be separate, that a man's religious views are not properly an issue before American voters. They saw their chance to cash in on a manufactured prejudice that is in the hearts of an undiscriminating constituency. . . .

It is an evil thing, we submit, for any man to be elected to office because of his religious affiliations. It is an evil day for any commonwealth when a majority of its people measure the capacity and character of men by the clerical rod. It is an evil day for advanced America when a political leader asks for the favor of sovereigns on the ground that he is a Catholic, a Jew, a Baptist, a Methodist, a Presbyterian, an Episcopalian, or a Congregationalist. Such a spectacle is mockery of our ideals and traditions. When in alliance with extreme Prohibitionists, or any other one-ideaed cult, it appeals to the baser impulses; it stirs the passions and addles the reasoning faculties of man. It substitutes hate and fury for research and reflection. It corrupts government, and makes government inefficient, partial, biased and vindictive. Its outlook does not contemplate the welfare of all of the people, but the exaltation of one class of people at the expense of another class of people. It is the greatest error that ever came into American politics to hold that these things are to be considered in America in connection with political needs.

We say this to Florida because it is the first American State in the dawn of this new day that has abased itself before the teachers of intolerance, bigotry, demagoguery and Hickism. It is the first State to go to the extreme limit.

Other States may follow suit. In Florida, after a taste of the uncanny brew, there may be—indeed we have no doubt that there will be—a reaction, a revulsion of popular sentiment against this sort of thing. . . . Florida cannot be a great State until it has great leaders. And the men it has just exalted are not great leaders and cannot be great leaders because they are not strong enough to lift themselves above their environment. They cannot be of the highest service to their State because they are opposed to one class in that State.

We fear that Florida has set other States a bad example. We fear it is out of sympathy with an essential and time-honored principle, the principle which insures Americans free thought and religious freedom.

Such is the indictment against Governor Catts, made at his own door. Stumping the State of Michigan with the avowed purpose of destroying the Catholic schools, Catts and his followers declare that they are opposed to "religion in politics." If they really mean what they say, they have good grounds for opposition to the Methodist Church, which not only enthroned intolerance in Florida, but is preaching politics and bigotry from its pulpits, all over America, almost every Sunday in the year.

In order to secure the support of the Methodists in Florida, Catts promised to make pariahs out of the Cath-

olics of that State. He put through the Legislature, at the behest of his political owners, a Convent Inspection bill, under the terms of which, in every county in Florida, there is a committee of three men and women, who shall, at least once every year, visit and inspect all convents and Catholic institutions. He put through a Compulsory Education bill, compelling all children of school age to attend the public schools. He said, in Detroit, that this measure is now in force in thirty counties of Florida, and he cheered his followers with the comment: "The counties having Catholic schools will be the last ones we can bring in, as we must fight them to a finish."

I have been informed that not so long ago, in a city of Florida, at four o'clock in the morning, three men rang the door-bell of a convent and demanded admittance. They came to "inspect" the place, and had purposely chosen that early morning hour. The Sister in charge of the convent bade these things that masquerade as men in Florida enter, and after roaming about for a while, they went their way, satisfied, of course, that the "majesty" of the law had been upheld.

Washington's Birthday, 1917, found Governor Catts the principal speaker at a meeting held in the Duval County Armory. Before beginning his address he invited two renegades, traveling as an ex-priest and an ex-nun, to sit on the platform and listen to his "patriotic" address. The pair reaped a rich harvest in Florida, under the chaperonage of the Governor and—presumably—of the Methodist Church. Bigotry and intolerance are fanned into flame with every breeze that blows from the capitol. For this has the Methodist Church "fought like a tiger, to the last ditch!"

Not content with breeding discord in his own State, Catts seeks new fields to conquer. With the nation ringing with the loud alarm of war, out of the charged atmosphere comes the strident voice of Sidney J. Catts, Governor of Florida. Bespeaking a generous collection, his Detroit admirers declared that the noblest reviler of them all was in Michigan "for the principle of the thing." For that reason his purse-strings were to grow longer. All this, of course, was but a bit of camouflage to hide the real financial backers of the movement. The collection taken at the Detroit meetings appeared to be smaller than the audience. At Kalamazoo, Catts was refused a hall and driven from the Court House steps when he attempted to speak.

The great compelling thought that will doubtless occur to the reader is not that an audience could be mustered in Detroit to listen to an attack upon all things Catholic, but that the gathering should be permitted at this critical stage of history, with the country at war, her Catholic sons well to the front, not only in actual warfare, but in every branch of war-activity. Men have suffered internment for violating the free speech guaranteed by the Constitution, they have been interned for interfering with the progress of the war, for stirring up strife, why is no hand raised to stem the tide of intolerance? Why is this Governor of Florida permitted to roam at will over the country, making a studied, well-financed attempt to stir up dissension among a united people?

Why is the Methodist Church silent? Why does the Anti-Saloon League make no effort to curb its candidate? Why did S. S. Kresge, Grant M. Hudson and other Michigan officers of the Anti-Saloon League stand afar off when Governor Catts entered Detroit, though these men were in Washington last December at the convention of the Anti-Saloon League, when Catts was one of the honored speakers? Are they "all things to all men," or are they allied with the Anti-Catholic movement? If they are not so allied, the time is at hand when they should speak, in no uncertain tones, that all men may cease to marvel at their sphinx-like silence.

Catholic Publicity

MICHAEL WILLIAMS

READING AMERICA is becoming, for me, a dangerous habit. For instance, I have just returned from feverish New York to serene California, I have exchanged subways and elevated and rush-hours and multitudinous yellow journals, for pine woods and flower-decked hills and vales, and the mellow voice of the Pacific crooning along the sands of Carmel beach. I have been reading Walter de la Mare and Ralph Hodgson, instead of Arthur Brisbane and hectic headlines. I am writing a romantic novel, instead of "timely" articles. Then comes AMERICA, and in it Richard A. Muttkowski's provocative, stimulating, rousing, highly important article, "Leadership and Publicity," and my mood of *dolce far niente* is utterly shattered, and poetry and pastoral contentment, and novel-writing, all, all are thrust aside. This article claims my whole attention. It ought to claim, and also gain, the earnest, thoughtful attenion of all Catholics everywhere. It ought to be made the subject for a prolonged meditation, by every thinking Catholic, and lead on to a searching examination of conscience. It ought, in the best and highest sense of that very effective piece of slang, to "start something," and start something that will lead to practical results.

It is my purpose, in the present article, to try to contribute a few ideas to the discussion which Mr. Muttkowski is bound to provoke; a few ideas dealing with Catholic publicity. According to Mr. Muttkowski, we Catholics are lamentably and culpably weak in leadership, that is, in lay leadership. Even if we were strong in this respect, we should not be able to get adequate results from our leaders' work and personal influence, because of our lamentable and culpable lack of an effec-

tive press. Our biggest weakness lies in the fact that "We have no Catholic journal of national circulation, one that might be found on news-stands in railroad stations and hotels, one known to all Catholics, one dealing with the vital topics of the day, be they religious, social, economic, or otherwise, presented from the Catholic standpoint."

I agree with Mr. Muttkowski entirely. For the present, I pass by his analysis of the causes of our weakness, I mean lay weakness, in social activities and organized parish, diocesan, and national work for God's Church, which would mean, also, and most effectively, work for our country as well. I shall confine myself to the question of publicity; which, as this keen observer points out, is absolutely requisite to any worth-while social-service campaign, or any extension of influence. I shall also pass by, for the time, the many problems presented by the idea of establishing a Catholic national daily newspaper. I shall give, instead, what I regard as an entirely feasible and practical plan for obtaining national Catholic publicity; a plan which could readily become the foundation for the national daily. May I state, as I have stated before, in AMERICA, that I speak out of an experience of nearly twenty-five years in journalism? Far be it from me to discourage the free utterance of opinions and criticisms, for and against, on this tremendously important matter, by all who desire to do so; but I think it well for those who possess practical knowledge to say so, in supporting or opposing the idea of the Catholic daily, so that in the end the Catholic public may know whether or not the proposal emanates merely from enthusiasts.

I would, then, respectfully but most earnestly suggest to those who alone have the full and unquestioned right to lead in this matter, I refer of course to our beloved and devoted Bishops, the most truly powerful force making for righteousness and real national progress today, that a Catholic publicity bureau be organized in New York City, with branch offices, or agents, in other important centers: Washington, Boston, New Orleans, Chicago, San Francisco, for example. Its work should be broadly twofold in character. First, it should connect with, and work together with, the secular, "regular" press. Second, it should connect with, and work in hearty cooperation with, the existing Catholic press.

With the secular press, its work should be to supply it with special articles, news "tips," photographs for illustrations, correct and professionally written biographies of prominent Catholics appearing in the news, Sunday "stories," and similar material. It should always, and efficiently, be ready and equipped to help any secular paper that appealed to it for proper assistance in obtaining Catholic news or opinion, interviews with Catholic leaders, clerical or lay, and similar services. It should keep a close, yet always kindly and courteous watch upon the press, and where errors about Catholic affairs, or Catholic ideas or beliefs, appear, these should be at once corrected. I firmly believe—and again I speak from long years of experience in secular newspaper offices—that most of the trouble in the dealings of the secular press with our religion emanates from ignorance rather than malice. Of course, in certain quarters, there is malice unveiled and brazen. There, we must fight. But elsewhere, all that we are called upon to do is not to fight, but to set right.

With the Catholic press, the bureau's work should be to supplement the local activities of the various Catholic newspapers with a regular news service of well-written, really "newsy" letters, and, on great occasions, with special dispatches. Also, to supply well-written, live, and well-illustrated, special articles; and strong, live, fiction; and other "features," including, for example, powerful cartoons, and—perhaps, and *if* the right artists can be discovered, and I think they can—good "comic stuff."

As Mr. Muttkowski so justly points out, too many of our weeklies rely overmuch on paste-pot and scissors for their articles. Something good appears in AMERICA, or the San Francisco *Monitor,* or the Catholic *Columbian,* or elsewhere, and it is eagerly pounced upon by other editors. But not all the editors desirous of using the good thing, see it at the same time. One copies from another, often with cuts or changes, and by the time the good thing trails its draggled and tattered skirts across the continent and back again, it is a sad spectacle. It may still be feebly good, but you could not call it news.

How is such a service as this suggested one to be actually handled? I think there should be a thoroughly organized central editorial staff, composed of the best Catholic journalists available; and plenty of them, I truly believe, are available. There should be both priests and laymen. Many priests are natural newspapermen. By this, I hasten to add, I do not mean that they are not also good priests. I mean, that there is a real "news sense"—"a nose for news," is what we used to call this sense when I was a reporter—and I mean that some priests possess this faculty. It is *not* the same thing as an ability to write, which is a separate gift. Some of the best reporters and news-gatherers never write a line. When I "covered" the New York police headquarters for the *Evening Telegram,* years ago, the best reporter there was a *Sun* man who had never written a line for his paper. But he *knew* the news; he could *get* the news; and after that, writing it was easy. So, as I say, the central board should be composed of a first-class staff of priests and laymen, under a chief editor, who, in my judgment, should be a really "big" Catholic journalist, a layman. Some of the staff should be reporters, news-gatherers; others should be skilled writers, compilers, keepers of card-indexed clippings, editors, and "re-write" men—and women: because, of course, there should be a corps of clever women writers; we wouldn't succeed without them; they would be indispensable—together with experts on theology, sociology,

foreign affairs, book-reviewers, critics, etc. Some might be volunteers; others need only be called upon occasionally. I personally know many Catholic writers and newspapermen who could not go into this or any similar schme because of existing engagements, but who would be proud and pleased to write special articles, from time to time, or otherwise help the good cause.

Ah, such a good cause! A cause so necessary to Catholic progress! Not only to Catholic progress, but to national progress. Catholicism is the truth. Unless we believe that, how can we be Catholics? If it is not the chief mission of the Church, after the helping of its own, known children to save their immortal souls, to spread the truth among all men, what then is it? And how much could be done by the peaceful penetration of the secular press—just as it stands today, even without our own national daily—with our Catholic spirit!

But, do you say, the cost? What of the cost? Yes, that's a serious problem; but is it unsolvable? Is it really difficult? I make bold to answer, No!

I was in New York when the Knights of Columbus went out for $2,500,000 in one week. I was only a visitor to the city, last winter; all I could do was to help with my little bit, and make one little public talk. But —but we were all—*all*—of us "on the job!" And what happened? Nearly $5,000,000 happened; that's all. But, no, I take that back; the five millions did *not* happen; they were the product of system, of organization, *plus* enthusisam. The chief bugaboo of American Catholicism, which I take to be indifference, a sort of sleeping sickness of the soul, was exorcised. We pulled together; we pulled with a will; and of course we splendidly succeeded.

So might we do with the Catholic publicity bureau. It will require money, and plenty of money. Its corps should be a really well-paid, absolutely first-class staff of Catholic journalists and writers; and although it may derive some income from the sale of its news and its special features, it will usually have to face a deficit. And it *should* face a deficit. To try to do this work on a basis of profit, of making it "pay" for itself in a merely financial way would be a false move. It should not be required to "pay" for itself, in that way, any more than the parochial schools are required to make a profit. The bureau should be subsidized, either by individuals or a powerful society like the Knights of Columbus, or by means of a national subscription.

I might go on for pages, but AMERICA's space is limited; and this is only intended as a suggestion; as a postscript to Mr. Muttkowski's rousing article. I throw it out, especially, for the consideration of Catholic laymen. In my judgment, the clergy already are awake to this grave problem. Let laymen prove that the clergy may depend upon them for work which laymen rather than clergy should lead in and bear the burdens of, and then the United States, instead of lagging behind all other nations in the matter of its Catholic press, will become the leading force in all the world for the intelligent diffusion of Catholic truth. God speed the day!

Boy-Scouting for Catholic Youth

JOHN F. FOGARTY

THE ecclesiastical authorities of New York, Boston and Philadelphia have authorized a movement creating distinctively Catholic troops among the Boy Scouts of America. The arrangement provides that Catholic members should be chaplained by priests and captained by scout-masters of their Faith. The decision arrived at does not imply that the Scout Organization considered itself obligated in any way to seek ecclesiastical sanction; nor, on the other hand, that individual Catholics could not previously join the movement at pleasure. The creation of distinctively Catholic troops is a practical demonstration of the non-sectarian character of the Boy Scout body. Only when Catholics and non-Catholics come together on common religious grounds can there be any room for misunderstanding. And the best way to obviate such a difficulty is to remove the cause contributing to it.

While it is true that the scout aim is very far from being the promotion of religious truth, still, remembering that the organization is almost entirely recruited from various church units, distinction of creed cannot be altogether eliminated. Furthermore, as Catholics can never consent to any generalized idea of religion such as is possible among the various denominational bodies, the obvious way to settle the problem is to carry the troop idea to its logical conclusion. The troop is the unit of scouting and can embody in itself, irrespective of other troops, the whole plan of the organization. Hence, it is even convenient to have all the members of a troop professing the same creed; and the arrangement preserves the identity of church units already in existence.

Catholic feeling towards organizations external to the Church is clear and unmistakable. It simply regards with disfavor all movements, however laudable, that would in any way compromise Catholic faith. In the case of denominational bodies, there is no room for misunderstanding: the Church does not consider them adequate agencies for the promotion of religious truth among her adherents. In the so-called non-sectarian societies, however, well-disposed non-Catholics are often at a loss to grasp the mind of their Catholic friends. They believe that in the question of religion, the same treatment which is meted out to the various sects is sufficient and just for those of the Catholic Faith; they are slow to realize that essential differences can be considered to exist only between Catholicism and other religious professions and hardly among the various Protestant denominations. Practically, sectarianism is concerned with the mode of viewing religion and with the degree of attention paid to Christian worship. The Church does not recognize the possibility of anything like

neutral religious profession. She regards no occasion favorable enough for a time-being religious union with any sect whatsoever. What she has, her unchanging character forbids her to fuse with, or to accommodate to any other form of belief: otherwise she would cease to be what she is. Moreover, since in the matter of Christian worship, she views regulations as obligatory which other churches deem merely useful or directive, it is evident that her members and those outside her fold do not stand on a common ground of policy in any society professing a moral code. Consequently, in the Catholic view, an institution to be strictly non-sectarian must not merely refrain from imposing its religious beliefs on its Catholic patrons; it must admit in practice that it serves its own interests best and its Catholic patrons most by allowing them to act in the matter of religion as conscience dictates.

Carrying these principles into her relations with all external societies the Church not merely guides her members from contact with anything like loose religious profession, she also advises them to keep clear of the atmosphere thereby created. An uncatholic spirit pervading any movement ordinarily effects more harm than an anti-Catholic attitude, because its influence is quiet and not always apparent. Youth especially is more liable to be undermined by lack of Catholic influences than by the presence of antagonism to the Faith. Furthermore, there is a something which can be best described as "tone" which represents the high ideal of Catholic training effort. It is the outcome of many forces of which the religious impetus is the predominant note. It betrays itself in clean-living, courteousness, kindness, forbearance, in refined bearing,—traits not derived from utilitarian promptings or from the workings of naturalism, but from association with the sacred things of the Faith. However successful in attaining this other ways may prove for those outside the fold, a Catholic sets before himself clear and well-defined motives of religion for well-doing, without, of course, overlooking the place of natural means. Indeed, all purely natural means, whose aim is Christian conduct, derive their real efficacy for him from being made subordinate to religious influences.

The Catholic-troop idea finds its origin in reasons like these. As a matter of fact, the declared policy of the Scout Organization adds weight to the need for the provision made for Catholic boys. In the official "Handbook for Scout Masters," page 90, there appears the following:

> It is maintained by the Boy Scouts of America that no boy can grow into the best kind of a man without recognizing his obligation to God; it is also maintained that no scout master can be the best leader of boys unless his personal life conforms to the requirements of the faith which he holds. His example should be a constant inspiration to the boys of his troop, causing them, no matter of how many different faiths, to be diligent in their adherence to the teachings of the particular religious institution with which they are individually connected. He should see to it that no boy's religion is ever ridiculed by another, and that every boy is encouraged to live his life according to the ideals of his faith.

While a really religious man will doubtless be an inspiration to those of any creed with whom he comes in intimate contact, yet, it is to be expected that the highest type of inspiration must come from a conscientious scout master of the same faith as the boys in his charge.

The religious aspect of scouting must be discussed because, in its direct or indirect bearings, it constitutes a real ground for concern on the part of Catholics. But it would be unfair to gage the attention given to religion in scouting by the prominence given to the religious question in this inquiry. In truth, the Scout Organization, as such, does not concern itself at all with religion. Its aims and purpose are solely occupied with that phase of a boy's life not directly controlled by home, or school, or church; and it treats of religion only in so far as it deems it indispensable to any movement of uplift. To quote its own statements of policy:

> There are three institutions that should mold the life of the boy—the home, school and church. Nothing should interfere with the functions of these, and the place of any auxiliary organization should be supplementary in its nature and educational in character. The scout idea takes the non-supervised leisure time of boys and fills it with recreation—educational activity. It teaches him facts about nature and citizenship and how to get the most out of life. It leaves parental and school and church ties stronger because of non-interference.—("*Handbook for Scout Masters*," p. 72.)

Scouting, then, is chiefly occupied with the leisure moments of youthful life, filling that interesting period with well-ordered, useful and manly activities. To compass the entire field of its endeavors, it would be necessary to bare the fascinating mysteries of hand-craft, camp-craft, wood-craft; it would involve disclosing the absorbing processes contributing to good citizenship, it would necessitate a discussion of the elements which help to make a boy a man. It would, indeed, need a handling too extensive for treatment here. Suffice it to say that the Church has always been intensely interested in that phase of boyish life when a boy is essentially a boy. There are numerous diocesan societies throughout the country with similar reasons for their existence as the Boy Scouts of America: and when ecclesiastical authority permits some or all of these to affiliate with the larger organization, it is in the same spirit with which a mother, without surrendering care or custody, shares the guardianship of her child with a friend. Moreover, the national and patriotic scope of the Scout Organization has eliminated the objectionable features that are often attached to small and local bodies. The movement has reared itself on a basis of true Americanism, and as long as it maintains its American ideal, it will have the sympathetic support of the Catholic Church. The Church is always willing to welcome a favorable opportunity for the promotion of Christian harmony and brotherly affection: and now that the youth

of the country, Catholic and non-Catholic, are struggling side by side under the shadow of the country's flag, the time seems specially opportune to bring the younger brother of hero-soldiers into a relation of closer intimacy and similar understanding, the Catholics however always remaining under the influence of the Church.

Democratic Control of Industry

JOSEPH HUSSLEIN, S.J.

THE dominance of wealth, or the particular capitalistic régime under which the great masses of the people are possessed of little but their labor power, while the ownership of the instruments of production is concentrated in the hands of a few powerful employers, is known as the "Servile State." There can be no industrial peace where such conditions exist, no matter how wages may increase and hours of labor be shortened. Democratic forms of government are in themselves no solution. "While the Constitution had increasingly taken on democratic forms," wrote Cardinal Bourne in reference to England, "the reality underlying these forms had been increasingly plutocratic. Legislation under the guise of 'social reform' tended to mark off all wage-earners as a definitely servile class." Against such conditions a violent reaction had already set in long before the great war.

In defining the Catholic attitude towards the democratic control of industry it is necessary to distinguish between the different kinds of productive property. It is the great mistake of syndicalism, Socialism and similar panaceas that they entirely overlook the intricate complexity of the modern social problem. Remedies warranted to cure all evils must, to say the least, be looked upon with great suspicion. Yet it is true likewise that the very optimism with which they are advertised unfortunately obtains for them both credence and a trial.

The first class of productive property to which a form of democratic control may be applied are obviously our public-service utilities. There can be no objection, from a Catholic point of view, to a transition in these instances from private to municipal or national ownership, provided always that such a transfer is for the common good and that a proper compensation is offered to previous owners. In regard to these enterprises, experience has shown that public ownership has in certain conditions and places been of no slight advantage, while in other instances it has no less plainly proved disastrous in a financial way. Whatever method is clearly for the common good should be boldly favored by every Catholic.

The same rule applies to natural monopolies. They may be either publicly or privately owned and managed according as the general welfare may require in any given case. No private owner of public service utilities or of natural monopolies has any reason for complaint if, after due compensation has been made to him, his business is absorbed by the city or State. Obviously, however, the sole consideration that should influence public authorities in taking such action is the reasonable conviction that they are promoting the common good. With this precaution observed, there can be no suspicion of Socialistic tendencies in the procedure. It is neither more nor less than a simple application of Catholic principles.

But in all such transference of properties the greatest circumspection must be used. Full account is to be taken of the undeniable fact that public management implies increased expenditure, aside from the advantages that may come with increased centralization. Under equal conditions private owners can obtain far greater results at less cost than will ever be possible under public ownership. Yet in spite of this fact the elimination of the enormous profits that frequently are reaped at the public expense by private capitalists may still leave a substantial gain for the people. Another difficulty that suggests itself here is the power given to politicians, who may prove no less unscrupulous than the criminal profiteers. The question, therefore, to be carefully pondered in each single instance is whether a strict and thorough government control may not be more advantageous than public ownership. The former, it would appear, should at all events be tried before any step is taken towards nationalization.

The farther an industry is removed from the nature of a public-service utility or a natural monopoly, the greater is the presumption in favor of private ownership as the method most conducive to the common good, until finally we arrive at forms of industry where individual enterprise is absolutely essential for success. In the same manner government control and supervision, where public ownership is not desirable, will be in proportion either to the nearness of an industry, in its nature, to a public-service utility or its remoteness from that utility. Says the Rev. Herbert Lucas, S.J., in the *Month* for March of this year:

> In the case of those industries which have not this character [of public-service utilities] it should be sufficient to protect the wage-earner and the consumer from exploitation by means of a graduated tax on the profit of large-scale concerns, so that the fullest measure of liberty may be left to those which, to the general benefit of the public, are winning for themselves a moderate prosperity under the stimulus of private enterprise.

There is one form of public ownership, however, against which all must combine, although a wide agitation is at present carried on in its favor, and that is the universal nationalization of the land. There could be no more terrible error. If there is one thing certain in the entire range of economic science it is that the land should, so far as possible, be owned by the men who cultivate it, and not controlled by a Socialist cooperative common-

wealth, a State monopoly, or any other form of government absolutism. It is this one instance which Pope Leo XIII particularly selected to urge the widest reasonable distribution of private ownership among the people. It would be a crying injustice and a public crime to alienate for public ownership the land that is tilled by the calloused hands and moistened by the sweat of the farmer. Let voluntary cooperation produce the utmost results, but not land-nationalization. Rightly Pope Leo wrote in his noble defense of the toiler: "We are told that it is right for private persons to have the use of the soil and the fruit of the land, but that it is unjust for anyone to possess, as owner, either the land on which he has built or the estate which he has cultivated." The modern argument could not be more justly stated, and to this fallacy the Pontiff replies:

> Those who assert this do not perceive that they are robbing man of what his own labor has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition: it was wild before, it is now fruitful; it was barren, and now it brings forth in abundance. That which has thus altered and improved it becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's sweat and labor should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labor should belong to him who has labored. (*"The Condition of Labor."*)

Socialism proceeds still further in its demand for the public ownership and management of the means of production. But while attempting to vest this, in a vague manner, in the entire commonwealth it fails, even more egregiously than capitalism had done, in answering man's natural desire for private ownership. Socialism lacks the profound understanding of human nature that the Church possesses and hence its opposition to her entire tradition and to the teachings of the Holy See. While public ownership of public utilities or of certain natural monopolies may, under given circumstances, be highly desirable, yet the great bulk of the productive property within a nation should be privately owned for the reasons already indicated. The main problem is to ascertain how private ownership can be most widely distributed among the people.

The consciousness on the part of the laborer, under Socialism, that his means of livelihood would belong to everybody in common would neither satisfy his instinct for ownership nor stimulate his energy. Production would lag and its cost would rise. All avenues towards economic betterment would be closed to him, for strikes would be considered the mutiny of labor. Hence revolution and counter-revolution would be the monotonous history until the last state would be far worse than the first. Socialism would not bring democratic, but bureaucratic control of industry.

There is doubtless a great truth in the Socialist contention that wastage, both in production and distribution, can be prevented by centralization. Of this full account is taken in the Catholic acceptance of government ownership or government control wherever it can serve the common good. Yet it is equally true that there can as readily be an over-centralization which will not merely interfere with private rights and individual liberty, but which will lead to confusion, to bureaucratic tyranny and the deadly retardation of production even in the most essential necessities of life. The Church fully perceives the elemental truths contained in Socialism, but they are merely her own Catholic principles seen through the distorted Marxian lens. Whatever is best and most truly progressive in modern social doctrines was put into practice by her more than five centuries ago, and it is amusing, if not irritating, for Catholic sociologists to hear these commonplaces of Catholic tradition proclaimed as modern discoveries.

But public ownership is not the principle means, as many wrongly imagine, of attaining to a just democratic control of industry. It is mainly in the field of cooperation that this is to be achieved. Between public service utilities or such great monopolies as closely approximate to them, and industrial undertakings which of their very nature call for individual management as the essential factor of success, there lies a wide and almost interminable province of cooperative enterprise. Of this we shall treat more fully in a following article.

"A Christian, a Gentleman and a Breton"

BLANCHE M. KELLY

WE are becoming almost accustomed to the sublime and the heroic, to the spectacle of men leaving behind them life and love and laughter and turning a gallant face to death. Instances of return to God, as a result of this face to face encounter, have become quite commonplace, if such a term could ever be applied to the romance of spiritual experience. The dominant note in all this chronicle of glory is that of youth.

A new note is struck in the biography of Comte Guy de Robien, commandant of Zouaves killed at Roclincourt in Artois, on January 6, 1916. He was not young—he was nearing his sixtieth year and his men called him *"notre bon père"*—but an indomitable soul found a means of cheating an outworn body, for a young subaltern was under orders to march at his side and if necessary to drag him forward at the head of his men. Neither was he a prodigal returned to his Father's house, but a true son of that Celtic race whose faith for so many centuries has been almost the evidence of things seen.

Born at the château de Robien Nov. 30, 1857, he was the second son of Paul-Frédéric-Marie, Marquis de Robien, by his marriage with Hélène de Coëtnempreu de Kersaint. On both sides his ancestral line stretched back into that remote Armorica whose boundaries merge now with heaven, now with the continents of faëry. In his veins flowed the blood of Noménoé, the hero of Breton story, who achieved his country's independence and was crowned king in the cathedral of Dol with a diadem sent by the Pope. On the heraldic list of the house of De Robien the syllables of knightly names caracole before the eye like the fiery barbs on which their surcoated bearers rode forth to the Crusades. Among them is set down with lordly casualness the name of *"St Louis, Roi de France."* The founder of that branch of the family from which sprang the Commandant de Robien was, in splendid defiance of the

Salic Law, a woman, Jeanne de Penthièvre-Avaugour, who in 1212, despite her princely rank and feudal possessions, married for love a young "*milord d'Angleterre.*"

In character the Marquise de Robien, Guy's mother, was cast on the epic lines of those Merovingian women to whom Carlyle has devoted so eloquent a passage, but so molded and disciplined by grace as to typify for her generation Catholic womanhood at its best and greatest. Thus the future hero of Roclincourt came by the two-fold tradition which has been the inheritance of every generation of De Robiens and De Kersaints, devotion to the Catholic Church and devotion to France. It was not strange, therefore, that the child of such a union should have turned with a kind of sacred exaltation to the career of arms. He made that choice as a mere boy. In 1877 he received his commission with every promise of a distinguished career, a promise which was fulfilled in the universal esteem for his lofty character, his asceticism, his unostentatious but undissimulated piety. As the years passed, despite his military ability and his gift of leadership, his name was constantly omitted from the lists of promotion, and it then became clear that he had no choice but to leave the army. This fact was brought home to him with peculiar force in the course of an interview with a government official who reproached him with too openly manifesting his religion and thereby assuming an attitude incompatible with the policy of the Republic which he served. Here the soldier interrupted: "Pardon me, Monsieur, I am not serving the Republic, I am serving France. And although I am a Frenchman I am first of all a Christian, and I would rather remain all my life an humble second lieutenant than sacrifice on the altar of the Republic my Christian Faith. I glory in this Faith and no power on earth shall prevent me from displaying it like a standard. For me the banner of Christ is inseparable from that of France." Impressed by the nobility of these words, the Prefect refrained from mentioning in his report the fact that the son of Lieutenant de Robien was being educated at the Jesuit College of Feldkirch.

But De Robien soon realized that the mere suppression of such damaging facts would not satisfy those with whom lay his promotion. He withdrew therefore to privacy of civil life, not sulkily like Cæsar to his tent, but with the quiet dignity of a Christian gentleman. Soon after he purchased an estate near Marseilles, in Provence, "*la patrie de la lumière,*" and there he continued his career of goodness, by its sheer force winning the hearts even of those who had been prejudiced against him. A love of the land had always been part of his patriotism, and so he was foremost in experiments for agricultural improvement, as he was tireless in the service of neighbor and friend.

The fatal August of 1914 came, and whatever the call to arms meant to other men, occupied with the affairs of peace, to Comte Guy de Robien it meant the realization of the dream of a lifetime. He was nearly fifty-seven years old. For thirty-four of these years he had been a soldier yet he had not attained the ambition of every soldier—his baptism of fire. Still a little longer it was to be denied to him, for after a season spent in guarding the Alpine frontier he and his men were assigned to a more terrible task than that of storming the enemy's trenches. They were commissioned to bury the dead lying on the battlefield of the Marne. A fortnight had passed since this great battle and corpses still lay under the open sky. There they had lain whether the rain fell or the sun shone, constituting a scene of utter horror beyond the powers of a Verhaeren to describe. What it meant to the soul of the Christian soldier whose duty it was to supervise the task laid upon his men can be inferred from the fact that the men themselves sickened at it and begged to be sent instead to face the guns of the enemy.

Not long after this De Robien made a pilgrimage to Domrémy, the birthplace of his fellow-soldier, Joan of Arc. Here, as became known after his death, he offered his life to God in sacrifice for his country. Transferred at his own request to an African regiment, he went eagerly to his new post, the sector of Roclincourt, a position of exceptional danger. Its first-line trench was subsequently christened *Tranchée de Robien,* in memory of the Commandant's valor. At first the Zouaves were inclined to be somewhat amused at the enthusiasm of their commander, but their amusement changed to admiration and even awe before the spectacle of his heroic endurance of long sleepless hours in the trenches without food or drink, in the snow and the mud. St. Paul's zeal for the brethren scarcely surpassed this man's determination to share all the hardships and dangers of his men, and this for two remarkable reasons, because he loved them, and because, in a mystical way, he longed to *suffer* for France. No wonder that his men loved him in turn and were quick to follow his leadership.

Honors and promotions came to him now, and praise not only for his present bravery, but for his long and honorable career. Finally in January he was notified of his appointment to the command of a regiment with the duties of colonel. He was about to leave for his new post when he learned that the enemy had entered the first-line trenches and his men were in danger. At his own request he returned to lead them in a counter-attack. Reassured as to their honor and safety, he was again about to leave and was again stayed, this time at the request of the colonel who had just been notified that De Robien's men were wavering under the violence of the German attack.

Once more he returned to them and was received with transports of enthusiasm. Under his direction they made ready to win back their lost position. With him at their head they poured forward in a flood which nothing could halt or turn back, and, the trench recovered, turned like children for the approving smile and further orders of their beloved Commandant. Then he gave them his last command, which was that they should pursue the enemy into his own lines. Even this they did and by capturing them recovered a stretch of French soil and extended the temporary boundary of France.

Anxious to ascertain that the position was secure, the Commandant went forward to inspect the enemy's movements. For an instant, with characteristic fearlessness, he stood upright in the breach. That instant he fell, shot through the heart.

The best comment on his life is his death, and the best comment on his death is found in a letter which he left to be read after his death by his son: "I beg God with my whole heart that he will grant me the grace to die the death of a Christian, a gentleman and a Breton."

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

The "American Patriots"

To the Editor of AMERICA:

A friend has called my attention to your article of recent date in which you refer to the American Patriots as an anti-Catholic organization and publish my name as one of the vice-presidents. Your article was a complete surprise, as it was the first intimation received by me that the organization was of that nature. The facts are that last February I was asked to allow the use of my name as an honorary vice-president of an organization of that name, the object of which was to resist the propaganda of those "parasites known as the I. W. W., and their allies, anarchists, revolutionists and Bolshevikists, who infest the country and afflict their doings upon society and State, God and man," in the words of a circular which was enclosed. There was nothing in the correspondence or circular that indicated that the organization was sectarian or partisan, and certainly nothing that would lead anyone to believe it was anti-Catholic, especially

as I understand the Catholic Church to be opposed to the very things the organization proposed to fight.

Early in March I wrote the organization that I consented to the use of my name for the purpose proposed. Since the issue of your paper in which the matter was referred to, I have written both the President of the society, Charles D. Haines, and the Secretary, W. P. Morton, for an explanation, but, as yet, have received no word from them. If the society is anti-Catholic my name was obtained by false pretenses, and I repudiate the organization in its entirety and shall forbid any further use of my name as one of its officers.

Let me say that I am perfectly willing to allow Catholics the same rights of religious freedom that I demand for myself, have supported members of the Catholic Church for public office at every, or nearly every, election since I have been a voter, and expect to continue to do so when they are on my ticket and are competent for the office they seek, as they usually are. But above all, I wish to say that I regard the work of any organization whose purpose is to stir up religious strife at any time as unwise and unpatriotic, and at this time when everyone, both Catholics and Protestants, are uniting to carry on the great work of the war, it is but little less than treasonable. Please give this letter the same publicity as your previous article, so far as possible.

Concord, N. H. A. CHESTER CLARK.

A Priest and Law

To the Editor of AMERICA:

The letter of Mr. Horace Hagan, published in one of your recent issues, was a surprise to me. The article attacked has not been written from the standpoint of a theologian, since there are no theological questions involved. The writer based his article on the legal propositions alone. As a general rule, Mr. Hagan's suggestion that theological questions should be left to theologians, and legal questions should be decided by those versed in the law, is correct, but we know that this cannot be laid down as a strict rule, for there are many men who have delved into matters entirely foreign to their particular calling. But in this particular instance, the author of "Prohibition, the Constitution and the Mass" possesses the qualities not only of the theologian, but of the jurist, since, as professor of jurisprudence in the law department of Loyola University, he has been *teaching* law almost as long as my friend Mr. Hagan has been *practising* it. I must therefore put myself down as *one* lawyer who was "inspired with amazement," but the cause of my amazement was not Father Kenny's article, but Mr. Hagan's criticism.

New Orleans. ALFRED J. BONOMO.

Justice to the West

To the Editor of AMERICA:

As a proud westerner I rise to protest against even the mild rebuke implied in your editorial of May 18 on the Third Liberty Loan: "The West is now awake. It has at last realized the tremendous task that lies before it." In plain words: the West has been a slacker, but it is becoming one hundred per cent American. The West had no patriotic speeches delivered by "men, women and even children," especially the latter, "at every point of vantage," to boost the Third Liberty Loan, as had New York. The West had no "Blue Devils" from France or Anzacs from faraway Australia and New Zealand, no picked group of Pershing's men to lock steps with fluttering flags and flashing bayonets bringing home to everyone the fact that a great crisis was making its demand upon the faith and the generosity of a great people, as fortunate New York had. Whether we were not considered worthy of those gaudy trappings or whether we were thought not to be in need of them, I am not attempting to decide. But when the final count was made, rich and talkative New York, glutted with war profits, was at the very, very bottom of the list, while Minneapolis, generally supposed to be in the West, was at the very top!

Neither before we entered the war nor since that fateful day has the West been very much given to the blaring of trumpets. The "wild and woolly" stunts that are supposed to be characteristic of this part of the country, were noticeable in the East only and to an extreme degree. However, when the very first call for volunteers went out from Washington, Illinois, Indiana, and, I think, Iowa, furnished a number of men far above their quota, while New York again, war-wild New York, trailed far behind. The plain unvarnished truth is that the West has done, and is doing, its fullest share without claiming any special credit for it. But, to put it mildly, it does not relish to be lectured and patronized by the East, and, more specifically, not by New York!

Moline, Ill. J. B. CULEMAN.

To the Editor of AMERICA:

In your issue of May 18 you have an editorial on "The Third Liberty Loan." I was much impressed by its tone of enthusiasm, but there was one little sentence or statement which, being superfluous, might well have been left out: "The West is now awake; it has at last realized the tremendous task that lies before it."

As one born, raised, educated in the country between the Rockies and Allegheny Mountains, I wish to correct you in this unintentional mistake. The West has never been asleep. It is true that Indiana, Colorado, Nebraska and Missouri did not scream with the cabaret patriotism of Broadway prior to the entrance of America into the war. But Americanism, the purest, most deeply dyed, most orthodox was there, and when the cards were laid on the table it manifested itself to the great chagrin and humiliation of aristocratic Massachusetts and blue-blooded New York. Always, always, always these States led in enlistments long before, I would say weeks before, the draft law was promulgated, and even today several of the original thirteen States have not filled their quotas. Eleven Middle Western States filled their quotas while one seaboard State struggled manfully, vainly to procure the required number. And that State was Pennsylvania, not New York. Did it take until now, the time of the closing of the Third Liberty Loan, for the West to awaken? Surely this is a mistake.

County after county, town after town, city after city, went "over the top" in the first and second calls, singing, cheering, laughing with the same spirit that animates the laughing boys of your famous Sixty-ninth today. The Red Cross drives were wonderful in the West, and our K. of C., Y. M. C. A. and War Savings campaigns led or kept pace with the East in *every single instance*. And a few weeks before the war, a Boston paper made the remarkable statement: "The West is fortunate in being surrounded by patriots."

We were calumniated everywhere in the East and South, which sections have a monopoly on patriotism, but we will go further than the East, and as far as the South is concerned, there is no comparison and never will be. Remember, too, that anti-Catholic organizations are shorter-lived in the West than in any other section. The States of Grant, Lincoln, Sherman and Pershing are never scratched by "A. P. A.-ism," Socialism, or anarchy. Governor Catts, Elizabeth Gurley Flynn, or General Miles did not come from Colorado, Wyoming, Nebraska, Denver, Omaha, Indianapolis or dynamic Kansas City. Compare them with Buffalo, Rochester, Syracuse or Newark.

Don't you really think your little statement, "The West is now awake," is just a bit superfluous? You did not mean to wound us. AMERICA would not wound intentionally. But a little correction would not be out of place with the true magnanimity of your wonderful paper.

Omaha. JOHN C. BYRNES.

[The sentence protested clearly refers to the whole United States in contradiction to Europe.—ED. AMERICA.]

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JUNE 8, 1918

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A New "Union of the Churches"

A VERY entertaining session held by the Lower House of the Convocation of Canterbury was recently described by the London *Tablet*. Urging that "women must have scope" in the Establishment "for their gifts," the Archdeacon of Lewisham proposed to the august assembly that "lay women should have opened to them the same offices in the service of the Church as are open to men." Canon Speck, it is recorded, favored the innovation and was of the opinion that the admission of women to the pulpit would probably help to bring the men back to the Church. Dr. Sparrow-Simpson, however, opposed the Archdeacon's motion, saying: "If women stood in the church pulpits, they must also stand at church altars. They must be admitted to the episcopate. Then 'her Grace of York' would perhaps correspond with 'his Grace of Canterbury,' and even a union of the two provinces might be brought about by a domestic bond." The momentous question was then referred to a committee for settlement.

The chivalrous Archdeacon's suggestion, however, should not be lightly dismissed, for perhaps he has at last found a way of uniting in harmonious cooperation not only the nine divergent schools of thought, which, as Mr. Ronald Knox assures us, now exist in the Established Church, but the ordaining of women to the ministry may even be the means of gathering together into one highly domestic, though exceedingly undogmatic, body every sect of Protestantism. The marriage of all "Ultramarine" archimandrites to "Neo-Evangelical" archdeaconesses, for example, would doubtless give a controlling "High Church Liberal" character to the entire Establishment which would make it even easier than now for near-rationalists and near-Romanists to live together lovingly under the same roof-tree. Perhaps the admission of women to the pulpits of Protestantism, moreover, might eventually be the means of healing the lamentable divisions that now characterize the sects. Suppose, for instance, that each hard-and-fast Presbyterian minister chose a life partner from the pulpit of the neighboring Universalist church, or that every Eddyite faith-healer found a husband in a leader of the Adventist camp-meeting?

Another practical advantage that would doubtless follow the union in the bonds of matrimony of hitherto unreconcilable pulpiteers would be the mutual lightening of the ministry's labors and burdens. The morning "function," for example, could be splendidly conducted by the Rev. Mr. Churchly, and the attractive evening service by his no less reverend bride. St. Paul, to be sure, wrote Bishop Timothy something about women not being suffered to teach, and besides there is a very annoying absence of any proof that women were ordained in Apostolic times for the ministry of the altar, and that early precedent, moreover, has been perversely followed by some sixty generations of Christians. But what of that? Is the onward march of Protestantism to be stayed by a superstitious reverence for the usages of antiquity? As for the deplorably narrow and old-fashioned views held by the Apostle of the Gentiles regarding woman's place in the Church, Dr. Sparrow-Simpson suggested a summary way of avoiding the difficulty, for he would simply adopt a certain Liberal clergyman's device of dividing into two great classes everything attributed to St. Paul: "That which is not genuine and that which does not convince me."

Profit-Sharing

A COMPREHENSIVE investigation of profit-sharing in the United States was undertaken in 1915 by three manufacturers and two university professors. The results have recently been published. The authors are unhesitating in their praise of the system and behold in it a method of conciliation and good-will that should prove mutually beneficial to employer and employee. Labor, on the other hand, is often suspicious of all such plans. It fears in them a clever strategy to forestall a rise in wages and to bind the laborer to his work.

When honestly conducted, profit-sharing is doubtless of immediate advantage to the employee, since it supposes in all such cases that a standard wage has already been paid. The employer, of course, has his own ends to gain. They are an increased personal effort on the part of the workingman, and hence a general promotion of efficiency, together with a reduction of waste. No less important is the object of attaining a greater labor stability and securing industrial peace. Whatever tends to develop a spirit of cheerfulness and co-operation is of priceless value for the furtherance of effective management. The remark of Robert Owen may be quoted in this connection. When told by an employer that his men could make an additional £10,000 a year for him

if they wished to, he answered: "Why don't you give them £5,000 for doing it?" We may readily admit, however, that purely Christian, or at least humanitarian motives often underlie the introduction of such methods.

The application of the profit-sharing system in the United States has hitherto been mainly restricted to skilled workers or to office employees and clerks. It ordinarily consists in dividing among these a certain percentage of the profits of an establishment. While many employers have given stock to their employees, it was usually under conditions that precluded participation in the administration of the company. To this, however, there have been notable exceptions.

The ideal goal of profit-sharing is evidently to be looked for in the distribution of a share in the management of the business itself, at first, it may be, among the most reliable of the employees. This is accomplished by a distribution of voting stock, as a part or whole of the profits shared. A prominent instance of such co-partnership plans is the South Metropolitan Gas Company of London, all of whose employees had become stockholders before the war, and were allowed to select two of the ten directors, although their combined stock did not entitle them to this. The more closely profit-sharing approaches to a real system of co-operation, the more heartily will it be welcomed. In no case should it be permitted to take the place of a living wage.

"Inefficient Management of the Universe"

IF there is one thing more than another which justifies the anxiety felt by both wife and physician concerning the mental unrest and the impending nervous collapse of the whimsical individual about whom centers the main interest in the recently published book, "Professor Latimer's Progress," it is found in his ridiculous and blasphemous attempt to excuse God's "inefficient management of the universe." No one but a man quite without mental balance would have seriously declared that "God is moving on to higher things. . . . This much I am convinced of, that God is improving more rapidly than man. . . . If the war is a step backward, He [God] has probably fallen back less than man." These words show that the "Professor" is indeed somewhat like what his admirers have claimed him to be, "an American Mr. Britling," for his disregard for conventional views shows him to be akin to that creation of Mr. Wells, with his absurd "theological system," for a God that improves is manifestly a contradiction in terms, an utter impossibility.

God needs no apologists. The moral evil, which is the cause of the present war, is man's exclusive responsibility. The Ruler of the Universe, once again as in the past, has allowed human passions to work out their own punishment. It is His infinite mercy that has kept the earth from opening and the flood-gates of heaven from deluging a world plunged in apostasy and iniquity. It is due to His forbearance that we are not consumed. Divine Providence has committed the management of the world to mankind, and man, puffed up with pride and material progress, has forgotten the Creator, flouted the moral law, gone after idols of gold, and is now reaping a bitter harvest of misdeeds.

What will be the end? No one can say with certainty. But it is probable that when the full measure of retribution has been made up, God will again lead His children out of the land of bondage. But before that time He must be propitiated. His dealings with His people of old would seem to indicate that He will not turn to them until they have turned, contrite of heart, to Him. The Holy Father, in his recent message to the world, setting the feast of Sts. Peter and Paul as a day of humble supplication and universal sacrifice, has pointed out the surest way to hasten the advent of that blessed time. Like the prodigal, the world must go back to its Father, with acknowledgment of sin and petitions for pardon, before it can regain the honorable and secure enjoyment of the good things of life. Who would dare say how distant is such a contingency? Men, certainly, are eating the husks of swine and thinking in their sorrow of the land of peace. Perhaps their home-coming is nearer than we think.

The Colleges and the Army

SOME of the damage wrought by war will prove irreparable. There can never be another cathedral of Reims, a glorious temple of God, dominating the world by its sheer beauty. It is gone, and gone forever. When the whole world is in arms, some ruin is inevitable. Yet in some respects we can control war's ravages. Even as the cannon roar, physicians, engineers, and educators are planning, not only to gather the fragments after war has ceased, but to preserve as much as possible of the fabric of civilization from attack.

All these efforts should be seriously considered, but few are worthy of more careful attention than the attempt of the Government to keep our young men at college. When his brothers and companions march away to fight for liberty, it is hard for the younger man, who has not been called, to understand that he can serve his country more effectively by applying himself to his studies than by enlisting. As a patriotic young American, he feels that his place is at the front, and he does not see that he is helping his country by devoting himself to books. The sentiment does him credit, but it is only a sentiment. "You serve your country by going to college," is the theme and warning of an announcement recently published by the Bureau of Education. But to make the young collegians' restraint more tolerable, the War Department has decided to introduce army training units into the colleges. Under this plan, the college student "will be liable for service at a moment's notice," but, continues the Department, "because you are worth more to the nation with your college training than without it, you will be expected to stay in college until you are called by the Government."

In accordance with this plan, military instruction will be provided in all colleges enrolling at least one hundred students under the age of eighteen. The military equipment will be furnished by the Government, and while enlistment will be purely voluntary, all students will be encouraged to fit themselves for military duty. Furthermore, it will be the policy of the Government not to call these young men until they have reached the age of twenty-one. The War Department hopes that the plan will be effective in preventing "the unnecessary and wasteful depletion of the colleges through indiscriminate volunteering, by offering the students a definite and immediate military status."

The plan has been carefully worked out, and it is hoped that as many as possible of our Catholic colleges will heartily cooperate with the Government. The advantage to the college, especially to the college which, for want of an endowment, must depend very largely on tuition fees, is obvious. But higher interests, dictated by patriotism and the welfare of religion are at stake. More than ever shall we need trained men after the war, and by closely cooperating with the Government, the colleges will help the country, both in its present, and most of all, in its future needs.

The Trials of a Rich Young Girl

"THE Church lays the rich under strict command," wrote Leo XIII, in one of the first of his famous Encyclicals, "to give their superfluity to the poor." This sentence mirrors the Catholic view, proposed boldly by the Fathers of the Church and with scientific accuracy by the theologians, that to distribute one's superfluous goods to the needy is a duty binding in charity, and, at times, in strict justice. But human nature, fertile in resource when seeking pleasure, has ever been prone to deny the very existence of "superfluous goods." "I can use all I have," it argues. "Whatever I possess, can be readily turned to my advantage. As for Lazarus at the gate, let him go to the portals of a richer man." This attitude was crystallized in a proposition, condemned in 1679 by Innocent XI: "It is scarcely possible to find among people engaged in worldly pursuits, even among kings, goods that are superfluous to social position. Therefore, hardly anyone is bound to give alms on this ground."

A young lady of seventeen summers, residing in New York, will probably never know by what a narrow margin she has escaped the ban thus solemnly proclaimed by the seventeenth century Pontiff. Although still a schoolgirl, she avers on oath that she cannot possibly maintain herself in a manner befitting her rank, being the offspring of a trafficker in live stock, on any sum less than $20,850 a year. As her present income, derived from her father's estate, is limited to $12,500, or about thirty-four dollars a day, she prays relief from the surrogate's court. An inspection of the budget submitted by this damsel exhibits with pathetic force the penury and privation of the rich. Her clothes cost $3,000 and her "pleasure trips" an equal sum. The household expenses of this young person at boarding school are $4,000, and for insurance she pays $850. Doctors, dentists and druggists ask $1,000 for their services, and in these hard times her "limousines and touring cars" mean an annual expenditure of $5,000. Finally, mindful of the higher things of the mind and of the future life, the girl proposes to expend $2,000 on "education, including French and music, and contributions to the Church." Thus does "the Church," if by the term one may understand all manner of charity, rescue this young lady, with her French and her music, from the shadow of a condemned proposition.

But French and music are sometimes costly luxuries. Two thousand dollars will not buy a great amount of either at "the fashionable school near Philadelphia," where this poor young lady is at present interned. One is therefore permitted to speculate whether, after all, she has really placed herself beyond the ban of Innocent XI. What part of this $2,000 has gone to the Red Cross, to the Knights of Columbus, and to other associations for the relief of men hourly risking their lives for this schoolgirl, who submits in tears, that she must have $5,000 a year to keep her limousine and touring cars in fit condition?

A Soldier of King Albert

A BELGIAN soldier had just stepped into the bureau of the Belgian Relief Commission in New York. Several months ago he had been wounded in a trench raid near Dixmude. A furlough had allowed him to return to America, where he had left his wife and children at the beginning of the war. Now his too brief leave of absence has expired. Too brief, in truth, for the face and the form of the little Belgian sergeant told the onlooker that he was as yet hardly ready to face the burdens and the dangers of war. But his King had called. Albert the Brave needed every available man to mount guard with him over the blood-stained and shell-torn trenches that still remain to him of what once was Belgium. For the King! The Belgian sergeant kissed wife and children good-by for the second time, faced the colors and answered the call. From a little farm in the West he proceeded to New York, and stepped into the bureau of the Belgian Relief Commission, there to ask for the help and advice that were readily and generously given.

The Belgian soldier was not rich in this world's goods. He had his soldier's kit, scantily supplied, his army record telling of his gallantry and services, the summons to the colors made out in the name of his Majesty, Albert I, King of the Belgians, and a photograph. To the name of Albert he pointed with pride. Well might he do so. That name stands for stainless honor, justice, loyalty. As his eyes fell upon the picture of the young wife whom he had just left so far away and so lonely, the innocent brows of his two little girls so helpless and

so young, the lips of the brave man who had time and again faced shot and shell without a tremor, quivered, and a tear glistened in his eye. For one brief instant, unconsciously and unaware of a stranger's presence, he gazed on the face of his loved ones. His look told his story. A soldier, he was also a tender-hearted husband and a loving father. The little soldier silently murmured a prayer and recommended his dear ones to God. If death should find the soldier on the battlefield, the picture of wife and children will be found over his heart.

To all noble-hearted men the tears and the sorrow of the Belgian soldier will be sacred. They are a sign and a symbol. Sorrow and agony have seared many hearts in this cruel war, many tears have fallen by deserted firesides, over the ruins of crumbling homes, from the eyes of mothers weeping for their dead; many strong men have silently and furtively brushed away the tears which, in spite of themselves, would flow as they bade farewell to their soldier sons, and many are waiting for the sound of well-known and loved footfalls that will never again re-echo at their doors. It is all a great mystery, but in God's designs a great lesson also. We may not fully understand. But we know that it is for the best. In the eyes of God the sorrows and the tears of the little Belgian sergeant and of his fellow-sufferers are holy and sacred. They will cleanse and they will purify many hearts. In their bitterness there is strength. They are the offering and the sacrifice of the soul.

Under the chastening influence of the sorrow and pain that they connote others will feel that sorrow is not in vain, and that it is when the heart is crushed and broken that it is more closely drawn to God. We do not understand the mystery of pain. But we realize that the grief borne for a noble cause is never useless. If the Belgian soldier wept, he knew also that the wife he had left to answer the call of honor would not have him avoid that pang by treason to his country and his King. Their mutual sorrow proved that both had been equal to the summons of a noble duty and a supreme sacrifice. Great sorrows ennoble and purify. It is God's way to try great souls in their crucible. In their fierce fires all the dross is purged away: the pure gold alone remains.

Literature

POET VERSUS PHILOSOPHER

THAT the poet is the antithesis of the philosopher is an assumption quite as current among the bookish as it is among the bookless. We know how Plato, the philosopher, wanted to exclude the poets from his ideal republic, although the first one to be obliged to go would be Plato, the poet, and as recently as Mr. Chesterton the incompatibility of poetry and logic, which is a part of philosophy, is assumed as an absolute truth. In "Orthodoxy" the latter says, "Poetry is sane because it floats easily in an infinite sea; reason seeks to cross the infinite sea, and so make it finite. The poet only asks to get his head into the heavens. It is the logician who seeks to get the heavens into his head. And it is his head that splits." The paradox of it all is that Plato and Chesterton are personally most splendid refutations of their theory about the relations between the poet and the philosopher. Plato's literary immortality is due at least as much to the poetry of his myths as to the dialectic of his Socrates; Mr. Chesterton is almost as dear to his contemporaries for his poems as for his brilliant logic.

Nor are these two men solitary examples in the history of philosophy, of logic becoming lyrical or lyrics becoming logical. Plato's predecessors in Greek philosophy were so accustomed to poetize their philosophy that it is hard to see how he formed such a bad opinion of poets as to wish them beyond the frontiers of his Utopia. Homer, as Horace tells us, is a better moral philosopher than the Stoics. Hesiod's "Theogony," which was the first crude attempt at a world-philosophy, is presented in meter. Anaximander, Xenophanes, Parmenides, Empedocles, of whom Plato has so much to say in the dialogues, were poets as well as philosophers. And Rome, so poor in philosophers, could count among their number Lucretius, one of her greatest poets. Surely, even a cursory glance at the history of Greek and Roman philosophies impels us to believe that they are noted for an alliance between poetry and philosophy.

The Patristic period, with the exception of the great St. Augustine, is not prolific in philosophers. The time of the great Fathers was so occupied in crushing the head of heresy and building up theology that it was diverted from constructing philosophies. There is consequently little evidence for or against our thesis that philosophy is often happily wedded to poetry.

But with the rise of scholasticism a new era of creative thought opens and its course is paralleled and often blended with poetical elements. An entire school of philosophy, the Victorines, whose chief representative is Hugh of St. Victor, were poets, mystics and philosophers. St. Bonaventure, the most orthodox of mystics, was a keen philosopher and a sublime poet, and the crowning glory of scholasticism, one of the world's great philosophers, St. Thomas Aquinas is the author of the poetry of the liturgy pertaining to the Office of the Blessed Sacrament. Finally, in Dante's immortal epic, the swan song of scholasticism, all that is best and noblest in the philosophy of the "Bright Ages" is enshrined in poetry. Thus the history of the second creative philosophy of the West is even richer in poet-philosophers than the first.

Modern philosophy, having divorced itself from revelation, and placed faith and philosophy on different, even antagonistic bases, cannot rightly complain if it has lost all the poetry of life in this unnatural separation. The one-sided view naturally resulting hinders the poet as well as the philosopher from seeing life steadily and seeing it whole. Still, modern philosophy is not entirely devoid of examples where poetry and philosophy coalesced in the same individual. Coleridge is both the author of "Aids to Reflection," which contains an original philosophy and of "The Ancient Mariner" too. Aubrey de Vere has investigated in his own way the problem that so long exercised the scholastics, the relations between faith and reason, and has also made a valuable contribution to the burning political question of Ireland's place in the sun.

Cardinal Newman is one of the great philosophers of the nineteenth century, as "A Grammar of Assent" and "An Essay on Development" prove, and he is—apologies to the "Cambridge History of English Literature"—a great poet, besides, as "The Dream of Gerontius" shows. Lastly the name of another Catholic poet with us but the other day, Francis Thompson, is held by some critics to belong to the metaphysical school, so we are forced to conclude that he was no alien to philosophy. And we ought to mention Mr. Chesterton again, just for good measure and to bring our discussion down to the present mo-

ment. As a philosopher he has done much to put modern skepticism, pseudo-science and agnosticism in its proper place, and though his poems are not legion, they are of concentrated quality. Nor is Mr. Belloc, whose right is to be called a philosopher of history none will dispute, by any means an enemy to the muses.

One remarkable fact about poet-philosophers is that they were generally religious, and the more religious and the better their religion, the better was their poetry. Some might scent an objection regarding the poet-philosophers of paganism, relying on the fictitious version of a pagan as a man of no religion. But this objection vanishes when we remember that the classic pagan was generally a man of seven or eight religions at the very least. The fact is hinted at by Cardinal Newman in his "Essay on Aristotle's Poetics" where he says: "Revealed Religion should be especially poetical—and it is so in fact. With Christians, a poetical view of things is a duty—we are bid to color all things with hues of faith, to see a Divine meaning in every event, and a superhuman tendency. Even our friends around are invested with unearthly brightness, no longer imperfect men, but beings taken into Divine favor, stamped with His seal, and in training for future happiness." This is said of revealed religion, but it holds in a lesser degree even of the religion of nature and throws some light on the question why positivism or materialism as philosophies were unable to enlist any real poets in their ranks.

A. G. Brickel, S.J.

TO A BUTTERFLY

Let me watch thee, little swimmer
Of the air, till dim and dimmer
Grow mine eyes with thy quick motion
In thy zephyr-billowy ocean;
Fluttering here, then yonder dashing,
In the sunlight sudden flashing
Into quivering beauty golden
Soft as buds by night-winds folden;
Darting, pausing, wheeling, turning
In and out and swiftly spurning
All that is not light and airy
Like thyself, thou sprite of Faery.

Circling low or winging over
Daisied lawns and meads of clover,
Where the latest berries quicken,
Where the greenest grass doth thicken,
Where the sweetest flower bloweth,
Ever on and on thou goeth,
Seeming in thy tireless flight
A wingéd spark of dancing light.

Then let me watch thee, little swimmer
Of the air, for dim and dimmer
Grow mine eyes with gathering sorrow
When I think thou hast no morrow;
Thus I'm taught of thee and fate,
Fairest things have shortest date.

John Bunker.

REVIEWS

God and Man. Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S.S. Authorized Translation. Vol I. God. New York: P. J. Kenedy and Sons. $1.75.

Any attempt to bring before our people the vast treasures of Catholic theology must be heartily welcomed. The more Catholics realize the splendid harmonies of their Faith, and the strength of the noble foundations on which it is built, the more will they admire and love it. The more readily also they can give a reasonable account of the doctrines they profess and the more convincingly they can answer the objections either of prejudiced enemies or of earnest seekers after truth, the more efficiently will they fulfil the duty incumbent upon them of making others share in the great blessing they enjoy.

In the work of Father Labauche the priest will find a clear, methodical exposition of the great dogmas which he is called upon to explain to his people. The educated layman who has thoroughly mastered that golden abridgment of Catholic theology, the catechism, will not find the lectures of the eminent Paris divine too abstruse or academic. They follow it is true the rather severe lines of the scholastic method. They are brief, perhaps a little too brief at times, but they are clear. They strike the golden mean between the rigid exposition of the classroom and the more diffuse presentation of the pulpit. The lectures meet a current objection of the day, one which we are sure has been frequently proposed to some at least of our readers. For one of the objections frequently brought against the dogmas of our Faith is that "at no matter what period of their history we consider them, whether upon their first appearance in Holy Writ, or at the time of their development in tradition, or at the time of their conciliar definition," they are an altogether human product. That objection kept pace to some extent with the growth and development of the theory of evolution. For evolutionists tell us that developed from lower forms man has developed his religion also to suit his surroundings and the various stages of his growth. The doctrine of religious evolution culminated in that synthesis of all heresies, Modernism, so cogently and efficiently condemned in the Encyclical of Pius X, "*Pascendi Gregis Dominici.*"

There are three parts in the lectures of Father Labauche. In the first he treats of the Trinity, in the second of the Incarnate Word, in the last of Christ the Redeemer. The treatment of the author though brief is comprehensive; he discusses for instance in the second part, "The Fact of the Redemption," "Vicarious Satisfaction," "The Work of the Redemption," "The Three Offices of Christ the Redeemer," and "The Worship of Christ the Redeemer."

J. C. R.

The Man Who Survived. By Camille Marbo. Translated from the French by Frank H. Porter. New York: Harper and Brothers. $1.35.

This is one of those searching psychological studies in which the French are unexcelled, and attempts to set forth the confusing mental phenomena resulting from a strange case of dual personality. Two intimate friends are wounded by the same bullet, which, passing through the head of the first, kills him and presumably carries with it a portion of his brain into the brain of the second. On his recovery, the survivor finds himself with the memories, temperament and principles of the one, and the body and the material cravings of the second. He is horrified to discover that everyone regards him as a different person from what he believes himself to be. The story is told in the form of a diary, which, granting the initial, impossible supposition on which it is based, is plausible enough and weirdly beautiful but rather gruesome. The wounded man recovers, and in spite of intense mental anguish, endeavors to reconstruct his life. In addition to the alien outer form under which he is forced to masquerade, he finds himself possessed of physical tendencies, vices and attractions, which he despises and does not recognize for his own, bodily impulses strongly at variance with the moral aspirations of his soul, which cannot for all its efforts at mastery, gain a complete dominance. Not even his wife, whom he remarries, is the same, and he is distressed to realize that her response to his unchanged love is disconcertingly different from what it was before. Not only from without, but also, and principally, from within he experiences contradictions which perplex and torture him. There is a brief discussion of the possible explanations of his condition, but the author leaves it unsolved, except for a hint

which she does not develop. It is a book of fascinating possibilities, and in many ways is very remarkable, although it is all wrong on its basic assumption, quite awry on the nature of personality, and very much at sea on the true nature of man.

J. H. F.

The Old Huntsman and Other Poems. By SIEGFRIED SASSOON. New York: E. P. Dutton & Co., $2.00.

This English realist endeavors, not always with success, to make poetry out of the commonplace. The long poem which begins the book treats of the reflections and reminiscences of a decrepit old hunter who can no longer go out with the hounds. A number of the verses which follow grimly paint the sordid side of life in the trenches and the author's rather cynical opinion of the soldier's soul. But such poems as "Brothers" and "Absolution," the latter beginning,

> The anguish of the earth absolves our eyes
> Till beauty shines in all that we can see.
> War is our scourge; yet war has made us wise,
> And fighting for our freedom, we are free,

are in a higher strain; the pictures in poems like "Morning Express, "Night-piece," and "October" are vivid and faithful, and the spiritual note is sounded in "A Child's Prayer" and in the following stanzas entitled "Morning Glory":

> In this meadow starred with spring
> Shepherds kneel before their King.
> Mary throned, with dreaming eyes,
> Gowned in blue like rain-washed skies,
> Lifts her tiny Son that He
> May behold their courtesy.
> And green-smocked children, awed and good,
> Bring Him blossoms from the wood.
>
> Clear the sunlit steeples chime
> Mary's coronation-time.
> Loud the happy children quire
> To the golden-windowed morn;
> While the Lord of their desire
> Sleeps below the crimson thorn.

W. D.

Can We Believe in Immortality? By JAMES H. SNOWDEN, D.D., LL.D. New York: The Macmillan Company. $1.25.

The author of this book begins with the assumption that "Our question is one of probability and faith," and after 200 pages of argumentation and citation, after "following all gleams of light, listening to all voices and intimations of mind and heart, nature and revelation, science and Scripture," he joins "in faith with Socrates as, taking the fatal hemlock, he said, 'The venture is a glorious one.'" But the author cannot rise above the skeptical conclusion of Donald Hankey that "True religion means betting one's life there is a God." Almost in the same sentence and as a confirmation of the foregoing, he quotes Job, "I know that my Redeemer liveth," seemingly unaware of any difference between the undoubting assurance of the Prophet and the adventurous spirit of Donald Hankey. With a wealth of illustration and a style, clear, convincing and entertaining, with a breadth of view which admits of no denial of the writer's familiarity with his subject nor of his high motive, yet as a Doctor of Divinity and a Christian, who esteems Our Lord above all others, and acknowledges His miracles and His Resurrection, the author still finds it within the scope of his logic to leave his question, "Can We Believe in Immortality?" hanging in doubt and poised upon an ardent but uncertain trust which he calls faith.

To any but a vague, Protestant and Kantian mind, the evident implication can only be that either Christ's words are not absolutely convincing, or else that Dr. Snowden is not altogether convinced of Christ. In confirmation of the latter hypothesis and as an example of the hovering and indecisive attitude of the modern mind when confronted by a religious truth which is not palatable to popular pseudo-scientists, an attitude leading inevitably to compromise, we find this author writing a treatise on immortality and using as one of his arguments the "incompleteness of the world," that is, its unfairness in its rewards and punishments, and yet not mentioning one word about hell in the whole book, though he spends three beautiful chapters on a minute description of eternal bliss. As a further illogical sop to materialistic science, which, judging from the quantity of literature on the next life that has been occasioned by the war, seems to have been jolted somewhat out of its accustomed complacency, Dr. Snowden accepts without a qualm of doubt the whole theory of materialistic evolution from the primordial atom right on up to Shakespeare, apparently again innocent of the fact that by so doing he knocks the prop out from under every reasonable argument for immortality. At any rate it is comforting to detect this trend of thought back from utter materialism into an acknowledgment of the salient facts of Christianity, though in the process there still cling shreds of an outworn and irreligious science. It may be hoped that the day is near when Protestant divines may even surpass the pagan Socrates in faith, and eventually come to acknowledge as certain every jot and tittle of the Christian religion on the Divine authority of its Founder.

W. H. G.

The Father of a Soldier. By W. J. DAWSON. New York: John Lane Co. $1.00.

This is an interesting and well-written account of the evolution in mind and spirit that took place in the life of the father of Lieutenant Dawson after that young author had answered the call to arms. The author's ignorance of Anglo-Irish relations deserves passing mention. It was emphasized negatively when he failed to remark the irony of "Tipperary" as an English war-song and was brought out positively when he said: "I shall hardly be contradicted if I say that the English are the most contentious people in the world where personal rights are involved" and again, when he remarks they are "always bristling with pugnacity at the least threat of tyranny."

Many of the sentiments enunciated concerning religion, too, would be startling were they less common among the professed pastors of flocks outside the Church. Speaking of the immortality of the soul, the author observes that: "This belief is, of course, a traditional belief, inculcated by the Christian religion, but like most traditional beliefs it has little real vitality and no firm grip upon the mind." If after 400 years of "reformation" and counter-reformation and all sorts of makings over, the belief that Christ taught has been so mangled and traduced in its tradition, it is not remarkable that "It has little real vitality and no firm grip upon the mind." If the author's soldier-son shares his father's conviction in this and like matters of religion, it is not to be wondered at that he looked for a soldiers' church where there would be less "pietistic camouflage" and more real sacrifice. However, the book is one that should help to bring vacillating parents to a realization of their duty and teach them that even the greatest sacrifices have their accompanying strength and consolation. The lesson is pleasantly taught, too, for it is inculcated in language that is natural and vivid.

T. L. C.

BOOKS AND AUTHORS

The P. F. Volland Company of Chicago are publishing for small children an attractive series of fifty-cent "Sunny Books" with gaily colored pictures and simple rhymes. Three of the books we have received are "Tales of Little Cats," with verses by Carrie Jacobs-Bond and illustrations by Katharine Sturges Dodge; "Just for You," with rhymes by Pauline Croll and illustrations by Mary R. Bossett, and "Sunny Rhymes for Happy Children," by Olive Beaupre Miller, for which Carmen L. Browne makes the pretty pictures.——The latest edition to the "Stories All Children Love" series is Miss Mulock's

charming tale of "The Little Lame Prince" (Lippincott, $0.50). Maria L. Kirk has made four excellent pictures in color of Prince Dolor and his wonderful traveling cloak.

The six best-selling works of fiction during April, according to the *Bookman* were these: "The Tree of Heaven," Sinclair; "The U. P. Trail," Grey; "Oh, Money! Money!" Porter; "The Pawn's Count," Oppenheim; "The Major," Connor; and "White Morning," Atherton. The six books bearing on the war which were most read during the same period were: "Private Peat," Peat; "Outwitting the Hun," O'Brien; "Face to Face with Kaiserism," Gerard; "Glory of the Trenches," Dawson; "Over the Top" and "First Call," Empey. All have been noticed in these columns except "The Pawn's Count" and "Glory of the Trenches." Mr. Oppenheim's novel is a "machine-made" story of German intrigue in this country during the first years of the war, and Lieutenant Coningsby Dawson's little book tells of his experiences as a wounded man, of his early days as a soldier and of "God as We See Him."

"Our Country's Call," the stirring address delivered at the Solemn Pontifical Field Mass celebrated at Camp Dix, Wrightstown, N. J., Sunday, May 12, by the Rev. Joseph A. Mulry, S.J., the eloquent President of Fordham University, is the leading article in the current *Catholic Mind*. It would be a deed of patriotism to distribute the pamphlet as widely as possible among the American soldiers in cantonments or at the front and among all their non-combatant relatives as well. For Father Mulry, after clearly explaining what the Catholic foundations of patriotism are, and proving the justice of our war of defense against German aggression, points out what a generous response to the nation's call has already been made by American men and women, and ends with a ringing appeal to the departing troops to fight valiantly for God and country and to return home in triumph with unsullied banners. The second paper in the number gives the Catholic message which "The Cross of Neuve Chapelle" told the Rev. Mr. Thomas Tiplady, a Methodist chaplain, and the issue ends with an excellent list of "Books for Catholic Children" which Father Reville has prepared.

The second issue of Canon Clancey's "*Orbis Catholicus,* a Year Book of the Catholic World" (The Universe Press, Effingham House, Strand, London, 7s.), that excellent work of reference which first came out two years ago, has just appeared. The main improvements in the volume are the accounts of the Religious Orders and Congregations of women, historical sketches of the dioceses whose names begin with B and the publication of a list of the Eastern Churches in communion with Rome. Additions and corrections made up to March of this year render the volume as accurate as possible. After the war Canon Clancey hopes to be able to include in his book a list of the various lay societies and organizations in various countries, the Catholic orders of knighthood and the Catholic papers and periodicals throughout the world. Editors especially will find the "*Orbis Catholicus*" of great value.

"Now I've been getting morbid again!" exclaims one of the characters in Ernest Poole's "His Second Wife" (Macmillan, $1.50). "For goodness' sake, let's try to be healthy and clear about this." But this fervent exhortation does not seem to have much effect upon the author himself. Even the extreme expedient of causing the hero of the book to be stricken with something like brain-fever, does not seem to untangle the plot and the wearied reader ends by asking himself what it is all about.——Bruce Barton, the enterprising editor of the recently discontinued *Every Week,* has written, in "The Making of George Groton" (Doubleday, $1.40), a book almost wholly for the children of this world, yet having its moral for the children of light. It is a wholly natural philosophy of business and love put into a novel of twentieth-century realism slightly touched with romance. The desire for success, the ambition for it, the lust for it, the sin for it; these grow on one another in the pages, and sound business maxims blossom through the chapters. The author pays tribute, in language of his own, to the edifying sight of people going to daily Mass.——"A Girl Alone" (Putnam, $1.50), by Howell Evans, is the story of a fair Australian maiden who reaches London friendless and moneyless but in the darkest hours of her struggle for a virtuous livelihood always finds a kind and helping hand. The squalor and suffering of England's poor are vividly pictured.

Joyce Kilmer of the One Hundred and Sixty-fifth Infantry, American Expeditionary Forces, now a sergeant in an observation post at the front, sent *Good Housekeeping* the following "Prayer of a Soldier in France":

My shoulders ache beneath my pack,
(Lie easier, Cross, upon His back.)
I march with feet that burn and smart,
(Tread, Holy Feet, upon my heart.)
Men shout at me who may not speak,
(They scourged Thy back and smote Thy cheek.)
I may not lift a hand to clear
My eyes of salty drops that sear,
(Then shall not fickle soul forget
Thy agony of Bloody Sweat.)
My rifle hand is stiff and numb,
(From Thy pierced palm red rivers come.)
Lord, Thou didst suffer more for me,
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift. Amen.

"Readings in English Literature" (Allyn & Bacon), compiled by Roy Bennett Pace, is designed as a companion volume to a history of English literature, its purpose being to illustrate by selected readings the growth and development of English literature from Beowulf to Stevenson. The best authors from each literary period or movement are represented by one or more selections. The period of the nineteenth century will probably prove a disappointment to many readers of this volume, as some well-known authors, amongst others Cardinal Newman, are without representation.——A book that should prove suggestive and interesting to teachers of English in the first year of the high school is "Everyday English Composition," by Emma Miller Bolenius, A.M. (American Book Co., $0.80). While the usual topics of English precepts are discussed, they are proposed in an original way. Emphasis throughout is laid upon ways and means to practise every day some oral or written English composition. Some minute details are dwelt upon that could well be left to the intuition of a competent instructor.——It is a venturesome thing to grow enthusiastic over a textbook before it has been tried out in a classroom, but at any rate the three volumes of "Hamilton's Standard Arithmetics" (American Book Co., $0.44, $0.48, and $0.56) deserve to be recommended for such a test. Each volume is arranged to cover the work of two years, and the following points are stressed in all the volumes: Drills to give ease in figuring, easy steps in gradation, and close relation of business problems to real conditions.——F. G. Carpenter's "Geographical Readers" are well known to grammar-school instructors. To this series has been added lately "Around the World with the Children" (American Book Co., $0.60). This reader is intended to give the child his first lesson in geography. Well illustrated with pictures of strange places and peoples, the book is written in a style suited to the capacity of the children for whom it is intended.

The June *Catholic World* is a very readable number. It opens with Hugh Anthony Allen's excellent paper on Francis Thompson, "The Poet of the Return to God," in which the author points out and emphasizes the "quickening influence of Franciscan philosophy" upon Thompson's life and work. Moorhouse I. X. Millar, S.J., continues his series on "International Law," contrasting "Modern Thought and Scholastic Philosophy." Sir Bertram Windle, in assigning "Some Causes of Theophobia," today, finds one to be the dreary Evangelical Protestantism in which so many children of fifty years ago were reared. In Father Palmieri's article on "The Russian Church and the Russian Revolution," the patriarchal system of government in the Orthodox Church is shown to have been brought into serious jeopardy by the Bolsheviki; in "Living Stones" Miss Blanche M. Kelly contributes an admirable paper on the American centenary of the Society of the Sacred Heart, and John Bunker, after discussing in "Esthetic Laws and Moral Principles," some of the recent American exploiters of indecency and blasphemy in literature, shows that vice *per se* can never be the real object of art. One of the poems in the number is Father Garesché's stanzas on the newly ordained priest who says to his hands:

Time was when ye were powerless
To shrive and sign, anoint and bless;
Clasped, ye worshiped from afar,
That Host, as distant as a star.
Your palms were barren still and cold;
Ye might not touch, ye might not hold,
God, whom the signs of bread enfold.

But now, ah now, most happy hands
Ye fold the Saviour's swaddling bands,
Ye lift His tender limbs and keep
The snowy bed where He doth sleep.
His heart, His blood, His being fair,
All God and Man is in your care!
Ye are His guardians everywhere. . . .

The prevailing note in "Songs of Sunrise" (Little, Brown, $1.25), Mr. Denis McCarthy's latest volume is one of cheerfulness and optimism. "The Freedom Lovers" is a ringing summons to war, and the verses in dialect are among the best in the book, particularly "Dreaming of Summer" with its concluding stanza:

All the winther weary, in the nightime an' the daytime
Sittin' here and sighin, I've been longin' for the spring,
Longin' in the lightness an' the brightness of the Maytime
Just to dhrag myself abroad to hear the robins sing!
Far away from Erin where the winther's mild and mellow
(Seldom there the cold makes the singin' rivers dumb)
What's a man to do when he's a poor ould feeble fellow?
Only dream of summers past an' summers yet to come.

Owing, no doubt, to an oversight the story of "Little Norry Sullivan's" vocation is not credited to AMERICA, where it originally appeared.

In "The Burglar of the Zodiac" (Yale University Press, $1.25) William Rose Benét gives an excellent poetic description of "The Quick-Lunch Counter," a phenomenon rapidly growing in favor with our modern poets. But such couplets as

"Pellucid peacock-colored ripples
The plangent sunlight strikes along"

while pardonable in high-school poets, make small appeal to lovers of genuine poetry.

EDUCATION

Some Parish School Problems

IT was a short-sighted person, with a larger fondness for epigram than for accuracy, who said that the ideal school was a saw-log, with a student at one end and Mark Hopkins at the other. Probably no dictum coming down from the dubious and misty past has been subjected to more misinterpretation than this crystallized story of Mark Hopkins and his log. None has aroused more ire, as you know well, if you have ever had to prove to a principal or to a board, educated under the old régime, that history cannot be taught without a set of ancient and modern maps, or that you need test-tubes in a laboratory. A magnificent building, set in a park, is a poor substitute for a school; but there is no reason why a school should view with equanimity, the real misfortune of being housed in a hovel. We all take color from environment. Considering the fact that you and I and the children belong to a *genus irritabile,* along with cooks, poets and musicians, it seems at least possible that a dismal, stuffy schoolhouse may lead even honest men to justify a dismal, stuffy style of teaching. I think it is the veteran English educator, Father Rickaby, who remarked that medieval Englishmen were wont to choose imposing sites for their public schools, and to house them in buildings worthy of their surroundings. This practice, he thinks, not only gave some prominence to the idea that a schoolhouse is something better than a tavern, but had an elevating effect on the minds of teachers and pupils.

THE SOUL OF THE SCHOOL

BUT with all generous allowance made for the necessity and value of a school plant that is both well-equipped and beautiful, it must always remain true that the soul of an educational institution is its teaching staff. As Dr. Burns notes with satisfaction, in his "Catholic Education," of late years we have been able to give more attention to buildings and equipment, so that in many of the larger cities, the parochial schools compare very favorably with the schools erected and maintained by public assessment. This is pure gain, especially since in our growing prosperity, even greater attention has been paid to the formation of capable teachers. But much remains to be done, before the high standard maintained by the majority of the teaching congregations becomes general. An experienced diocesan superintendent, the Right Reverend P. R. McDevitt, now Bishop of Harrisburg, has stated that in his opinion the most urgent needs of our schools are "better teachers and more teachers." Dr. Burns too, while holding that "from the comparative point of view," that is, in comparison with the public school teachers, the training of our Sisters and Brothers is "satisfactory," says "There can be no doubt that the greatest need of the parochial school is the better preparation of the teacher."

It is our contention that the parish school gives all that the public school can give, and in general, this contention is sustained by incontestable facts. But our schools and academies are daily growing in numbers, and in the laudable effort to answer the demand for teachers, technical requirements may sometimes be overlooked. To rob Peter that Paul may be satisfied, has generally been accounted poor policy. Whether it is good policy to open an academy or college, when this embarkation on the troubled sea of higher education means that the parish school must take whatever teachers remain, may be left to wiser heads for decision. All that can be said here is, that since the majority of our children will never get much beyond the eighth grade, the principle of the greatest good to the greatest number would assign none but thoroughly trained teachers to the parish school.

THE TRAINING OF THE TEACHERS

THIS thorough training for teachers was strongly recommended by the Third Plenary Council of Baltimore (1884), which even went so far as to mark out a fairly definite plan. The Council supposed that every diocese would have its diocesan school board, a vigorous body in close touch with local needs, with powers to ascertain by examination the fitness of teachers assigned to the parish schools. No one was to be allowed to teach unless, after examination, a diploma was granted by the board, and then only for a period not to exceed five years. At the expiration of this time, a second and final examination was

to be held, and if found satisfactory, the teacher might be licensed to teach in any school of the diocese. Had these wise provisions been adopted universally, the results would have been excellent. Unfortunately, however, it was found impossible in many dioceses to follow the wishes of the Council; furthermore, in Dr. Burns's view, the plan itself had two fatal defects. The first was, that it did not apply to the interdiocesan Congregations. As in many dioceses the majority of the teachers were members of these Institutes, the local school boards soon adopted the practice of accepting without further question the credentials presented by the Congregations. In most cases, no doubt, these credentials were a sufficient guaranty of the applicant's fitness; nevertheless the practice soon did away with the formal examination contemplated by the Council, since there was no real ground for discriminating between the diocesan and interdiocesan Congregations. The second defect was, that until recently, the typical diocesan school board had very little real authority, and, apparently, was disinclined to ask an extension of the few powers which it possessed. Furthermore, as every priest can testify, the demand for teachers has always exceeded the supply. Given the case of urgent need, it is not surprising that both the diocesan authorities and the religious superiors occasionally should have acted on the principle, that as half a loaf is better than starvation, a school imperfectly equipped was better than no school at all. No fault can be found with the argument, but it was one of the reasons why, in Dr. Burns's words, "the plan, so far as it relates to the examination and certification of teachers, has not proved a success."

Examinations and Certificates

TIME, aided no doubt by the helpful spirit of the newer type of diocesan school board, has worked out a more satisfactory plan. Today there are few, if any, teaching communities which do not provide rigorous professional courses for their members, and in the various dioceses the powers of the school board and of the diocesan superintendent have been extended and defined. The Congregations realize that, allowing for the exceptional case, it is exceedingly unwise to send into the classroom, teachers who must rely on good will and hard work to supply for the want of technical training. When the superintendent is assured that the program of studies followed in the Congregations is adequate, the examination of candidates for teaching in the schools of his diocese may safely be left to the community authorities. On the other hand, if he judges that the courses are insufficient, he is imposing no hardship in requiring an examination, before he issues a teacher's certificate. If he is to be held responsible for keeping the schools to a reasonable standard, it is only fair that he should have, in conjunction with the community inspectors, the right of protesting incompetent principals and teachers.

In all the difficulties which the authorities must still solve, the most encouraging sign for the future is the zeal displayed by the teaching Congregations to fit themselves for the great work of education. During the last ten years, the normal school training has been extended and strengthened, summer institutes have been organized, and hundreds of Sisters have attended the summer school at the Catholic University and other Catholic colleges. In the supernatural spirit which animates them, our Sisters and Brothers have an immeasurable advantage over the purely professional teacher. When to this spirit an adequate technical training is added, they form a body whose influence in education and for the good of religion, cannot be estimated.

P. L. B.

SOCIOLOGY

The Oklahoma Mass Wine Decision

MUCH more common than the recurrence of a blue moon is a decision by some American tribunal which strengthens our fast waning belief that lawyers may have some unsuspected function in this world, and that our American courts, despite their faults, are real sources of relief. On May 21, the Supreme Court of the State of Oklahoma rendered a decision which will furnish to Catholics one of the strongest weapons at their command, in the fight against the "demon Prohibition." The legal and moral aspects of the famous Oklahoma "bone-dry law" whose anti-Catholic teeth have thus been drawn, have been discussed at length in these pages, for it was thought well, in a matter of such importance, to invite the fullest examination. While the opinions expressed by lawyers, clergymen, and publicists of distinction, were in some degree divergent, it is confidently hoped that the discussion has served to arouse Catholics to the danger inherent in the insane form of Prohibition advocated by an anti-Catholic, and, unfortunately, by an unthinking Catholic element.

History of the Case

EARLY in 1917, the legislature of the State of Oklahoma passed the Ferguson "bone-dry law." It merited that name by excellence, and among other clauses provided that "It shall be unlawful for any person in this State to receive directly or indirectly any liquors, the sale of which is prohibited by the State, from a common or other carrier." Not long after the passage of the act, the Rev. John Van Castle, a Catholic priest stationed at Guthrie, Oklahoma, had occasion to order a supply of altar wine, whereupon the Santa Fe Railway, in all good faith, alleged that under the law it could not act as a carrier, since altar wine was a liquor, the sale of which was prohibited. Thereupon the Chancellor of the Diocese of Oklahoma, the Rev. Urban de Hasque, D.D., brought suit in the District Court to compel the Santa Fe to receive and deliver shipments of wine intended solely for sacramental purposes. This suit was unsuccessful. On December 24, 1917, in a decision rendered by Judge Clarke, the Court held that according to the statute, wine "even for sacramental purposes," was forbidden in the State of Oklahoma. Dr. de Hasque appealed in due form, and on May 21, 1918, the Supreme Court of the State, after defining the issue, "whether the laws of this State, prohibiting the sale of intoxicating liquors, include such altar wine," ruled that wine for sacramental purposes was not included. For this most effective rebuke to the bigotry which deliberately set itself out to make the Mass impossible, the Catholics of the United States owe a debt of deep gratitude to the zeal and energy of the Chancellor of Oklahoma, Dr. de Hasque.

Principles of Decision

A BRIEF outline of this decision has been given in AMERICA; its importance, however, as an affirmation of the American spirit of religious liberty, suggests a closer examination. The Court prefixes to its decision, a Syllabus of eight members:

(1) Chapter 16, Session Laws 1917, prohibiting the receiving of liquors, the sale of which is prohibited by the laws of this State, from a common carrier, does not make it an offense for a Roman Catholic priest to receive altar wine, to be used solely for sacramental purposes in Divine worship.

(2) The provisions of section 46, article 25, of the Constitution, prohibiting the sale and transportation of intoxicating liquors, does not apply to altar wine to be used solely for sacramental purposes in Divine worship, although such wine be capable of use as a beverage, and if drunk in sufficient quantities, will produce intoxication.

(3) A thing may be within the letter of the law and yet not within the law, because not within its spirit, nor within the intention of its makers.

(4) Among other things which may be considered in determining the intent of the lawmakers is the evil which it is designed to remedy; and therefore this Court properly looks at contemporaneous events, the situation as it existed, and as it was pressed upon the intention of the lawmakers.

(5) No purpose of action against religion and religious institutions, when properly conducted, can be imputed to any legislative body.

(6) It is a cardinal rule in the construction of constitutions and statutes that the intention of the lawmakers, when ascertained, must govern, and that to ascertain the intent all the various portions of the legislative enactments upon the particular subject, including subsequent enactments, should be construed together, and given effect as a whole.

(7) When it is apparent that a strict interpretation of a particular statute, construed alone, would defeat the intention of the legislature as shown by other legislative enactments which relate to the same subject, and which have been enacted in pursuance of and according to a general purpose in accomplishing particular results, the suppression of a particular evil, such construction should not be adopted.

(8) Construction placed on the laws by officers charged with the enforcement thereof in the discharge of their duties, at or near the time of their enactment, which has long been acquiesced in, is a just medium for their judicial interpretation.

Upon these eight principles the Court based the decision in accordance with which Mass is no longer a violation of the law of Oklahoma.

The Intent of the Legislators

BY general consent, the case presented certain points of controversy not easily decided. Counsel for the defendant in error had argued that, as the Oklahoma law did not except wine for sacramental purposes, no Court could except it, for "when the legislature has made no exceptions, the courts of justice can make none, since this would be legislative." It was further urged that, when the State undertakes to suppress what it regards as a public evil, it may and should adopt "such measures, having a reasonable relation to that end, as it may deem necessary to make its action effective." Hence an act in itself innocuous may be included in a prohibition, when such inclusion is necessary to accomplish the purpose of the law. Notwithstanding the validity of these principles, the Court would not allow that in the present instance, they were applicable. The true purpose of the law was to be sought in the intention of the legislators. Considering the place that religion has always held in American life, the Court did not believe that in approving the Ferguson bill, the legislators of Oklahoma intended to make the Mass impossible. Admitting plainly that the language of the law certainly included "fermented wine for sacramental purposes," the Court nevertheless preferred to hold that "such fermented wine . . . could not have been intentionally legislated against."

> In the ordinary transactions of life, we find everywhere a clear and positive recognition of the importance and necessity of public worship, and the fostering in every way possible of religious institutions. The custom of opening sessions of deliberative bodies and conventions with prayer; our laws requiring observance of the Sabbath; the various churches and church organizations which abound in every city; the multitude of charitable organizations existing under Christian auspices; the missionary societies and associations which receive general support and aiming to establish the Christian religion in every quarter of the globe—these and many other matters which might be noted are emblems of Christianity, and emphasize that "man's chief and highest end is to glorify God, and fully to enjoy Him forever." That he may do so intelligently, and according to the dictates of his own conscience, is the primary purpose of all Christian civilization. The general terms used in the prohibition section of the Constitution should not be construed to prevent religious worship, and in that manner defeat the very purpose of the Act, which was to conserve morality and religion by preventing intemperance.

These are splendid words, and the decision which they embody settles the question for the State of Oklohoma. Yet it should not be forgotten that the decision is based, primarily, on what the Court considers a point of fact, namely, that *the legislators did not intend to interfere with the Mass*. Suppose the contrary could have been proved; or suppose that, at some future time, in Oklahoma or elsewhere, the State legislature should enact a law for the specific purpose of forbidding the Mass?

A Complete Victory?

THAT question is not moved with the intention of opening another controversy on the relative powers of the State and Federal Governments. For most of us that controversy is settled, and settled forever, whether we incline to a liberal, or to a more restricted, view of the powers of the Federal Government. But the Oklahoma decision, finding the extent of the law in the "intention of the legislators," indicates that in case of such hostile legislation, we should have no redress in the State Courts, and if the opinion of those commentators on the Federal Constitution, most in favor, be accepted, we should have none in the Federal Courts. New Hampshire retained legislation which excluded Catholics, simply because they were Catholics, from her highest offices, as late as 1877. When the change came, it was not made because of any phrase or section in the Federal Constitution, much less because of any Federal decision, or suggestion emanating from the Federal authorities. It was brought about by the deliberate and free act of the citizens of that State, who, as far as any Federal document is concerned, may return to the old condition tomorrow.

As a legal precedent, as a relief to a large number of citizens, and as a refreshing presentation of common sense applied to legislation, the Oklahoma decision is a precious document. But it will prove a fatal victory, if it lulls us into a false sense of security, inducing us to relax, even for a moment, our vigilance. Prohibition is by no means inert, and under its shelter hide a motley band of unclean creatures, awaiting the opportunity to attack the Church of God. Safety, like charity, begins at home. If we watch local legislation, Federal enactments will take care of themselves.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

Progressive War Work of the Knights of Columbus

THE greatness and excellence of the work accomplished by the Knights of Columbus is exceeding all expectations. With sums comparatively small they are achieving wonderful results. Reports of the thoroughness and effectiveness of their operations are received from all sides. It is admitted likewise that specially favorable opportunities for spiritual labors among the soldiers present themselves to the Knights of Columbus chaplains. The efforts that have been made by the secretaries to provide the men with wholesome surroundings and amusements are largely responsible for the remarkable spirit of faith and devotion among the soldiers, since they are thus preserved from many temptations. Knights of Columbus workers are at present being hurried abroad as rapidly as possible. Every regular boat leaving the American ports contains contingents of from fifteen to twenty men. Many applications for this service are received and selections are carefully made. Women too are used in hospitals and elsewhere. Special conditions must be fulfilled on the part of applicants, and those only who are filled with a spirit of sacrifice should undertake this work.

A Labor Bureau Announcement in the Philippines

"WANTED: 10,000 Wives for 10,000 Bachelors. At Davao. Need not be Beautiful. Excellent Opportunity for Spinsters, Widows, and Divorcees. Free Transportation. Apply at the Bureau of Labor." Such is the announcement made by the Bureau of Labor in the Philippines and printed in the *Philippines National Weekly*. Prospective brides are told that there will be no need of powdering, hair-dressing, lip-reddening or eyebrow-blackening, for there is question of an army of workers. It is thus that the Bureau of Labor has attempted

to solve the "Japanese menace" by increasing the population of Mindanao. "So we could confidently hope for the passing of the yellow peril in less than a decade," writes the *National Weekly*. It is to be hoped, above all, however, that religion will not be disregarded in this proposed exodus. The opportunity of a lawful marriage for as many of these isolated laborers as are unmarried men would doubtless be a great blessing. But the mention of divorcees is ominous, as well as the warning that it would be dangerous to obtain less than the full number of brides. It appears obvious that sad inroads have been made into the faith and morality of the people.

Governor Catts in Distress

GOVERNOR SIDNEY J. CATTS, of Florida, again met with signal discomfiture in seeking to foist his bigotry upon a large audience in Kalamazoo, Michigan. He was announced to speak on the subject of "Unadulterated Americanism," but the people understood that his real purpose was to champion religious intolerance, which in that State has recently taken the form of an attack upon Catholic education. He had no sooner uttered his insult against American Catholics by shouting that he did not believe parochial schools were in keeping with the true spirit of Americanism than he was instantly interrupted and challenged. His propaganda of civic discord was appropriately greeted with cries of "Pro-German!" The incident which followed is thus recorded in the local *Gazette:*

> An army lieutenant from Camp Custer forced his way through the crowd and up the steps, confronting the speaker. "You have insulted me, sir," the lieutenant snapped, and he held his face close to the Governor's as he talked. "You have insulted the uniform. You have insulted every Catholic in service." "Down with Catts! Let the lieutenant speak," came from the crowd, and this cry was taken up. Responding to the calls from the crowd for a speech, the lieutenant declared that he had been educated in a Catholic school. . . . "Thank God, the training I received in the parochial school made me willing to fight for my country."

After the officer had completed his patriotic effort, Governor Catts again attempted in vain to speak. He was finally permitted to continue on condition that he uttered nothing that would be in violation of patriotism. He then spoke for ten minutes on the American Red Cross and the meeting quietly dispersed. Disturbers of the public peace are evidently not wanted in Kalamazoo.

Sowing the Seeds of Discord

WHILE there are many Methodist clergymen, editors and other members of that large denomination who are eminently fair-minded in their views and equally generous in the expression of them, it is a pity that so large a portion still continue to devote the abundant energy the Lord has given them to the campaign of hatred and calumny against the Church. Thus Harold J. Hamilton recently wrote in the Detroit *Michigan Catholic* of the attacks made upon the Church by a certain Dr. Musser, a Methodist foreign mission worker, while lecturing in the Methodist Episcopal Church at St. Johns, Mich.:

> He accused the Pope of being pro-German and said that the Kaiser and the Pope ought to be consigned to a bottomless pit together. Now it does not surprise me any to hear of such tirades coming from a Methodist pulpit. The Methodist denomination is noted for its bitter hatred of the Catholic Church, but what does surprise me is, the time when the lecture was delivered just as the Government was about to begin its drive for the third Liberty Loan. The local Methodists, in my opinion, used very poor judgment in bringing Dr. Musser here to stir up strife and discord at this time.
>
> It is a well-known fact that the Catholic Church is doing more than any other denomination in America to aid our country in winning the war.

The writer then refutes the absurd charge that the Pope is pro-German, as if the German press had not in the same way attacked him for what it describes as his open manifestations of pro-Ally sympathy, and then continues:

> Dr. Musser showed very plainly that he did not know the first letter of the alphabet of what the word gentleman means by styling the Holy Father, whom 300,000,000 people revere as the great white shepherd of Christendom as "that dago Pope." He not only insulted one of our Allies—Italy—but he hurled an insult into the face of every Catholic soldier and sailor who is "doing his bit" to help make democracy safe for the world.
>
> Brann, the great iconoclast, well said that "From the foundation of the world the falsehood has been the defensive weapon of the fool. Assail him with logic and he answers with lies; lash him with sarcasm and he retorts with calumny, impale him on the rapier of ridicule and he deluges you with brutal defamation." (*"Works of W. C. Brann," Vol.* 1, *p.* 49.) I think that these words are applicable to Dr. Musser.

Mr. Hamilton rightly concludes that the Methodist clergy are sadly mistaken if they believe they can gain adherents or win respect by such tactics.

Ireland's Part in the World War

HAD the United States furnished 5,000,000 volunteers to the Allied armies she would have approximately equaled the proportion of men voluntarily contributed by Ireland. Until we have attained that quota, not of drafted men but of volunteers, it would be well to speak with circumspection of Ireland's part in the war. That this statement is not exaggerated can best be made plain by official figures, as presented in the New York *Catholic News:*

> The military census showed that Ireland had 645,447 men between the ages of eighteen and fifty-one years. Of these 245,875 were engaged in "indispensable" occupations; 107,492 were physically unfit; 130,841 had enlisted for the war, and 161,239 were available for military service.
>
> Adding the 161,239 available, but not enlisted, to the 130,841 already enlisted gives a total of available man power of 292,080. Sir A. Geddes officially credits Ireland with 170,000 by January, 1918, showing that 40,000 of the 161,239 had joined the colors after October, 1916. This leaves but 121,000 now available in Ireland. Out of a total man-power of 291,000 Ireland has sent forward as volunteers 170,000—about 58.1 per cent.
>
> The United States has a population of 108,000,000, of whom nearly 10,000,000 by registration last June were found to be between twenty-one and thirty-one years. It is fair to assume that there are between 17,000,000 and 20,000,000 men in this country between the ages of eighteen and fifty-one years.
>
> Assume that the proportion of those engaged in "indispensable" occupations, shipbuilding, munitions, food production and the like, would be the same as in Ireland; that the proportion of physically unfit would be the same, and that the proportion of available men would be the same. Ireland had 292,080 available out of 645,447—45 per cent of all her men of military age. Then the United States would have 45 per cent of seventeen to twenty millions, or from 7,750,000 to 9,000,000 men available.
>
> Ireland has produced up to January, 1918, by the British War Office records, 170,000 out of her 292,080 available men, or 58.1 per cent. The United States would have to produce, out of her 7,750,000 or 9,000,000 men, from 4,579,250 to 5,319,000 soldiers, every one of whom would have to be a "volunteer."

These figures, however, do not represent the whole truth. There is no account taken in them of the great proportion of Irish fighting men who had been enlisted in the English army before the outbreak of the war, and who were the first to make the great sacrifice. Few of these, probably, remain alive today. Vastly more than 5,000,000 men will have to leave our shores for the great European battle fronts before our part in the war can be proportionally compared with the role that Ireland has already played in this great struggle. It is well that these facts should be brought to notice at the present moment.

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Chronicle

The War.—The third great German offensive of 1918 was brought this week to a temporary halt, but seems to have been resumed on June 9, the Germans storming forward on a twenty-one-mile front between Montdidier and Noyon on the southern side of the Picardy salient. On the western front no operations of first-rate importance took place in the earlier part of the week although the American troops distinguished themselves in several actions where skilled leadership, dash and initiative were required. There was stiff fighting between the Oise and the Ourcq Rivers, the northern part of the west side of the Marne salient. In a brilliant counter-attack the French recaptured Fayerolles, southwest of Soissons and retook Mount Choisy for the fifth time. In a furious struggle with the enemy who attempted to move forward on each side of the highway which runs from Château Thierry, the French stopped his advance at Bouresches, a village four miles northwest of Château Thierry. On the day following this check to the Germans, American troops near Veuilly Wood, eight miles northwest of Château Thierry, broke up all attempts to penetrate into their lines, while above Jaulgonne, midway where the Aisne salient touches the Marne, our troops, cooperating with the French, drove the enemy across the river and inflicted heavy losses. They again distinguished themselves in company with the French near Torcy, northwest of Château Thierry when they launched a blow into the German position on a two and a half mile front, making a gain of more than two miles. A German attack on the Allied positions before Champlat, on the eastern wing of the Champagne salient, broke down while further north the French recaptured the villages of Bligny and Ste. Euphrasie, which the enemy had entered. East of Sempigny, near the base of the salient, the enemy attempted to cross the Oise River, but suffered severe losses. On June 7 the American marines with their French Allies went through the German lines northwest of Château Thierry, captured four villages, Veuilly-la-Poterie, Bouresches, Vinly and Torcy, and pushed their gains to a depth of two miles on a ten mile front. North of the Aisne, northwest of Soissons, the French retook Le Port Fonten. South of the Aisne they advanced their lines near Ambleny, west of Soissons. June 8, the Americans and French pushed further into the German lines northwest of Château Thierry, made some slight territorial gain, while east of Chezy the French withstood heavy attacks. At the same time the Americans renewed their attacks east of Torcy and near Belleau Wood on a front of about one mile and made some slight advance. Most of these advances of the Americans were due to the gallantry of our marines.

Bulletin, June 3, p.m., June 10, a.m.

One of the startling military events of the week was the sudden way in which Germany carried the war to our own shores. At least two German submarines supposed to be of very large size and wide cruising radius, appeared off the Atlantic coast. Their zone of operations extended roughly from off Barnegat, on the Jersey coast to a point about 100 miles off the Virginia capes. They are reported to have sunk some eighteen vessels, most of them small American schooners and coastal vessels, but also an English steamer and two Norwegian boats. The loss of life was relatively small, but from the "Carolina" a 5,000-ton steamer plying between Porto Rico and New York, about twenty-three lives were lost, and from the "Pinar del Rio" eighteen men are missing. A vigilant search for the raiders is being made by the Navy and by our aeroplane service. The raid caused a flurry of excitement, but no panic. It was officially announced that it would not divert any of our warships from European waters nor interfere with the transport of our troops to France.

Ireland.—On June 4 the Rt. Hon. James M. Campbell, for a long time representative of Trinity College in the House of Commons, and Lord Chief Justice of Ireland since 1916, was appointed Lord Chancellor in succession to Sir Ignatius O'Brien, who took office in 1913 and was reappointed in 1916. The choice is most unpopular with all classes except the Ulsterites with whom Campbell is in full sympathy. The new Chancellor was mentioned for the place three years ago, but owing to the opposition of the late Mr. Redmond the

A New Chancellor

appointment was not made at that time. T. P. O'Connor voices popular sentiment in Ireland in the following statement sent to the New York papers:

The appointment of Sir James Campbell to the Lord Chancellorship of Ireland, with the obviously enforced retirement of Sir Ignatius O'Brien, a Nationalist and a Catholic, is one of the most serious events in recent Irish history. It is an open and violent insult and provocation to the Catholics and Nationalists in Ireland.

Sir James Campbell has stood all through his life for the most extreme section of Irish Tory and Orange opinion. He was the second in command to Sir Edward Carson in the Ulster rebellion. When the proposal was made on the formation of the Coalition Ministry in 1915 to make him Lord Chancellor, it so shocked not only the Irish Parliamentary party, but the Liberal and Labor members, that a protest was made to Mr. Asquith, with the intimation that a debate and a division would be forced, and, realizing that a majority of the House of Commons would have condemned the appointment and destroyed the Ministry, the nomination was withdrawn.

The disappointed ex-Orange rebel, however, received compensation in the Attorney Generalship and later in the Lord Chief Justiceship, with the handsome salary of $25,000 a year. The Lord Chancellorship in Ireland means as much an executive as a judicial office, the Lord Chancellor being an integral and important part of the Irish executive.

A soldier as Lord Lieutenant and Sir James Campbell as Lord Chancellor is the response of the Lloyd George Administration to the plea of Ireland for Home Rule. It seems to mean a Home Rule bill drawn on Orange lines, and in the certain event of such a bill being scornfully rejected by Ireland it means the government of Ireland by the soldiers and by the Orange minority. Such blunders make the task hard for those who are fighting for the cause of the Allies and the freedom of the small nations.

On June 3 Viscount French, the Lord Lieutenant, issued a proclamation asking for 50,000 voluntary recruits at once and thereafter 2,000 or 3,000 monthly, according to needs, to maintain the Irish divisions. The text of the proclamation is in part as follows:

Lord French and the Draft

In pursuance to our promise, we now make our offer which, if successful, will insure that Ireland will play her part fully and freely in the world struggle for liberty. The offer is that Ireland voluntarily furnish the number of men required to establish her equitable ratio compared with other parts of the Empire. In order to establish that ratio, Ireland can be fairly asked to raise 50,000 recruits before October 1 to replenish Irish divisions in the field, and thereafter raise from two to three thousand recruits per month to maintain those divisions.

The document declares that there is no intention of disturbing farming, food production of any kind or the country's essential industries. Many of the farmers will not be available for military service, but the towns are expected to yield the desired number without prejudice to trade. Men whose ages range from eighteen to twenty-seven years are expected to "join up" first, though older men will be accepted immediately.

We recognize, the proclamation continues, that men volunteering are entitled to share in all their motherland can offer. Steps, therefore, are being taken to insure, as far as possible, that land shall be available for men who have fought for their country, and the necessary legislative measure is now under consideration.

The people are also assured that the draft will be in charge of civilians and that fair play will be meted out to all. The *Freeman's Journal* announced that the call for volunteers signified "the practical abandonment of the policy of conscription" and declared that "it will come as an intense relief to all classes in Ireland and to every responsible man who has some conception of what the consequences of forcible conscription would inevitably have been." Two days after this, representatives of both the Nationalists and Sinn Feiners met at the Mansion House, Dublin, and issued this warning to the people:

The conference takes note of the latest proclamation from Field Marshal French. In view, however, of its terms we warn our countrymen against false confidence that conscription is at an end. In the future, as hitherto, Irishmen must trust above all else their own unbroken unity and unshakable purpose for safety against a renewal of the danger of conscription which the proclamation has only provisionally postponed.

Despite reports to the contrary, both Ireland and England are still agitated over the draft and certain circumstances attendant on its announcement. On June 4 the Dublin Corporation adopted this resolution of protest against the deportation of prisoners:

Agitation Over Conscription

We hereby enter our emphatic protest against the cowardly and unwarranted action of the British Government in recently arresting and deporting eighty-eight of our fellow countrymen and women who are now imprisoned in England. We protest against the cruel and inhuman treatment to which they are being subjected, in being refused permission to communicate in any way with relatives and friends, many of whom are in ignorance of the prisoners' whereabouts. We call the attention of lovers of liberty to the methods adopted by the English Ministers, whose declared aims in the present war are the liberation of small nations, in trying to suppress and abolish by brute force the rights and liberties of the people of Ireland.

Strangely enough some English papers have vigorously espoused Ireland's cause. The London *Statist* says:

That despicable section which has contributed so powerfully to our present troubles in Ireland is adding to its misdeeds by threatening to raise a "No-Popery" agitation. We warn the gentlemen who are doing this that they are entering upon a most dangerous course, which will affect themselves more seriously than any other portion of the community. The people of this country suffered grievously in the past from persecution. They put a stop to that abominable policy, and they have not the slightest intention of allowing it to be revived, no matter what the pretext may be. Whether the Irish Roman Catholic Bishops and clergy are acting rightly or wrongly, wisely or unwisely, is a matter for themselves to consider. They are, after all, citizens of the Empire, and, let "No-Popery" men talk as they please, they have just as much right as other citizens to perform the duties of citizenship. How dangerous the course now threatened is may best be gathered from the letters of so public-spirited a man as Sir Mark Sykes, who is already reminded of the death of Sir Thomas Moore, and, therefore, fears that if persecution is begun at all it may well be extended to England. Sir Mark may rest content. There are, no doubt, a few hotheads who would resent the action of the Irish Catholic Church, even by raising a "No-Popery" cry. But the vast majority of Englishmen, Scotchmen, and Irishmen are determined that per-

secution never again shall be brought into practice. Freedom of thought, freedom of belief, freedom of worship, freedom of speech, and freedom of writing are the fundamental rights of liberty; and we prize those rights so highly that even a great war will not deter us from maintaining them against all persons and parties, let them be who they may. . . . English and Irish Catholics may rest perfectly content that there will be no revival of persecution in this country, and that, war or no war, a "No-Popery" cry will be resisted with all the might that free men can exert.

Later on an Englishman living in Ireland wrote this illuminating letter to the Rev. Bernard Vaughan:

Let me describe the situation on the eve of the providential action of the united Hierarchy. What the cry of "Fire!" is in a crowded theater, such was the sudden decision to conscript the Irish here: as a theater crowd is thrown into a mad panic, such was the frenzy of panic that came over all the poor people concerned here, Catholics, Presbyterians, and Orangemen alike. The shops, north and south, were emptied of scythes and reaping hooks, anything that might mean a weapon. The frenzied populace passed clean away from *civil* control. They were very largely armed also with pistols, rifles, bombs, and ammunition. Each man was looking around to do the most damage before being taken. I could tell you the most comic stories of the result of the panic. Schools and colleges dismissed, Maynooth, All Hallows, etc. The railwaymen had fixed to strike everywhere, and all railway lines were to be torn up; the dockers at the ports also, etc. Towns would have starved and the whole country been wrecked. . . . The people were quite out of control and ready for any mischief. Then it was firmly believed that the military, exasperated by many insults and attacks in the streets, were ready in their barracks armed with the completest modern equipment; tanks, aeroplanes, etc., were ready to march out on the first sign of disturbance to shoot down the poor frenzied people.

The Irish Bishops are "shepherds," not "hirelings." They could not sit silent to see their flocks destroyed. From each diocese they came and unanimously joined in one simple protest. They put the poor people under religious authority for the moment. They told them with their national conscience the English could not conscript without consent morally, and they asked them to change their rifles and bullets and other violent remedies into spiritual weapons, and to put confidence in God, using the weapons of Masses, novenas, rosaries, the confession of sins, and prayer for light and truth. The effect in Ireland was like the rising of our Savior in Peter's boat on the agitated lake. There was immediately great calm and confidence was restored. Nothing calms the mind so much as prayer. The Bishops saved the people from slaughter and imprudence, Ireland from being wrecked, and England from the ill-repute of such consequences.

If conscription had been applied when it was applied to England, or after the Easter Week, it is thought there would have been no trouble; but now the greater number of the poorer sort, at any rate, believe England is beaten, and that the ill-trained men from here are only wanted in a panic, and that they would not save defeat but be sacrificed to no purpose. To prolong the war only means prolonging slaughter, that is their view. Again, there is their national and political conscience.

So Mr. Redmond's prestige was lost, because instead of seizing the moment in 1914 when the war began to "*make* a deal" as to Home Rule, he trusted to England's honor about the bill, signed and on the statute book. When it became known in Ireland that that was to be "scrapped," the new party determined never again to be so treated. Hence it must be for them "conscription with consent," or none at all.

The Bishops saved this country from slaughter and ruin, and England from a miscalculated method of getting soldiers here. They did not rise to stop conscription, but to save their flocks and country.

A still more remarkable document bearing closely on this agitation is the subjoined protest of Anglican ministers and laymen, taken from the London *Tablet*.

Without wishing to express here any opinion on the attitude of the Irish Hierarchy towards conscription, regarded as a purely political act for which they must accept the full responsibility, the undersigned priests and laymen of the Church of England desire to repudiate in the strongest terms certain statements recently made in the press and pulpit of this country in connection with this attitude, and indignantly resent the attempt to excite odium against the Roman Catholic Church and its Head on the score of the Irish Bishops' decision.

While repelling with horror the suggestions that have been made in the press as to the advisability of withdrawing toleration from the Roman Catholic Church in England, we desire particularly to dissociate ourselves from the allegations made in St. Paul's Cathedral on Sunday, April 28, by the Rev. R. J. Campbell. It is not true that the Catholic Church even "appears," as the preacher said, "to be working against the Allies all over the world"; the English, French and Belgian Bishops have distinguished themselves by their patriotic devotion. It is not true that the Church "had not one word to say in denunciation of the rape of Belgium"; this crime was explicitly condemned by the Cardinal Secretary of State. It is not true that the Vatican "has never hampered Germany"; it protested against the air raids on Italian cities; and there is *no evidence* against the Church that "her operations have always told against the Allies"—whatever particular groups of Catholics may have done or left undone.

We shall, therefore, be grateful if you will give publicity to this protest against an unauthorized campaign, which is dishonorable to the country in general and to the Church of England in particular. Signed by Rev. A. H. Baverstock (Rector of Hinton Martel), Rev. T. C. Calvert Brown (Vicar of St. Michael's in Lewes), Rev. E. E. Kilburn (Vicar of St. Saviour's, Hoxton), Rev. Ll. Langford James, D.D. (Vicar of St. Mark's, Bush Hill Park), Rev. Conrad Noel (Vicar of Thaxted), Rev. R. S. Thornewill (Vicar of St. Mary's, Cable Street), Rev. Sandys Wason (Vicar of Cary), Rev. Vincent Baker, Rev. Wilfrid Knox, Rev. Magnus Laing, Rev. R. P. Wodehouse, Rev. A. P. Young, Mr. H. R. Baylis, Mr. J. E. C. Hordern, Mr. A. E. Manning-Foster, Mr. D. L. Murray, Mr. W. J. Ross.

The Rev. Spencer Jones, a distinguished Anglican minister, followed on with this letter to the *Tablet:*

SIR: May I say how overjoyed I was to read "the protest," in your paper of May 18? Had I known of it before, I should have begged to be allowed to add my name, and I am sure there are many others in the same case. As it is, I salute the signatories and thank them for what they have done, for I am sure it is a step in the right direction.

I am as certain as I am of my own existence that from the very outset, the Pope and Cardinal Secretary of State have held themselves firmly, as it were, in the presence of God, in regard to this whole question, and have striven under a sense of awful responsibility to speak and to act justly in the matter of the war. There may have been others who have betrayed strong leanings towards the Central Powers—for the forces of German corruption are ubiquitous—but these, I believe, have diminished in number as the truth has come more and more to light. But I feel equally certain that the Rev. R. J. Campbell would never wilfully misrepresent any one or any body of men. I say this without being able to claim the privilege of his acquaint-

ance. It is easier to be carried away by a prejudice of this kind than by any other.

It would be easy to demonstrate the absurdity of stating that the Pope has sided with Germany. Here is a passage I tore from one of our papers at the time: "The *Rheinisch Westfaelische Zeitung* adds, 'It is natural that our Government should appreciate the Vatican's good intentions, but it is equally natural that the final reply of the Allied Governments should be framed in the most courteous but distinctly non-acquiescent form, because the Pope's proposal in effect is one-sided, and exhibits partiality in favor of our enemies."

In other words the German journal is sure the Pope means well, but it is equally sure that he is partial to England and her Allies; and if English journals are equally sure that he is partial to Germany, that suggests that he has succeeded in securing his neutrality after all. No reader of the *Tablet* would respect any of us Anglicans if we rejoiced in posing as enemies to our own people; but the point is, that we should step forward as chivalrous gentlemen, and not leave to God alone the task of repudiating what we, equally with yourselves, know to be a grave misunderstanding.

Such a protest gives hope that the end of an unhappy controversy is not far off.

Rome.—In certain sections of the English press ugly recrudescences of the "No Popery" cry appear from time to time. One of the most recent is the repetition of the statement alleged to have been made, on the occasion of the capture of Jerusalem, by the Papal Secretary of State. The statement attributed to Cardinal Gasparri never had any foundation, but a letter signed "*Civis Britannicus Sum,*" and printed in the London *Times* for April 24, again charged the Cardinal with having said: "While there should be legitimate thanksgiving that the Holy City has been rescued from the Infidel, it is to be regretted that that rescue should have been accomplished by a Power not of the true Faith. On May 4, the *Times* announced that it had received from Cardinal Bourne a telegram addressed to him from Rome by Cardinal Gasparri contradicting the statement attributed to him and ending as follows: "I most emphatically deny having ever said such words or similar on any occasion, and protest against such assumption." A few days later, the London *Tablet* published the following letter from Cardinal Gasparri, which puts the matter in its proper light. The letter, which is dated from the Vatican, May 2, 1918, is addressed to Cardinal Bourne, and reads:

Another Calumny Contradicted

Most Eminent and Reverend Lord:

I desire to follow up my telegram of protest, and to confirm it. Never have I uttered the words which have been attributed to me, or any resembling them, and I challenge the author of the letter published in the *Times* to produce even a shadow of proof of his calumny. Moreover, I wish to say in completion of my protest that not only have I never uttered the words attributed to me, but on several occasions I have stated that England, preferably to any other Power, would inspire absolute confidence by her perfect impartiality, her entire respect for vested rights, and her zeal for progress in the Holy Places. I remain, my Lord Cardinal, with distinguished consideration,

P. CARDINAL GASPARRI.

One more calumny has thus been laid to rest.

Russia.—The daughter of a Russian diplomat recently sent a former schoolmate of hers now living in this country the following account of the hopeless condition of affairs in Russia and of the distress she is suffering in her home at Petrograd. "My country is ceasing to exist," she writes. The thousand anonymous potentates, who exercise what little control there is, are paid by Germany. The letter continues:

Returning to Savagery

The present Government has abolished all laws, all courts, the police, land ownership, all private real estate in towns, all disinction of castes and grades in the army and navy. They have seized all the banks, are opening all the private safes, and confiscating all gold and silver found therein, though it had never been said before it was criminal to have it. Of course, everything they "decree" is so mad that it is quite sure not to last forever, but the chaos they make will take centuries to forget. The country is going back to a savage state.

On the ground of liberty they abolish all laws, judges, attorneys and substitute for it "people's courts of justice," with only soldiers, workmen or peasants, often quite illiterate and always without the slightest knowledge of court proceedings, taking the places of the former judiciary.

On the same ground they abolish all police, let loose all the criminals from the prisons, arm them, constituting from their number, together with workmen, deserters and hooligans, a "red guard," and fill the prisons to their utmost with all those who crave for order and will not work together with them toward the total ruin of the county.

On the pretense of equality they abolish all grades in the army and navy and make all posts elective by the simple soldiers. In most places it is understood as complete extermination, lynching of the officers, who, for being better educated, are under suspicion of being "counter-revolutionary." The highest posts are occupied by elected soldiers who very often can hardly sign their names, and the former officers are made simple soldiers, with a soldier's pay of $3.50 a month, and ordered to the lowest tasks, cleaning of the barracks, cooking food, taking care of the horses.

The army, which now consists of young boys—the regular one is long ago killed—without any sense of duty, morals, and discipline, see their acquired "freedom" in the freedom to go home when they want to. And so all the trains, all the stations, are attacked and destroyed by this horde of savages, who kill engineers, if it seems to them the train goes too slowly, who martyrize the railway agents who tell them of the impossibility of starting their train, for there is another one coming toward them in the same time. As this human flood goes home without any organization, everything is looted and destroyed.

Life in Petrograd is horrible—all the criminals, all the workmen and demoralized soldiers rob the few cars that still bring some kind of products. In the very heart of the city, in daytime, you have your clothes taken off your back literally. Just think that there is no police, nobody to call for help, for those who would like to help have had their firearms confiscated, even the officers, even the highest Generals.

As was to be expected, radical Socialism, having reached its logical result is ending in anarchy. According to *Isvestia,* the official Bolsheviki organ, the so-called "socialization of women" has been "decreed" in certain districts of Russia. Each woman who has reached the age of eighteen must register at the "Bureau of Public Assistance" and then choose a mate or be chosen herself.

Catholic Publicity Bureau in Operation

MICHAEL WILLIAMS

IN a former article on "Catholic Publicity" I said I believed that great good could be done by a Catholic publicity bureau, organized efficiently, possessing ample funds for work on a national basis, directed by a corps of really first-class journalists, clerical and lay, and utilizing the services of volunteer correspondents, letter-writers, and agents, throughout the country. I said that its work would divide naturally into two great main branches, each of which would again subdivide into many minor yet most necessary channels. The first main branch, or stream, of activity would be directed toward the secular press. The second, toward the existing Catholic press, in full and hearty cooperation. In the present paper I propose to suggest certain practical ideas and details relating to Catholic publicity for which there was no room in my first paper.

I will first discuss the work the bureau might carry on among secular newspapers and weekly journals and magazines. Before all else, let us remind ourselves of some of the fundamental principles which should animate the labors of our hypothetical bureau. I think that the first principle should be: The bureau is apostolic, its mission being the diffusion of Catholic truth among non-Catholics and the enlightenment of uninstructed Catholics. A second principle, I venture to suppose, would be: The bureau is not a pulpit for preaching, but a forum for reporters and skilled writers, bringing Catholic news and Catholic views in a vivid, living, entertaining fashion to the attention of readers, especially non-Catholic readers. A third principle, I would suggest is: The bureau seeks to persuade, rather than to carry by storm; it expresses Catholic charity, intellectual, spiritual charity rather than wrath. In other words, the bureau will always believe, except when forced by unquestionable facts to the opposite opinion, that the errors of the secular press are due to ignorance rather than to malice, and will strive to correct them, and to minimize their bad effects, in a spirit of kindness and understanding, rather than in a spirit of carping criticism, still less of contempt and anger.

For example—to come now to a way in which the bureau, if it existed, might operate—I take up a recent issue of the San Francisco *Examiner,* the leading paper in California, and meet this brilliant gem of journalistic theology:

> As reverently as in another day they worshiped in their cathedral at Rheims, members of the visiting Belgian Commission yesterday attended a high requiem military Mass, for the Belgian soldiers who died in Russia. Kneeling to the Sacrament in the knowledge that the Absolute is as present in San Francisco and blesses as boundlessly in one realm as in another, the men of Flanders knelt in suppliance to their God of Battles and the other two of the Trinity of their Faith, the Son who died for democracy, and the compassionate Mother.

Remember, now, that after the reporter wrote that amazing paragraph, his "copy" was read, first, by his city editor, or the assistant city editor; then by the head of the copy desk, who passed it on to one of the copy editors, who read it, and wrote a "head" for it; after which it passed on its way to the composing room, where it was read by the printer who "set it up," and possibly by the foreman who "dealt out" the copy to the compositors—going back afterwards, in a proof-sheet, to the city desk, and the copy desk, and the managing editor, and to the "copy readers," whose special business it is to guard against errors, typographical and otherwise—and yet—and yet, and Oh, the pity of it! the great San Francisco *Examiner,* published in one of the most Catholic cities in the United States, can publish such a thing as this paragraph!

Now, then, what could the bureau do, in this case? Write a sarcastic letter—what a "corking" one might be written!—or an indignant one? Or a solemn one; a brief theological treatise on the Trinity? Or would it discern, in the foolish little paragraph—with its geographical ignorance, too, showing forth in the placing of Reims in Belgium,—the evidences of sincere reverence, sympathy, and friendliness; perceive that the reporter is almost the least among those at fault; and then, tactfully, proceed to take advantage of the incident to help the *Examiner* itself? How? Why, I am fully confident that if an accredited agent, or local correspondent, of a national Catholic publicity bureau authorized by our Bishops (for without such authority it could not and should not exist), supported by our leading organizations—if such an agent, I say, should tactfully interview the chief editors of the *Examiner* he would not only correct the mistake made by the reporter, obtain the publication of the correction, but he would cause an immediate reform in the writing and handling of news and views concerning Catholicism in the *Examiner* office.

Again. Two of the big dailies in San Francisco last week published each a whole page purporting to be a "news" report of a lecture by a Christian Science lecturer. Now, then, of two things, only one is in this instance possible. Either these two papers really do consider a Christian Science lecture so important as news that even in the midst of war they allot a whole page to a report of it; or else, the papers are being paid to publish the stuff, but do not label it, as they ought, "advertising." If it were labeled as an advertisement, most of its moral effect upon ignorant readers would obviously be lost.

What could, and what should, our supposed bureau do in this case? Well, very courteously, yet very firmly, it could offer each paper a whole page of Catholic copy, answering, in a kindly and truth-seeking spirit, the Christian Science views. If the editors would not print it

freely, then the bureau would ask: Why not? If then the truth—which is the truth—came out, that these Christian Science "news reports" are highly paid advertisements, the newspapers would be compelled to label them as such. But I also think that the time would come when the Catholic bureau would have funds to do just as the little, numerically insignificant Christian Science cult is doing, namely, publish half-page and whole-page articles spreading the message of our holy Faith.

But, this valuable and most necessary work of correcting errors and combating pernicious views, while offering almost infinite possibilities for doing good, would only be one side of the work of the bureau among the secular periodicals. The other side would be the preparation and dissemination of up-to-date, vital, well-written, well-illustrated Catholic news and Catholic special articles. There is a certain class of Catholic news, the recent Knights of Columbus "drive" in New York, for example, which is of such obvious general consequence and interest that the newspapers of their own accord pay attention to it. Yet even in this K. C. drive, the alert managers thereof organized their own very efficient press-service. Nevertheless, Catholics need not expect—personally, I do not think we have a right to expect—that newspapers will of their own accord pay anything like adequate or correct attention to Catholic matters. We are decidedly in the minority. Moreover, far too many of us are indifferent to Catholic concerns; we are afflicted, more or less, with a sort of sleeping sickness of the soul. We are Catholics, "by birth," environment, and by a sort of dull acquiescence in the Faith, but we forget that Catholics are the leaven that must leaven the world; that ours is the light that must not be hid under the bushel; and supinely we stand to one side, prating of tolerance, when we really mean we do not want to be bothered, while a handful of sectarians publish one of the best daily newspapers in the world, and circulate it from Maine to California, from Canada to Mexico, and carry on at the same time one of the most efficient publicity bureaus ever organized. Therefore, simply *because* we cannot expect the secular press to do what we ought to do ourselves; simply *because* so many of us are supine, and careless of our high privilege and most imperative duty to spread the Faith; simply *because* there is a great need to do it, we must look to our leaders to take action, and make a beginning of the Apostolate of the Press.

Still I lack room to speak of other ideas among the many that crowd upon the mind as the possibilities of the proposed publicity bureau are discussed, and these must be left for another article.

The Anti-Saloon League

ISMENA T. MARTIN

THE "Anti-Saloon League" claims to be the "united Church Militant." It also calls itself the "Church in Action," and now and again, its leaders refer to its work as that of "the church of Jesus Christ." Its head is a Methodist bishop, and it aims primarily to control legislation. Every State house in the Union is a stamping ground for its lobbyists, and its legislative department at the nation's capital is in charge of a legislative superintendent, with a well paid attorney on the ground. It has recently taken a census of the United States House and Senate, and its New York State Superintendent, William H. Anderson, not so long ago circularized the ministers of a certain congressional district, with the information that a particular candidate "was brought up in the Lutheran Church, but has since joined the Episcopal Church." The Methodist Church, be it remembered, lifts up its hands in holy horror at the very mention of a union of Church and State, but seems determined to put the wheels of State in charge of a Methodist engineer.

Addressing a national convention of the Anti-Saloon League some five years ago, the Rev. Purley A. Baker, its founder and national Superintendent, said:

> The great issue is now on, and no unfriendly candidate for Congress or the United States Senate is entitled to, nor should receive, the support of temperance (meaning Anti-Saloon League) people. We will be told that there are other very important issues and that this issue should not be thrust to the front at this time. We who are charged with the responsibility of directing this movement in State and nation must be as firm as the mountains and as merciless as the truth.

This means that any candidate for public office who does not "qualify" before the Anti-Saloon League, must be defeated at all cost.

The Anti-Saloon League has grown from an insignificant beginning, to its present powerful status. About a quarter of a century ago, its present head, the Rev. Purley A. Baker, then a poorly paid minister laboring in a small town, organized the League. He has declared that he pawned his watch to set the movement afloat, and today he is reputed to be a man of considerable means. The Anti-Saloon League employs a small army of men, at salaries in the neighborhood of $5,000 a year. Its official publication claims to have a revenue of more than $1,000,000 a year, and another army is in its employ, "cutting its own feed," as one League superintendent recently put it. As a money gathering organization, the Anti-Saloon League has Christian Science beaten to a stand-still, though both work along similar lines, to a certain extent.

In every Methodist church in the country, a representative of the Anti-Saloon League appears in the pulpit at least once each year, and a collection is taken for the work. The men who devote themselves to this phase

of the work, are sometimes ministers, often lawyers; and a good many students for the ministry eke out a neat income in this manner. Skilled in their work, they excite the fervor of the congregations by painting horrible pictures of the saloon, and then appeal for a liberal cash offering, to wipe out the evil. These are the men who "cut their own feed"; or, as the Rev. Mr. Baker said, in the same address quoted heretofore:

> Ministers and laymen chiefly compose the working force of the League. These ministers sacrifice very largely their home and student life, as well as the warm fellowship of the pastoral and social life. . . . These attorneys, with rare spirit, sacrifice financial and political possibilities to devote themselves to a task both difficult and dangerous, that they may be servants of the Most High and helpers of the stricken and helpless of their kind. It is to be regretted that the labor of financing this movement, both State and nationally, rests so nearly entirely upon the shoulders of these men. They are not financiers. They are reformers, hated by many and distrusted by others, as reformers of this sort always are. They are forced to the double duty of doing the work and financing themselves and the cause, and all the while to produce results that will make new friends and keep the old ones interested.

Mr. Baker appealed to men of great means to help finance the work, saying: "The handicap of suspicion does not hang over you. You are business men and not reformers and on that footing, business men receive you."

These "servants of the Most High and helpers of the stricken," use a pledge card system at these church meetings. The people are asked to give freely of their money, and also to sign the pledge cards, agreeing to give anything from a dime to $100 per month, the pledges payable quarterly. The "servant of the Most High" who speaks for the collection, keeps fifty per cent of it for himself, two and one-half per cent of the total goes to the national organization, and the remainder goes into the treasury of the State organization within whose jurisdiction the collection is taken. Just why "the handicap of suspicion" should hang over these men, Mr. Baker does not explain. It may be, however, that since the givers are not informed of the arrangement whereby these workers "cut their own feed," some doubt may linger as to just where and how these speakers are cared for, and who foots the bills.

William H. Anderson, New York State Superintendent, writing in the *American Issue,* July 10, 1915, gave these pledge card meetings as the secret of the success of the Anti-Saloon League. Said he:

> The secret of the Anti-Saloon League's success, the thing that has given it financial stability over the country, is the fact that it has a large number of subscriptions, taken at regular church services, of comparatively small amounts per month for a year, payable quarterly. There is always a stream of second, third and fourth quarterly payments to augment the receipts immediately following the taking of new subscriptions. If anything goes wrong, as, for example, if a Sunday is stormy, this prevents any great slump in weekly revenue. It equalizes the receipts and serves as a stabilizer.

While some Methodist church is open to these appeals, every Sunday in the year, other churches sometimes balk at the arrangement. It has been said, that in certain cases, the receipts are shared with the pastor of the church; if this is true, there is certainly no standing rule to that effect, known to the Anti-Saloon League. That ministers sometimes register a protest against these collections, is shown in an article in the New York State edition of the *American Issue,* the official publication of the League, under date of November 30, 1915. William H. Anderson, New York State Superintendent, in a "heart-to-heart talk with pastors," says:

> The writer recently spoke to a Presbyterian church in a growing city. It was a rainy day, but it was better than a rainy day congregation that gathered in the handsome church building. The people are not wealthy, but earnest, intelligent, and substantial. The subscription was $200. To be exact, it was $203, but we know of $5 that was given by a man who did not belong to the church. When the report went to the pastor, as such reports regularly do, he must have had a paroxysm judging from the echoes received at this end of the line. His letter indicated that he feared that his church was ruined financially by such generosity and the very evening after he received the report his session passed a resolution not to allow anything hereafter except a mere cash offering. He expressed gratitude that the day was rainy, on the ground that otherwise the "calamity" would have been worse. This attitude, of course, closes the church to the League, because, if the League movement is not entitled to a *fair chance* to present the work and enlist the people, it has no business in the pulpit of any church.

All of which would indicate that the "servants of the Most High" meet with their own troubles, occasionally. No one knows, or seems to know, just what the salary of the National Superintendent of the Anti-Saloon League is, or what are the perquisites of his office. In fact, no one seems to know the precise financial rewards paid to any of the workers in the cause. William H. Anderson, of New York, for instance, boasts of the fact that he is paid by the national organization, and that, therefore, the State is not concerned with his finances. He said, not so long ago: "My salary is paid by the 'National League,' and does not come out of the State treasury. I am the only New York worker who is not directly dependent upon the State." But let us see.

The financial report of the New York State office, as published in the *American Issue,* September 15, 1917, and covering the fiscal year ending April 30, 1917, shows that the New York State office paid its percentage assessment to the National Anti-Saloon League, amounting to $8,870.08. As Mr. Anderson has stated that his salary is $5,000 a year, it does not require any great knowledge of arithmetic to understand that what was paid to the National League with one hand, was returned to Mr. Anderson with the other. The financial report, likewise, is illuminating. It shows receipts amounting to $105,822.12 and the expenses show that $103,829.04 went for "salaries, traveling and hotel expenses, labor, office expenses, moving expense of workers," and the like, with the exception of a few thousand dollars paid for printing,

and the publication of the *American Issue*. The itemized account reads:

Receipts

Subscriptions and Donations	$105,822.12
Receipts from sales of printed matter	130.94
	$105,953.06

Expenditures

Salaries (covering salaries of 16 regular staff men and compensation of 10 special Sunday speakers)	$27,574.37
Traveling and hotel expenses	13,932.58
Labor (covering clerical force of 27 in four offices)	21,339.36
Office expenses (rent for office, stationery, supplies, etc.)	7,223.09
Printing other than stationery	3,115.50
Publication *American Issue*	9,026.95
Periodicals, magazines, clippings, books, etc	601.37
Postage	8,765.24
Telephone and telegraph	1,831.40
Freight and expressage	261.77
Interest and exchange	424.14
Special meeting expenses	196.71
Moving expenses of workers	343.25
Miscellaneous expenses, including auditor's fee of $200	323.23
Percentage assessment to National Anti-Saloon League	8,870.08
	$103,829.04

So much for a sample of the finances. Aside from the salaried employees, and the pulpit orators who "cut their own feed," the Anti-Saloon League maintains a staff of speakers, for use in campaigns. These speakers are booked as are theatrical stars. The list includes ex-office holders, politicians of various and varying grades, preachers and the like. The price of these speakers is regulated, like bargain counter attractions, to fit all purses. They range from ten dollars and expenses, per speech, to two and three hundred dollars, and expenses. Rumor has it that certain men make a few hundred thousand dollars a year, as Anti-Saloon League speakers. This work costs the League practically nothing, as the town committees who bill the speakers, raise the funds for the purpose. On this list, are a few Catholic priests. One of them, a priest of a small town, receives ten dollars and expenses, per speech, while another, widely advertised by the League as a "prominent priest," "the great champion of the miners," "great friend of Theodore Roosevelt," receives a fifty dollar fee per speech, plus expenses. During the spring campaign of this year, in New York State, this clergyman was "dated up" by the booking department of the Anti-Saloon League, for sixteen speeches, from April 1 to April 15 inclusive, this tour netting $800, plus expenses. This included two speeches in a certain town on a Sunday, but since the reward was more than that received by the average priest, in the regular parish work, in the course of a year, perhaps it is not surprising that such men publicly state that they have long pined for the dawn of the day when they could devote themselves, as "servants of the Most High," in the great and glorious cause.

The money rolls into the coffers of the Anti-Saloon League. Its published statements throw no light on the manner in which this immense fund is spent. Capitalists and employers of labor who are known to pay next to starvation wages to their employees, give large sums to the League. It builds no churches, but the Rev. Purley A. Baker has said churches are "dead capital," without the Anti-Saloon League. The Anti-Saloon League has never been known to educate one poor boy or one poor girl, it cares for no orphans, relieves no distress, assuages no misery. Its one aim is to build up a giant political machine, to be the catspaw of the Methodist Church. That the Anti-Saloon League is decidedly anti-Catholic will be shown in another article. It has not the power, as yet, to come out, in the open, and "fight like a tiger, to the last ditch," against Catholicism, but the straws indicate the direction of the wind.

The System of Cooperation

JOSEPH HUSSLEIN, S.J.

DURING the packers' wage-arbitration dispute in Chicago some interesting revelations were made. The head of one of the firms candidly admitted that the net profits of this business for the year 1916 had been $20,000,000. At the same time it was announced by the counsel for the trade unions that the 20,000 employees of that same firm were together receiving $13,400,000, or not two-thirds the amount absorbed by a comparatively small number of stockholders. Commenting editorially upon the testimony in this case the New York *Evening Mail* wrote:

> Mr. Nelson Morris, twenty-six years old, endowed with a salary of $75,000 a year, admitted that neither he nor Mr. Ferris, who determined employees' wages, ever visited their homes. Mr. Morris said he never looked over a budget showing the cost of living for a laboring man with a family. The plain truth is that this newer generation of industrial lords grew up in luxury, apart from the toilers who earn their profits for them. To them the workers are like machinery, to be bought at the cheapest price attainable, to be run at the highest possible speed the longest number of hours, to be scrapped when worn out and replaced by new.

We are fully aware that this does not represent the attitude of all employers. Yet it gives a truthful picture of the results that followed on the dissociation of religion from industry in the post-Reformation capitalism. Cannot a more equitable plan be devised? The possibilities of public ownership within certain limits, and the necessity of government regulation or supervision in other instances have already been treated in the previous article. There still remains the most important of all means to be considered, the system of cooperation.

Few realize the extent to which this "medieval" plan of economics had again been adopted before the outbreak of the war, and the success with which it met in many various fields. Surveying the work already accomplished by it, we can readily understand the possibilities this system would offer with the restoration of the Catholic Faith throughout the world. Nothing else is needed at the present moment. Our just regard for the dignity of

human beings, our preference of the common good to private interests, our insistence upon government control or oversight of industry to whatever extent it may be required for the welfare of the people, our countless cooperative societies already bursting into full blossom in every land, and withal the universal aspiration for the brotherhood of all mankind—what are all these signs of our times, at their best, but Catholic revivals?

To begin with, the system of cooperative banking has struck deep root and will continue in its prosperous development. Everyone is familiar with the success of the Raiffeisen credit associations. These or similar systems of cooperative banking had been established in practically every European country before the war. The main incentive and purpose in founding them was to enable the poorer classes, particularly upon the land, to obtain the credit which the commercial banks refused them and to escape the merciless system of usury to which they were in consequence exposed. Such cooperative credit associations, formed among the people, exercised moreover the best of moral influences and taught them thrift and self-respect.

In many instances these cooperative societies were established by the parish priests. According to the account given by Father Joseph P. Archambault, S.J., in his work, "Le Clergé et l'Action sociale," the first popular bank in Italy was founded by a Paduan Jew. The curé of Gombarare soon realized its possibilities if conducted on a purely Catholic basis, excluding all idea of commercialism. The success of the plan is obvious from the following figures taken from the *Civiltà Cattolica. (Vol. XII, p. 671.)* Between the years 1883 and 1892 the enterprising Jew had established seventy-two banks. But about this time the work of the curé of Gombarare began to attract the attention of his fellow-priests. The success of his cooperative venture at once called forth a host of imitators. The consequence was that in 1893 the Jew founded three and in 1894 only two banks, while the Catholics during the same year established respectively twenty-nine and 105 of their own credit institutions. Raiffeisen himself thus explains the nature and purpose of the cooperative-credit system:

> A loaning and savings bank should in a manner constitute a single family, a brotherhood where the weak are supported and borne along by their fellows, where the associates do not wait until the members one after another fall into actual distress, but where they seek out all who may stand in need of assistance, bringing them friendly aid, saving them from ruin, doing everything for the good of each individual and the good of the entire community. The work is carried on for the love of God. ("Le Clergé et l'Action Sociale," pp. 80, 81.)

Almost equally successful, in many places, have been the cooperative stores. It is estimated variously that between one-third and one-fourth of the entire population of Great Britain had already participated in these enterprises before the outbreak of the war. The total cooperative sales in that country for the year 1913 considerably exceeded $600,000,000, and there were thousands of cooperative stores in Great Britain alone. The same system had likewise developed in Ireland. Describing these stores in the *Irish Monthly* Cruise O'Brien writes:

> Here you have an association of persons who band themselves together to run a retail store for their own benefit. The first thing to be noted about their constitution is that their membership is open to all, and accordingly their share lists cannot be closed. Here is one difference from a joint stock enterprise, in which the share list is closed when sufficient capital has been obtained in order that the existing shareholder may obtain the best possible amount of profit. Again, the members of the store propose to make savings and not profits—that is to say, they do not want to sell to those who are not members in order to obtain a profit on their trade, but they want non-members to become members in order that all may save on the economy which arises from collective buying and from the elimination of the profits which the retailer takes as his reward for distribution of goods.

We are at once reminded of the wise restrictions of the medieval gilds by the further regulation which forbade any person to have more than two-hundred-pounds' worth of capital invested. But the perfection of the fraternal spirit was brought about by the rule which conceded but one vote to each shareholder, whether he possessed fifty shares or one only. Thus the poor man could exercise the same right and power in controlling the interests of the business as his more well-to-do neighbor. In this there is an approach to an ideal understanding of what may be accomplished by voluntary agreement toward attaining to a "democratic control of industry." The interest of the share-capital itself was limited to a sum not exceeding five per cent., so that the societies, whose purpose was to effect cheap purchases, might not be perverted into profit-making schemes: another wise regulation. "The division of the savings," we are further told, "is in proportion to the amount of purchases made by each member, and it is a part of the cooperative creed that some portion of the savings should be shared in by the society's employees." To stimulate thrift and self-reliance the purchases could be made in cash only.

We may well rub our eyes and wonder whether this is England and Ireland of the twentieth century, or England and Ireland of the thirteenth, fourteenth and fifteenth centuries. It is the spirit of brotherhood returning to earth; it is the wearing-away of the iron bonds of the Reformation; it is true appreciation of the worth of a man above the worth of his wealth; it is the supreme ideal of each for all and all for each; it is the first premonition of the passing-away of a system which made of profits the end of man, and of man the slave of profits. It is Catholicism resurgent in economic life. Yet the work of restoring an order of society in which capital and labor shall meet on a more equitable footing, and the benefits of private ownership shall be more widely shared by the people, has only begun. The great task lies before us and no institution is so well prepared for its accomplishment as the Catholic Church. Of the further and even more important developments of the cooperative system we shall treat in another article.

Religious Rights and Supreme Court Opinions

MICHAEL KENNY, S.J.

A RECENT letter in AMERICA declared that the question of Prohibition and sacramental wine "should be settled, not by philosophic speculation, but by reference to the decisions of our highest tribunals." But as these tribunals have not pronounced on the question, philosophic deduction from the principles involved in their past decisions is the only avenue to intelligent speculation on their final judgment, and is also the most efficient process of purifying the judicial atmosphere of its prejudicial elements. "Let us have no more talk," we are warned, "of outworn theories of State rights and the like"; but it is precisely on such theories that the exponents of Federal helplessness build and buttress their arguments.

Since 1844 the old State-right theory which underlies the two decisions cited as proof—that the 1787 ordinance of civil and religious liberty, which Congress enacted in 1789 and 1790 as the basis of all our laws and government and always required thereafter, by formal or informal compact, to be embodied in the constitution of every State—has been obsolete and ineffectual. The only effect of the compact, these theorists claim, is to get the State into the Union; once admitted, the State is under no obligation to observe it, and the United States, the other party to the compact, has no power to enforce it. That is, neither ordinance nor compact nor enabling act, for each is on the same basis, has ever been other than a scrap of paper; and paramount authority has no authority, paramount or otherwise. This extraordinary theory, built up in defense of slavery, is based, not illogically, on several Supreme Court decisions prior to 1860, the most noted being Permoli v. First Municipality (3 Howard, 589).

In the days when State Rights ruled in Dixie and Dixie swayed the nation, it chanced that yellow fever and schism were rampant in New Orleans, and, as a result, Rev. B. Permoli was heavily fined for performing funeral rites in his church of St. Augustin, contrary to a city statute restricting such ceremonies to a single mortuary chapel. The Supreme Court, to which he appealed in 1844, held that, though Congress in its Act of 1812 had made "the principles of religious liberty . . . one of the fundamental conditions upon which the State was incorporated in the Union," still, having admitted Louisiana "on an equal footing with original States in all respects whatever," the ordinance of 1787, which Congress had extended to Louisiana, and "the laws of Congress, were all superseded by the State constitution, nor is any part of them in force unless they were adopted by the constitution of Louisiana as laws of the State."

So far the opinion is consonant with other Federal decisions on the question. The 1787 ordinance and other acts of Congress concerning the formation of States, even the enabling acts, are not laws or constitutions, but bodies of governing principles which Congress requires to be incorporated in the constitutions of such States, and to form the basis of their laws. They continue to operate, but through and under the approved constitutions that embody them, and in this sense only are they "superseded by the State constitutions." As Chief Justice Taney observed, 1850, in Strader v. Graham (10 How., 82), the provisions of the 1787 ordinance "owe their validity and authority to the Constitution of the United States and the constitutions and laws of the respective States" through which Congress had, with necessary local adjustments, "carried its provisions into execution." Justice Catron, who in 1844 had written the Permoli judgment, insisted in 1850 that only those provisions of the ordinance "stand superseded and annulled" which a State constitution had, with consent of Congress, omitted. Numerous other decisions on the point were summarized, 1911, in the statement of Justice Lurton (223 U. S., 401) that, "The Ordinance of 1787," whose principles must find place in the organic laws of States within its scope, "ceased to be, *in itself*, obligatory upon such States, except in so far as adopted by such States and made part of the law thereof." It should be noted that though Congress, which requires such adoption, has sometimes sanctioned modifications of the ordinance, it has never permitted alteration or rejection of the sections and the article prescribing and forever guaranteeing freedom of worship.

The Permoli decision would make this a paper guarantee only: "All Congress intended was to declare in advance to the people of the territory the fundamental principles their constitution should contain. . . . Having accepted the constitution and admitted the State on an equal footing with the original States in all respects whatever, . . . Congress was concluded (*sic*) from assuming that the instructions contained in the Act of 1811 had not been complied with." The provisions of the 1787 ordinance were then declared "superseded unless adopted by the laws of Louisiana"; and though they actually were so adopted, nevertheless:

> It is not possible that the United States hold in trust, by force of the ordinance, for the people of Louisiana, all the great elemental principles or any one of them, contained in the ordinance, and secured to the people of the Orleans territory during its existence. It follows no repugnance could arise between the ordinance of 1787 and an act of the legislature of Louisiana, or a city regulation founded on such Act; and, therefore, this court has no jurisdiction.

The inconsequence of these conclusions—and the same characterizes the opinions in Strader v. Graham and in Pollard's Lessee v. Hagan (3 How., 312)—would stagger the logician who ignores the fixed idea of the ruling jur-

ists and politicians of the period, that the "sovereign State" was absolute within its boundaries, and all else was subordinate thereto. Marshall was in eclipse. The national authority was conceived to have had no jurisdiction in the domestic concerns of the original States; and as the new States were "on an equal footing" with these "in all respects whatever," the Supreme Court of the period held it had no jurisdiction to enforce on the new States what it thought was unenforcible in the old. It was only in the minor premise that it erred; but the logic of the same premises would equally preclude it from enforcing an enabling act. This idea, which based Chief Justice Taney's opinion in Strader v. Graham, was further emphasized in his Dred Scott decision, which precipitated the Civil War; whereof the principal constitutional outcome was the assertion in the Fourteenth Amendment of national sovereignty as primary and pervasive, competent to protect every citizen in all his constitutional privileges and rights.

This in no way contradicts the opinion that no ordinance nor compact puts any State in an inferior position to any other; rather it clarifies the fact that all States were always equal in restrictions as well as privileges, and equally subject to national authority. The same opinion was subsequently upheld in Coyle v. Oklahoma (221 U. S., 559), and in Escanaba Co. v. Chicago (107 U. S., 678) wherein Illinois was judged entitled to "exercise the same power over rivers within her limits that Delaware exercised over Black Bird Creek." Here was an exercise of power by a State over matters of purely local concern; but State interference with all or any of man's fundamental and inalienable rights is essentially different. Natural rights had been made subordinate to State rights, as these were conceived by certain theorists; but when the question of State or national sovereignty had been fought out on bloody battlefields, fundamental rights came uppermost, and, as we shall see, the State-rights decisions of the ante-secession period were reversed.

A South American Hero

JOHN C. REVILLE, S.J.

TWO weeks ago the American people laid their memorial wreaths upon the graves of their soldier dead. A short time before the citizens of the Argentine Republic paid the homage of their gratitude to their greatest soldier and citizen, José de San Martin. Last year they had celebrated the centenary of his passage of the Andes. This year they commemorated his victory at Maipo. In that celebration all Latin America took part. Argentina, Chile and Peru could not forget that the sword of San Martin had severed their bonds while their sister republics realized that his inspiration and example had been large factors in their successful fight for liberty. Maipo, they knew, was one of the decisive battles of the New World. It was the precursor of Bolivar's triumph in New Granada, of Sucre's exploits at Pichincha and Ayacucho. Maipo crushed the spirit of the Spanish royalist army in South America, and prepared the way for subsequent victories. It set the seal to the work of Chilean independence. It marked the highest point in the career of one who may be deservedly considered South America's greatest hero.

In popular estimation Simon Bolivar has perhaps ranked higher than the victor of Maipo. He makes a stronger appeal to the popular imagination than San Martin. He had more dash; he was more brilliant. Yet at the present time the sentiment of the Latin Republics is turning more and more in favor of San Martin. As a soldier, a statesman and a citizen, he was certainly not inferior to Bolivar. As a man he was superior. By his military gifts, his incorruptible integrity and his disregard of his personal interests, more than any other man he deserves to be called the "Washington of South America."

Like Washington, José de San Martin learnt the art of war in the armies which later on he was to conquer. As a child of eight the future liberator left Argentina for Spain. A boy of twelve he was serving in the Murcia regiment as a cadet, and at an age when other lads are poring over the war against Jugurtha, and painfully piecing together the speeches of Masinissa, he was fighting the Moors in the Spanish dependencies in Africa. He saw service against the French in the Pyrenees. He was with Castaños when Dupont surrendered his 18,000 French troops at Bailen, and distinguished himself in the bloody battle of Albuera under Beresford, against the veterans of Soult. The training was to serve him in good stead in the New World.

When Lieutenant-Colonel José de San Martin returned to his native land, he found South America in the throes of revolution. In July, 1808, Bolivia had overthrown its governor. The act was the prelude to the first real declaration of independence which was passed by the City of Quito in August, 1809. Almost at the same time and practically without prearranged plan, the leaders of the movement lifted up the banner of the Revolution, Hidalgo in Mexico; Miranda in New Granada; Belgrano in Argentina; Artigas in Uruguay; Carrera and Bernardo O'Higgins in Chile. The battle for independence was to be a bitter one. The friends of liberty were to meet with many a check. But brave hands were ever ready to lift up the drooping banners of freedom, until the victories of Sucre on the heights of the Pichincha and at Ayacucho, of Bolivar at Boyacá and Carabobo, of Belgrano at Tucuman, and of O'Higgins and his immortal chief at Chacabuco and Maipo, definitely accomplished the work of a people's redemption.

San Martin had served in the Spanish armies with distinction. He was a Spaniard in his idealisms, his chivalrous spirit, his faith, his enthusiasms, his sense of honor. But he realized that in the New World the sway of the mother country was doomed. The sun, he saw, was fast setting on Spain's colonial empire in the West. The mother country could no longer govern it. The time was approaching when new political units had to be formed or else anarchy and ruin would settle down upon the South American continent. The colonies, no longer submissive to the pupilage in which they had been held, were clamoring for the "right of self-determination." They were driven into war. San Martin offered his services and his sword to the cause of freedom.

His countrymen needed him. They needed a statesman and a soldier. San Martin had not yet passed a year at home, when with troops but half disciplined and poorly equipped he was beating back the royalists at San Lorenzo. His success in the skirmish, for it was little more than a South American Lexington, stamped him as a real soldier. Though San Martin pleaded that his friend Belgrano should be given control of the patriot forces, he was made commander of the army of independence in Upper Peru. With the experience won in the discipline of the Old World, San Martin realized that if Argentina and the struggling colonies were to win against the regiments of the Spanish Viceroys, they had to be trained. At

his own request he was made Governor of the Province of Cuyo on the Chilean frontier. It was in 1814.

It was a dark hour for the struggling republics of the New World. Except in Buenos Ayres, there seemed but little hope for the patriots. The Chileans had been routed by the King's troops at the disastrous battle of Rancagua. Venezuela was groaning under the despotism of Morillo. In the north the patriots had for the moment given up hope, while to the south dissension and discord were rife. San Martin saw that the Spanish power must be attacked at its center. The banners of independence must be carried over the heights of the Andes. Chile and Peru must be invaded. He had no army. He raised one. The men that flocked to his colors were the brave but undisciplined gauchos of the plains. They had to be drilled, armed, clothed and fed. For three years he drilled and waited. Chilean exiles flocked to him, and with them came Bernardo O'Higgins, son of the great Viceroy of Peru, Ambrosio O'Higgins. Bernardo was a host in himself. He was the Murat of South America, a dashing cavalryman, whom those Confederate "whirlwinds on horseback," Forrest and Jeb Stuart, might have envied.

Slowly and silently San Martin at the foot of the Andes forged the thunderbolt which he was to hurl at the Spanish power. Judged by modern standards his army was ridiculously small. On the thirteenth of February, 1817, the liberator left Mendoza with his heroic band for the march across the mountains. He had in all 4,000 troops, 3,000 infantrymen and a force of 1,000 cavalrymen with O'Higgins at their head. San Martin's personal aide-de-camp was an O'Brien. The Celtic names at the head of the roster of the gallant army was a happy augury of success.

After the battle of Tucuman, the life-long friend of San Martin, Belgrano, had declared, with Castilian faith and chivalry, that Our Lady of Mercy should be henceforth the Captain-General of the army of Peru. San Martin, as devout and fervent a Catholic as he was a loyal champion of liberty, named the Queen of Heaven the Captain of his host and entrusted to her keeping his commander's staff, begging her in the name of his regiments to give them victory. Then over the Andes crept the devoted band. Over those frowning ramparts of ice and snow, by dangerous passes, under beetling crags, on the brink of dizzy precipices, through silent and dark gorges, onward they slowly climbed. Up mountain slopes 13,000 feet in the clouds they dragged their guns. Neither snow, nor ice, nor the raging torrent, nor the beetling crag, nor the blast of the hurricane that swept down in fury from the hills could stop their march.

We can forgive Bartolome Mitre, the historian of the hero, when he says that San Martin's passage of the Andes was a feat requiring greater strategy and skill than the passage of the Alps by Hannibal or Napoleon. It was unrivaled until Bolivar repeated the exploit on the equator. San Martin crowned it with the victories of Chacabuco and Maipo, Bolivar with that of Boyacá. These gave liberty to a continent. "The passage of the Alps by Hannibal and Napoleon resulted only in the sterile victories of the Trebbia and Marengo."

In eighteen days San Martin and his heroes covered over 240 miles. Twenty-four days after he had left Mendoza and begun the ascent of the mountains, he met the royalist troops at Chacabuco. He completely routed them. On that field Bernardo O'Higgins deserved well of South America and liberty for it was his irresistible charge at the head of his cavalry that decided the fortunes of the day. Santiago opened its gates to the gallant chief and his victorious battalions. As modest as he was brave San Martin declined the honors of the supreme government, yielding it to his brother-in-arms O'Higgins, while he kept for himself nothing but the command of the army. The victor of Chacabuco was looking to still further conquests and thinking already of driving the Spaniard from Peru. He planned, organized, prepared for the coming blow. But the enemy was not idle. The Spanish viceroy Osorio had gathered an army of experienced and hardy veterans. He caught the victor of Chacabuco at Cancha Rayada unprepared and inflicted a heavy defeat upon the men who but a short while before had so signally routed the Spanish arms. Chile was in consternation. But not for a moment did San Martin lose heart. On March 20, 1818, he was a beaten general. Sixteen days after he met Osorio again and inflicted upon him the bloody defeat of Maipo. His victory, wrung from the very jaws of ruin, settled for good the independence of Chile. April 5 marks the crest of the career of the South American hero. His grateful countrymen have just celebrated the centenary of the battle and recalled with pride his eminent and unselfish services.

But the liberation of Chile was but one step forward in San Martin's plans. He now sought to drive the Spaniard from the powerful vice-kingdom of Peru. With the Spaniard holding Lima, he knew that the independence of South America would never be won. The Viceroy of Peru could muster 23,000 men, San Martin only 7,000. With the aid of that picturesque sailor, Thomas Cochrane, Lord Dundonald, he drove the enemy from the western coast and entered Lima. In July, 1821, the city was evacuated by the royalist troops. San Martin proclaimed the independence of the country and accepted the title of Protector. Bolivar meanwhile had appeared on the northern frontier. For awhile there seemed to be hopes that the two greatest men which South America produced would agree on a policy and work for the common good. In spite of his virtues Bolivar had no small share of ambition. He could ill brook a brother near the throne. San Martin on the contrary was absolutely unselfish, straightforward and sincere. He lacked the popular arts of the Venezuelan. But he had higher ideals and principles. Bolivar's aid was not what San Martin expected it to be in an hour of national crisis. But the victor of Maipo was unwilling that the sword he had unsheathed for the common good of South America should be drawn in a civil war. After meeting Bolivar at Guayaquil, he decided to withdraw forever from the contest. At the height of his fame when Argentina, Chile and Peru acclaimed him as their savior, he sheathed his sword and like Cincinnatus and Washington withdrew to the privacy and solitude of his ancestral home.

Republics are not grateful. The old hero was coldly received. Heart-stricken he took the road of exile. Sorrow lent its crown to his splendid life. Like another Belisarius he was left to end his career of glory in loneliness and poverty. His daughter, worthy Antigone of her sorrow-stricken sire, was his constant companion. With her at his side, he learnt how painful it is to climb the stranger's stairs. He died in her arms at Boulogne in France, August 17, 1850. To his everlasting credit, the old hero's companion in arms, the generous Bernardo O'Higgins, never forgot his chief and tried to lighten by his affection and his aid the want and the sorrows of the old hero.

San Martin was not only a great man; he was a mission. Seldom has a man's intervention in the history of his country been more decisive than his, either in the immediate conduct of affairs or in the logical development of their results. He conceived great plans. He saw them realized. If he organized armies, he did so not for his own personal schemes but in the name of his country. He founded republics, not out of hatred of kings, but out of love of the people. He was a conqueror, but left no trace of hatred behind him. At the height of his glory he abdicated his power, without weakness, unmoved by jealousy or petty spite, when he realized that his mission was ended and that another might better accomplish what still remained of freedom's task. In honor as in sorrow, as a conqueror or an exile, he remained ever the type of the Christian and the hero. He is undoubtedly South America's greatest son.

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words.

The Daily Paper

To the Editor of AMERICA:

In the two last issues of AMERICA there appeared two articles against the Catholic daily paper by Mr. J. C. Walsh. Not alone does he consider such a paper unfeasible, but also undesirable, against both of which contentions I wish merely to suggest a few arguments.

Has any one ever heard that the French speaking population of the United States is very numerous? Yet that scanty number has no less than seven Catholic dailies. The Poles have three; the Germans have two; the Bohemians one. If these people can have them, why cannot we? Holland has only 2,000,000 Catholics. Yet they have eighteen Catholic dailies. We are at the very least 10,000,000 English speaking Catholics. Cannot we have one paper? But the Hollanders are confined to a small area. Are their 2,000,000 Catholics in a smaller area than the "2,000,000 in the New York area"? Yet Holland has not only one, but eighteen, papers.

"The newspaper affirms opinion, recognizes and voices existing opinion, rather than forms opinion." Therefore its influence is small, and, I suppose, that is the reason why the Catholic daily is not desirable. Let me here cite the words of that eminent authority, the late Pope Pius X: "Again I urge you to work for the diffusion of the Catholic press, for in these days people regulate their lives almost *entirely* by the *daily* reading of the press."

Mr. Walsh himself—consistently with his opposition to the Catholic daily, or inconsistently, which?—decries the attitude of the secular press towards the Catholic Church and here is his remedy: "How would it do, every time one finds his gorge rising over some new display of ignorance or contempt of Catholic feelings in his daily paper, there and then to resolve to secure one new reader for AMERICA?"

Does Mr. Walsh consider his suggestion a practical and adequate remedy?

B. C. ZIMMERMAN.

St. Louis.

Mr. Neacy and the Toiler

To the Editor of AMERICA:

The Editor, in reading me a lecture on my attitude towards labor, overlooked one or two practical considerations which are less present to him, perhaps, than they are to one in the game. The beating heart, making for the continued life of any industrial venture must be the absolute stability and uniformity of wage rates in the same field. For this reason, while "Bill James," an unskilled laborer might have trouble finding a job at $12 a week, and probably would have to take what he could get, he would have no difficulty in finding one at 30 cents an hour with time-and-a-half for overtime; in fact, in the latter case Bill would be confronted with an embarrassment of findings! I do not know what statistics the Editor is using to cut down Bill so, but it is sure they give me as much mirth, as a philosophically off-color word in my letter to AMERICA seems to have furnished him. Of course, if Bill sets up to be Williard P. James and insists on selling neckties in a basement department-store, he may be paid less than he can get at productive employment (and take the rest out in personal satisfaction, which is recognized as part of wages, I believe, by the workers themselves), but if he has any honest wish to support that wife, he can pick out his job at a living wage to do it on.

It was not out of my lack of information, but rather because of the great doses of it I have had, that I spoke of "the privilege of collective bargaining" because the way it is carried out is certainly not as a right entailing correlative duties, nor does any union that I know of act as a responsible person to whom a right could belong. If the labor union really were a moral person, consistent and reliable, who can doubt that employers would be glad, even at greater price (which is usually paid for uniformity and simpleness in any commercial dealings) to treat with one man or a small and more intelligent representation of men, than to treat with thousands? But instead, the union might be called an "immoral person," with no regard for its word, no shame, no consistence, holding to nothing but its immediate interests and exhibiting a monstrous selfishness towards the great bulk of wage-earners not included in itself. No union ever lived up to a contract any longer than it seemed highly advantageous to it to allow such a scrap of paper to stand. Quite often, contrary to outside supposition, the difficulty is not a matter of wages at all. In Buffalo the other day, Uncle Sam had to step in and commandeer the bakeshops. Although wage demands had been granted by the masterbakers, the union called a strike and delivered an ultimatum for a reduction of ten minutes a day and *refused to arbitrate*. The Government took over the work of supplying Buffalo with a comment on the patriotism of those who would obstruct on such an issue at such a time.

But the blustering, and welching and jack-in-office interfering of the union officials, irritating to the employer and impeding as it is, is not the worst. The great impeachment against the unions: no one of them but cuts at the real wealth of the country, production.

The Encyclical, which AMERICA so justly praises, admitting that it was written twenty years ago, may have had its part in bringing about the humanitarian changes, that have since rendered its more drastic expressions obsolete. But it is certain that in this country with industrial commissions in every State, with labor laws to safeguard the workers, systems of vocational schooling, and schools of trade, labor may suffer from its own inertia and lack of distribution, but it certainly does not suffer from injustice that an employer's "taking thought" could mend. For the employer is subject to as rigid conditions as his employee, and must maintain a difficult balance between cost of output and its selling price, in order to keep going at all.

Milwaukee. T. J. NEACY.

[Some reflections suggested by this remarkable communication will be found under the head, "Sociology."—ED. AMERICA.]

Take Out Catholic Books

To the Editor of AMERICA:

"Have you Father Sasia's 'The Future Life?'" a friend of mine recently asked one of the assistants in a public library. "No," she serenely answered. "We buy very few Catholic books now, you know." "Indeed!" exclaimed the seeker after truth. "Why is that?" "Because no one reads them," said the assistant librarian. "Catholics have come and asked us to get this book or that treating of matters presumably of interest to them, and when we have gone to the expense of buying the book desired, it is scarcely ever taken out by anyone. We are perfectly willing to procure Catholic books if they are only called for occasionally, but we really cannot use the city's money in purchasing books that will not be read. There was a zealous assistant librarian here some years ago, who managed to get a neighboring parish school interested in reading Catholic books, and the children and their teachers took out so many works by Catholics that that department grew wonderfully, and the enterprising assistant had her salary increased. But she left us last year to enter the convent and since then the work she built up has languished. I will gladly get you Father Sasia's book if you will guarantee that there will be a demand for it."

The applicant shook his head, turned sadly away, and made no comment. After all, what could he say?

New York. F. R. L.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Bismarck and the Church

TIME was when we sat at the feet of Germany, humbly craving enlightenment, for it was the fashion to regard Germany as a paragon, particularly in education and statecraft. We named our public schools after famous Germans, and sought to remake our educational system, from the kindergarten to the university, according to the model exhibited in Heidelberg or Berlin. Viewed from afar, the German State, like the German laboratory, seemed to approach the perfection of "efficiency." Whatever its shortcomings, "it worked," it produced results, palpable, undeniable results. When, from time to time, a humble Catholic ventured to suggest that the doctrine of State supremacy, as it was exemplified along the Rhine, was perilously like an unequal division of power between God and Caesar, he was very properly rebuked as one whose locks were still dank with the dews of medievalism.

The change which has marked public opinion within the last twelve months would be merely amusing, if it were not an encouraging sign of returning sanity. We are beginning to suspect, in a dim way, that our German models had feet of clay and that our imitations, as a rule, carefully avoided whatever excellence may have been in the models, to embody their harmful features. Bismarck is no longer held up to American children as an ideal statesman, nor are the lying maneuvers which distinguished his attacks on the Church, set forth as the noble efforts of a high-minded patriot bent on destroying ecclesiastical greed and tyranny. Writing in a recent number of *Collier's,* Mr. Owen Johnson admits very frankly that Bismarck was intent only upon exalting the State "to the dignity of a Faith," and that the main opposition which he encountered came from Catholics who refused to admit the abominable doctrine. "The early conflicts of Bismarck with Catholicism," he writes, "and the 'May Laws' against the Jesuits, came because of a refusal to admit this essential German doctrine of the supremacy of the State."

No Catholic, so long as he remained true to his Faith, has ever inclined to look with favor upon that monstrosity known as the "Absolute State." The opposition between Bismarck and the German Catholics was inevitable. However strong their desire to join with their fellow-countrymen in the establishment of a united Germany, their Catholic instincts made them turn with horror from the Bismarckian ideal of a supreme State, founded on the policy of "blood and iron" which at present seems to guide official Germany. As Dr. Barry has well remarked, the Middle Ages might be well defined as the period during which the Holy See fought on behalf of freedom against the encroachment of the State. Resolute in her insistence that every citizen give the State all that the State may justly ask, the Church has ever been equally resolute in condemning any doctrine which makes man, created in the image of God, a mere pawn in the game of government.

"Much Ado, Etc."?

THE fact that some Catholics have been insisting on the distinction between valid and licit matter for the Mass and have been suggesting that an indult could be got from the Holy See without trouble for the substitution of grape juice in place of wine in the celebration of the Sacred Mysteries has led one journalist to quote some of their words under the caption, "Much Ado, Etc." The assumption underlying the choice of such a title is that we, by our own admission, are splitting hairs and that the whole question of whether we shall use grape juice or wine in the Holy Sacrifice is merely a matter of unimportant ecclesiastical legislation, which would be modified almost for the asking. Nothing could be further from the truth or from the minds of those who have correctly expounded the difference between liceity and validity.

No one knows better than they that it would be a serious sin to celebrate Mass with grape juice without permission of the Holy See, and that the Holy See has given such permission only very rarely and in cases of extreme necessity. It would be very regrettable if the impression conveyed by the caption, "Much Ado, Etc.", should be given general currency, for it would render our efforts to preserve the integrity of our Catholic worship much more difficult.

Emphatically it is not much ado about nothing to insist that bone-dry prohibition laws shall not exclude the importation and use of wine for sacrificial purposes. It is by no means certain, and we cannot conceive on what grounds the contrary can be asserted, that the Holy See would without trouble grant an indult for the use of grape juice in the Mass. So sweeping a departure from the immemorial and universal practice of the Church, if granted, would be conceded with the utmost reluctance, for it would render the Holy Sacrifice, as offered by Catholics in the United States, different from the Holy Sacrifice as it is offered throughout the rest of the world. Mass with grape juice would not be an exact fulfilment

of the mandate of Christ, "Do this in commemoration of Me"; for wine, not grape juice, was used by the Divine Redeemer at the Last Supper. This is the reason why every moral theology, that has the approval of ecclesiastical authority, declares without a shadow of doubt that grape juice is imperfect matter for the consecration, and its use, unless permitted for grave reasons, is a mortal sin. No priest has ever used it in the Mass except with regret, and no Catholic can contemplate without pain the prospect of being forced to use it as a general practice. Besides the use of grape juice would endanger the validity of the Holy Sacrifice, for experts declare that it is extremely difficult to keep grape juice from changing into other substances that are neither grape juice nor wine.

Right-minded Americans are far from being disposed to tamper with the central act of Catholic worship, an act which is the very heart of our religious life. It is ignorance of our position, not bigotry, at least as a rule, that has been at the root of such legislation as has not made provision for our wishes. This is clear from the decision of the Supreme Court of Oklahoma. If the worst comes to pass and we are actually forced to appeal for an indult to the Holy See, it will be time enough to talk of the distinction between valid and licit matter. Our duty at present is to impress on the minds of our fellow-countrymen that the use of wine in the celebration of the Mass, is a matter of most serious concern to us, and that all we claim is the right to have our Mass conform to the Mass as it has always been celebrated and is now celebrated in every corner of the world. It is absolutely wrong for any Catholic to let non-Catholics believe that it is a matter of little concern to us whether we shall use grape juice or wine.

The Kaiserites of Bigotry

A PRESS circular issued by the National Committee on Public Information at Washington calls timely attention to the pro-German nature of the anti-Catholic propaganda now being carried on against the Catholic Church. AMERICA has often adverted to this fact, and public-spirited citizens cannot fail to realize it. Governor Catts was rightly prevented from continuing a recent harangue against his fellow American citizens of the Catholic faith with cries of "Pro-German!" Whether these attacks are fomented by German agents, as the Committee on Public Information believes, or whether they are simply the out-croppings of religious bigotry and the intrigues of a petty and despicable political ambition, is immaterial. It is difficult to see how they can be regarded otherwise than treasonable, since they are most effectively aiding and abetting the enemy. The same is doubtless true of all similar attacks made upon any law-abiding body of American citizens, whether Jews or Protestants.

Special mention is made in the Committee's circular of the rumor, circulated at our very entrance into the war, that President Wilson's Catholic secretary had been executed for treason. In the same manner the mails have been filled with the alleged "bloody oath of the Knights of Columbus." A pro-German agent, we are told, had been caught distributing copies of it in New Jersey and was forthwith sent to prison. The Washington circular, written by an associate chairman of the Committee on Public Information and officially issued for press notice throughout the country, thus expresses its further views upon the subject:

> In Spain and the Catholic countries of South America the Kaiser poses as "the champion of Catholic Bavaria and Catholic Austria against Protestant England, infidel France, and Socialistic Italy, the enemy of the Vatican." He does not preserve that pose in Catholic Belgium or Catholic Poland. And in America the Kaiserite uses this very claim of the Kaiser to arouse enmity against the Catholics, just as in Italy the German agent used it in an unsuccessful attempt to seduce the Italian Catholics, and now in America accuses the Italian Catholics of having succumbed to the seduction. As a matter of fact, the Catholic chaplains in the Italian army were among the first to discover this propaganda among the soldiers, reported it to the officers, and combated it diligently.

These last words are particularly notable and should forever silence the mouth of calumny. Whether or not we attribute the present anti-Catholic propaganda to the agents of the Kaiser, it is certainly doing his work. The men who before the war had been making "a living out of sectarian animosities" are engaged, unconsciously perhaps, in his service today:

> They are representing the trouble in Ireland as a purely religious trouble and the opposition to conscription in Quebec as the same sort of thing: Even Rudyard Kipling recently fell into the trap and denounced the Pope and the Kaiser and the neutrals in one breath. Such denunciations overlook the fact that Cardinal Mercier, the Catholic prelate of Belgium, has been the most effective popular opponent of the Kaiser that Europe has produced. This is a war of nations, not of creeds. Prussia is as Protestant a nation as England is, and Belgium and Poland as Catholic as Austria.

Anyone, therefore, as the public circular concludes, who seeks to involve religious issues with the present war is serving Germany as effectively as if he were exclusively devoting his attention to disabling our transports or blowing up munition plants.

Rescuing the New York "Reformers"

IN the autumn of 1917, a municipal election in New York attracted, for some reason as yet unexplained, an extraordinary amount of attention throughout the whole country. Very few secular journals, either in New York or elsewhere, dared at the time tell the truth on the issues in that election, nor has the lapse of months given them new courage. They have not cared, for instance, to bring into any prominence the scandalous fact that to reelect as Mayor a now almost forgotten individual, the "reformers" thought the expenditure of $2,000,000 a necessary and therefore a legitimate expenditure. But no more decisive victory was ever won by the people than that achieved against the candidate who was recom-

mended more strongly by his dollars than by anything he had done for the true welfare of the city of New York.

That is but the first paragraph of a long chapter which might be written for a history of the "reformers" in New York. The second would open with the action of two special grand juries, convened by the Governor, to inquire into the high cost of voting in New York. The first of these bodies returned a number of indictments. Of these, some mentioned the certification of false election-returns, others forgery, others, crimes so inconsiderable as petty larceny. In a lengthy report this grand jury asked for the enactment of legislation which "would make impossible, in future, any agreement or conspiracy, to buy an election." This request formed a fitting epitaph for New York's reformers and "uplifters." Some sixty gentlemen, low in the social and financial world, are now cracking rock and otherwise expending their large energies in a useful and edifying manner in various New York penal institutions. The majority acknowledged their guilt; but a vociferous minority, stoutly protesting innocence, were unable to demonstrate the spotless whiteness of their lives and works to a hard-headed jury.

This peremptory action promised well for the continuance of democracy in New York. Unfortunately, however, the second grand jury so far forgot itself as to return indictments against a multi-millionaire, an ex-Governor, and two politicians who may yet prove useful. Very properly, these ardent apostles of all that is pure and ennobling in politics are leaving nothing undone that will help to screen from public gaze the inner history of the last election. Most remarkably unlike Monsignor Dunn, Father Farrell, and others, accused of various crimes in the infamous campaign against the Catholic institutions of New York, the last of all things in their desires is a day in open court. Love always has its little indiscretions, even love for pure government, and to expose them to publicity is nothing short of impropriety. Accordingly their attorneys have suggested to the learned court that both the grand juries were utterly devoid of jurisdiction, inasmuch as they were, to employ a canonical manner of speaking, quite clandestine. For according to law, due notice of the convening of these juries should have been published in two New York newspapers, once in each of two consecutive weeks. One of the appointed journals complied with the law; in the other, the notice appeared, not in two successive weeks, but twice in the same week. Technically, therefore, the city of New York knew nothing of these juries. The consideration that everyone in New York who could read was aware of the fact that these juries had convened, and were examining hundreds of witnesses, willing and unwilling, in the effort to reform the "reformers" is, of course, immaterial.

If the learned court allows this amazing defense, the long line of "uplifters" who are yet unindicted or untried will again form outside the jury room in the Criminal Courts building. If the contention is rejected, all that the State can bestow upon those unfortunate "uplifters" who have already served their terms, will be a large amount of barren pity. That is one of the drawbacks in our legal methods. Another is, that it is still possible to urge pleas of the type offered in defense of the multi-millionaire, the ex-Governor, and the two politicians who may yet prove useful.

Social Legislation and the Constitution

ON June 3, the Supreme Court of the United States declared the Keating-Owen "Child Labor Law" unconstitutional. The purpose of that law was good, as the Court plainly admits. It embodied a very noble concept of community welfare: it was promoted with a rare degree of courage and unselfishness by men and women who were proud to enroll themselves as defenders of the child, against the greed of conscienceless and stupid corporations. But the Supreme Court has sustained the contention of many, that the Keating-Owen measure was an excellent example of trying to do the right thing in the wrong way.

More than once has the danger been stressed in these pages, of invoking Federal intervention in matters primarily under the control of the State. Such procedure simply means a confession that local self-government is a myth. It implies an abandonment of the Constitution, which thus far has served us well, with its nice, but fairly well-defined apportionment of power between the several States and the Government at Washington. If the States cannot govern themselves, no power known to us can supply for the lamentable deficiency, and in that sad case the American Republic as a political experiment has failed egregiously.

It was this view that AMERICA, deeply in sympathy with legislation for the protection of the child, urged strongly when the Keating-Owen bill was before Congress. The bill was founded on the interstate commerce clause of the Constitution. It seemed clear that only the most far-fetched interpretation would make this clause refer to children engaged in intrastate industrial enterprises. AMERICA's opinion that, if enacted, the bill could never stand the scrutiny of the Supreme Court is now confirmed, and on the two grounds then adduced, namely, that the proposed law exceeded the authority of Congress over commerce, and usurped "a power in a purely local matter, to which the Federal authority does not extend." It was, therefore, an unwarranted, as well as an unnecessary, invasion of the undoubted power of the several States. In the words of Mr. Justice Day, rendering decision:

> This court has no more important function than that which devolves upon it the obligation to preserve inviolate the constitutional limitations upon the exercise of authority, Federal and State, to the end that each may continue to discharge harmoniously with the other the duties intrusted to it by the Constitution.
>
> In our view, the necessary effect of this act . . . is to regulate the hours of labor of children in factories and mines

within the State, a purely State authority. Thus the act is in a twofold sense repugnant to the Constitution. It not only transcends the authority delegated to Congress over commerce, but also exerts a power as to a purely local matter, to which the Federal authority does not extend.

The far-reaching result of upholding the act cannot be more plainly indicated than by pointing out that if Congress can thus regulate matters intrusted to local authority, by prohibition of the movement of commodities in interstate commerce, all freedom of commerce will be at an end, and *the power of the States over local matters may be eliminated, and thus our system of Government be practically destroyed.*

Social legislation is sure to defeat its purposes, many of which are good, if it insists on forcing needed reforms in an unconstitutional manner. The only sane policy is to set ourselves, not the Federal Government, to the task of sweeping the dirt from our own doorsteps. The work of the Child Labor Committees is not at an end; on the contrary, it has only begun. If they will now apply their great energies to the enactment of comprehensive child labor laws in the respective States, we may hope that the reign of our industrial Herods will soon be overthrown.

Literature

LORD DUNSANY

PERHAPS the war has had something to do with it—the war has something to do with everything these days! For it was scarcely the expected thing that so exotic a genius as that of Lord Dunsany should suddenly leap into popularity. But the thing has, quite obviously, happened; the dramatist who began in a very ancient, remote and aristocratic corner of Ireland, who traveled to this country by way of the experimental "little theaters," would seem now in fair way of becoming a cult far outside of the clubs and the reading circles. Last year proved that he had but to beckon with one mysterious finger to have Broadway—that is to say, Manhattan—crowding after him as Hamelin town crowded after its Pied Piper. And during the season just closing Mr. Fiske put Lord Dunsany, albeit in eminent company, "on the road." But then, he happens to be a soldier as well as a poetic dramatist!

Edward John Moreton Drax Plunkett, the eighteenth Baron Dunsany, comes, of course, from one of the great historic Irish families: the same family which flowered once in the Blessed Archbishop Oliver Plunkett, the martyr, though it has not been Catholic for now these many troubled years. He was born July 24, 1878, and most of his childhood was spent at the picturesque Dunsany Castle in County Meath, where he had but to look across at the dreamful Hill of Tara, and where he passed uncounted hours poring over the Bible, fairy-tales and legends of the world's great heroes. From popular modern literature, and from the newspapers, he was—who shall say unluckily?—debarred. Later he passed to Eton and Sandhurst for his more formal education.

In his twenty-first year Dunsany succeeded to the family title and estate; and having chosen the army by way of profession, he fought through the Boer war as one of the celebrated Coldstream Guards. In 1904 he married Lady Beatrice Villiers, daughter of the Earl of Jersey, by whom he has had one son. Then, breaking in upon a period of rich literary creativeness for the young Irishman, came the world-war. During its early months Lord Dunsany was sent to Gallipoli as captain of the Fifth Royal Inniskilling Fusiliers. And having survived that tragic campaign, and various subsequent wounds, he is today at the front again.

So it is from a romantic and an active life that Lord Dunsany's plays come to us—as plays ought to come. Nor are they the first-fruits of his preoccupation with the pen. From the year 1905 he had written curious symbolic tales of the "edge of the world." One of these collections, the "Book of Wonder," had perhaps the most briefly alluring "preface" in contemporary literature. It was the characteristic Dunsany challenge and invitation: "Come with me, ladies and gentlemen who are in any-wise weary of London, come with me: and those that tire at all of the world we know: for we have new worlds here."

Strange and whimsical and picturesque were the dream-worlds his fancy conjured: peopled by elfin, venturesome men, and by that fateful hierarchy of gods and demigods who never dwelt on sea or land, but only in the brain of a poet-Celt eager to escape modern sophistications, and perhaps not wishing to utilize the poetry of Christian symbolism. Lord Dunsany has not hesitated to create, for his own purposes, a new mythology; of which we can only say that it is highly remote—and highly efficient!

These Dunsanyan deities are in constant evidence throughout the plays, providing a background of splendid awe and often of extraordinary terror. They are jealous gods, who know justice but know not mercy: symbols of the Divine, eternal order of things which may not be tampered with by man. Of emotion or personality they have, apparently, none. And this suits well the parabolic nature of Lord Dunsany's art. He is interested in the particular type only as it leads to—or from—the general idea. His men and women, although carved often with compelling definiteness and felicity, are less human beings than vivified ideas. But the sweep and reality of his imagination save the dramatist from the too-great abstraction which might well, in a lesser genius, make wooden or marble these types of his conjuring. Truly the symbols of Lord Dunsany are neither of wood nor of marble: but of jade or of amethyst, or of ancient porcelain, and betimes they march illusively like the fabled procession within the beryl stone.

It seems to have been William Butler Yeats who first turned Lord Dunsany's attention to the stage. His first play, produced at the Abbey Theater in 1909, was "The Glittering Gate." It is, of course, the episode of two departed (and unrepentant) thieves, who attempt to pry open the great portal of heaven with a jimmy . . . only to find upon the farther side, Nothing! At first glance this bleak little drama might appear the last word in hopeless blasphemy. But the uniform, if somewhat pagan, reverence of Dunsany's other plays suggests that this first effort was merely a symbolic twisting of the truth that "Our own shall come to us," that only those who can first conceive spiritual ideals may afterward attain to them. Nevertheless, it is easily the most futile of all Lord Dunsany's plays: and in view of some recent efforts to give it a sort of *succès de scandale* one is glad to hear the author himself declare that "it never interested him." One feels of "The Glittering Gate," as of too many things in recent drama, that it was very tellingly done, but that there was no reason why any healthy intellect should choose to do it at all.

The next play, "King Argimenes and the Unknown Warrior," very successfully produced in this country by Mr. Stuart Walker, is a work of infinitely greater sweep. It is a study of the king and the serf: the hopeless serf, who is not even permitted a god to pray to, and who is fain to gnaw the bones of his master's dog. It is one of the most piercing arraignments of tyranny to be found in modern literature, even in Irish literature. And as an example of the enormous felicity with which

Lord Dunsany can sometimes sum up the story of two lives in a speech of as many minutes, nothing could be finer than this little colloquy between the captive king and his base-born fellow-slave:

Argimenes. If I had a sword would they follow me?
Zarb. I wish I could think of things like that. It is because you were once a king that you can think of a sword of bronze. I tried to hope once that I should some day fight the guards, but I couldn't picture a sword . . . I could only picture whips!

"The Gods of the Mountain," probably the greatest of all Dunsany's plays, was also written in 1911. Here is the story of seven beggars who come to the mythical city of Kongros "about the time of the fall of Babylon," pretending to be the seven green gods of the mountain. They are believed: they are worshiped. Humanity capitulates utterly and the world is theirs. Then upon a night comes the sound of great stone footfalls outside the temple, and the outraged gods come themselves upon the scene. And when they leave, the beggars are transfixed for all time into images of jade. It is a play of superb power, a masterpiece of horror. This same theme, a vindication of Divine justice beyond and above the tricks of men, is treated in Lord Dunsany's realistic modern "thriller," "A Night at an Inn," and again in the more remote and poetic fantasy, "The Laughter of the Gods." But it is human revenge, not Divine vengeance, which animates that terrific little drama, "The Queen's Enemies." Here, in the role of his esthetic Egyptian queen, who cannot sleep while she has enemies, and who therefore submerges them in the waters of the Nile while they feast at her table, Dunsany has concentrated something of the sinister quality of Wilde's "Salome."

"The Golden Doom" is a gentler work, a poetic satire upon the playthings of children and of kings. "The Tents of the Arabs" is a dramatic reverie upon the king who craved the peace of the desert and the camel-driver who craved the beauty of the city. And just to prove that he is not always occupied with the serious problems of the world, Lord Dunsany has written one extremely clever and ironic little farce, "The Lost Silk Hat."

There can be no doubt about the gripping power and originality of Lord Dunsany's genius. Within the chosen limitations of his field he is one of the most successful of contemporary English, or rather Irish, dramatists: a satirist and a symbolist of rare insight. He has also shown himself a poet, without publishing one line of formal verse. And what more the future will show him remains in the lap of a greater God than any his work has yet exploited.

KATHERINE BRÉGY.

REVIEWS

The Cross at the Front: Fragments from the Trenches. Fifth Edition. $1.00; **The Soul of the Soldier:** Sketches from the Western Battle-Front. $1.25. Both by THOMAS TIPLADY, Chaplain to the Forces. New York: Fleming H. Revell Co.

The author of these very readable war books is an English Methodist minister who is quite free from the anti-Catholic rancor which now characterizes the utterances of some of his co-religionists in this country, who has a living faith in the power of Christianity and the Divinity of Our Lord, which is a refreshing contrast to much of the Protestant literature published nowadays and who tells his experiences at the front with remarkable vividness and describes with deep feeling the virtues he beheld the soldiers practising. From numerous passages of great religious and literary beauty in the volumes, it is clear that Mr. Tiplady has discerned in Catholicism, its worship and its emblems, many striking facts and truths that are hidden, as a rule, from the average Protestant. He writes for instance of "The Wayside Calvary":

On my right I could plainly see the flashes and flares that light up the battle-front at night. They held my eyes with a strange fascination as I took my solitary way. Suddenly I turned to a clump of trees on my left, and there saw what I had already seen by day—a tall, stone Cross with a small bronze figure of Christ nailed upon it. There the Cross stood in the gloom, with just sufficient light to show forth its solemn grandeur. Protestant though I am, when I looked at the fitful lights on the French front and then turned again to the Cross, I could not forbear to lift my hand to Him in salute. I know now why it is that on the French roads you see representations of the Crucifixion rather than the Ascension. It is that this weary war-stricken world needs assurance of God's love rather than of His power. There on the right were our sons being sacrificed, but there on the left the representation of the sacrifice of God's Son.

In another beautiful chapter entitled "The Untouched Cross" the author moralizes on the wonderful immunity from shellfire which the crucifix seems to enjoy, a fact which has repeatedly been observed in this war. "Amid the fiery blast of bullets He had remained with arms outstretched interceding with God for a ruined world. And not a bullet had touched Him. . . . The crucifix was the symbol of the Eternal, and of the Undying Love which no shell can touch. In all that deserted village the crucifix alone stands untouched." Mr. Tiplady bears like testimony to the remarkable preservation of a statue of "the Virgin Mary, all that the war has spared," a sight which suggests to him some admirable reflections on motherhood. The most striking chapter in "The Soul of the Soldier" is, perhaps, "The Cross at Neuve Chapelle," which is reprinted from the *Atlantic Monthly* in the current *Catholic Mind*. But Mr. Tiplady's second volume is almost as rich as his first in tributes to the strong Christian faith of the French and to the courage, piety and cheerfulness of the soldiers to whose religious needs he ministered.

W. D.

A Short History of Science. By W. T. SEDGWICK, Professor of Biology, and W. H. TYLER, Professor of Mathematics, at the Massachusetts Institute of Technology, Cambridge. New York: The Macmillan Company. $2.50.

When Helmholtz with the aid of his newly invented ophthalmoscope first revealed to the world the wonders of the interior structure of the eye, it was said that he had unfolded the marvels of a hitherto undiscovered world. Every day science is accomplishing the same extraordinary feat. Marvelous as the accomplishments of the past have been in science we are perhaps on the threshold of still more astonishing wonders. If the authors of the present volume revise and bring it up to date a dozen years hence, they will no doubt have to add some new chapters to the great epic whose story they have so well told in the pages before us. The history of science is the true fairy tale. The wonders of the Thousand and One Nights, of the magic carpet and Aladdin's lamp pale into insignificance before it. A mere glance at the volume of the two professors of the Massachusetts Institute of Technology is enough to prove that.

The work begins with an interesting chapter on the accomplishments of early civilization, a discussion of the antiquity and the ancestry of man, then leads the reader through the mazes of the Babylonian and Assyrian era, and after a brief sketch of Hebraic civilization, this part closes with a review of the spirit and the achievements of Greek civilization. The subsequent chapters bring before the reader such captivating subjects as the early mathematical accomplishments of Babylonia and Egypt, Greek science in the great schools of Alexandria, together with the decline of those scientific studies in the City of the Ptolemies, the so-called Dark Ages, Hindu and Arabian science, the wonderful progress of mathematics and mechanics in the sixteenth century, the modern tendencies in mathematical science, and the advance of physical science in the nineteenth century.

Not a single great figure among the giants of the past or a single great discovery is forgotten. With rare exceptions the treatment is non-technical, and the reader who is not scientifically equipped to understand all the intricacies of the problems put before him, but who takes interest in the romance of the story will be delighted. The authors do not go out of their way to misrepresent the attitude of the Church towards science, but they have not always critically sifted the oft-repeated charges brought against her. It is quite historical to recognize that the Middle Ages lacked our scientific equipment and that they were deficient in physical knowledge. But those facts do not justify an author in still fastening on them the odious epithet of the "Dark Ages," long discarded by fair-minded scholars. The authors, however, have done a praiseworthy thing in publishing among the appendices to their valuable work a few passages from the *"Opus Majus"* of Roger Bacon, in which that extraordinary work of the thirteenth century emphasizes the importance of the experimental method in science in words which seem strangely modern. Albertus Magnus, another monk, almost contemporary with Roger Bacon, had laid down the same principle.

The book is the work of experts, authoritative in everything that appertains to science, discovery and invention. In such matters, however, as evolution, the Inquisition, and the attitude of the Church toward science, Catholic readers must carefully weigh the authors' statements. J. C. R.

Poems, 1908-1914. By JOHN DRINKWATER. New York: Dodd, Mead & Co. $1.25.

These finished lyrics of the six years just prior to the war carry the reader back to a peaceful, leisurely world in which "the everlasting miracle of spring" could be joyously welcomed by an English singer who keenly notes and tenderly loves his country's natural beauties. "God of the cherry-bloom in the orchards of calm" calls Mr. Drinkwater "from London," to

> "Laugh with God in God's delight,
> Create a world for every day
> And store a dream for every night."

The poet's heart is constantly overflowing with gratitude to God for the beauty of the world, and the clash of arms is not heard in his volume. He has fought in his soul the battles of the spirit, nevertheless, as is shown by these stanzas on "The Soldier":

> The large report of fame I lack,
> And shining clasps and crimson scars,
> For I have held my bivouac
> Alone amid the untroubled stars.
>
> My battle-field has known no dawn
> Beclouded by a thousand spears;
> I've been no mounting tyrant's pawn
> To buy his glory with my tears.
>
> It never seemed a noble thing
> Some little leagues of land to gain
> From broken men, nor yet to fling
> Abroad the thunderbolts of pain.
>
> Yet I have felt the quickening breath
> As peril heavy peril kissed—
> My weapon was a little faith,
> And fear was my antagonist.
>
> Not a brief hour of cannonade,
> But many days of bitter strife,
> Till God of His great pity laid
> Across my brow the leaves of life. W. D.

The Virgin Islands of the United States of America. Historical and Descriptive Commercial and Industrial Facts, Figures and Resources. By LUTHER K. ZABRISKIE. New York: G. P. Putnam's Sons. $4.00.

The author of this book was formerly United States vice-consul at St. Thomas. According to its publishers it supplies "a detailed account of practically every interest affecting our new Caribbean possessions. The resources of the islands are fully depicted, and their future possibilities are carefully outlined." This is a rather comprehensive statement and there may be several objections to the accuracy of its claim. The volume does, however, supply a large variety of historical, commercial, political and social details about the little group of fifty or more islands in the Caribbean that were formally added to our possessions on March 31, 1917. As Catholics we are curious to learn something about our brethren there, but the information is meager. The author tells us that according to an official census taken in February, 1911, there were 7,369 Catholics in the islands and 19,717 members of non-Catholic sects. The total population at that date was 27,086. The greater portion of the planters are Irish, the remainder Creoles. The most important schools are carried on by the Catholics and the Moravians.

These figures may be supplemented for the benefit of general intelligence by a note from an interesting contribution on the islands by Bishop Corrigan in the *Catholic Historical Review* for April. We are told there that they are part of the diocese of Roseau, of which the present Bishop is the Right Rev. Philip Schelfkaut, C.SS.R. In St. Thomas there is one parish with three priests and 3,000 Catholics; in St. Croix two parishes, four priests and 4,000 Catholics. With these exceptions the whole diocese is under the care of American Redemptorists. Although the book is announced as containing a resume of the negotiations attending the sale of the islands to the United States the name of Dr. Maurice Francis Egan, our Minister to Denmark, is not mentioned anywhere in its pages. This is all the more remarkable when it is recalled that Dr. Egan spent a large part of the past five years in bringing about the sale and in thwarting by his diplomatic finesse the German intrigues to prevent it. President Wilson had confidence enough in him to give him practically a free-hand in the negotiations. Yet Mr. Zabriskie seems never to have heard of Dr. Egan! T. F. M.

BOOKS AND AUTHORS

One of the best of the recent novels is "The Happiest Time of Their Lives" (Century, $1.40), by Alice Duer Miller. Its theme is a trial of strength, a conflict between the artificial conventions of wealth and real worth, with the final triumph of the latter. Delicately interwoven with the study of character is a triple romance, youth climbing over difficulties to happiness, maturity weathering a crisis, and age shaking off the shackles of social tyranny. The finest person of the book is Pete's mother, a charming combination of old-fashioned ideals with modern independence.——"Dr. Latimer's Progress" (Holt, $1.40) is called by its anonymous author, who is suspected of being Simeon Strunsky of the New York *Evening Post,* a novel of contemporaneous adventure, though it is not really a novel at all, but a series of clever observations on some of the phases of current life. Theology, sociology, the problem of the conscientious objector and other problems of modern existence are subjected to bright though not very searching criticism by an overwrought professor in the course of a walking tour. The theology is all awry, but on other topics the professor is sane and sympathetic.——Frederick P. Ladd's "After" (Duffield, $1.50) is the story of a French war-orphan, who refuses to sacrifice principle to obtain love and happiness, and in the end wins both.

"Over Here" (Lippincott, $1.35), by Lieut. Hector MacQuarrie, is a war-book which gives the experiences in America of one from "over there." They range over the period of a year, spent mostly in Pennsylvania and adjacent States as an inspector of productions. The book runs on in a chatty, frank

style that disarms any bad feeling that might so easily arise in a narrative as full as this of acute observation of people and institutions. A little inconsequence about many of his conclusions, and a seeming over-indulgence to some of our faults would seem to come of Lieut. MacQuarrie's aim in writing: "to succeed just a little in helping to cement a strong, intelligent friendship between the two great Anglo-Saxon races." Despite this aim, "Over Here" is not a pretentious book, being but a record of what sharp eyes saw, kindly feeling interpreted, all tempered with a deal of plain common-sense. The author's statement of the Irish question, however, will probably be hotly challenged by some of his readers.——"How Do You Know?" is the question Henry Irving Dodge advises the readers of "The Yellow Dog" (Harper, $0.50) to ask all those who are suffering just now from "doubt-the-Government distemper." The little story tells how Mr. Walker's "Boy Detectives of America" made all "calamity-howlers" either prove their assertions or keep quiet.——Florence Tabor Holt's "They the Crucified" (Houghton Mifflin, $1.00) contains two plays in which some of the horrid deeds of our enemies in the present war are fashioned into dramatic form. Neither drama makes pleasant reading, and it is probable that neither would attract much attention were it not for the timely pictures portrayed.

In the historic contest between the Papacy and the Empire in the thirteenth century, popes and emperors alike made mistakes. But the mistakes were not wholly and entirely on the part of the popes. The picture therefore given us in Hamilton Drummond's "Greater Than the Greatest" (Dutton, $1.50) is untrue to historical facts as much as it is to the sense of literary proportion. The story is well written and marked by some dramatic incidents. But it is unfair in its presentation of the character and the ideals of the age with which it deals. It has much to do with popes, cardinals and priests, but among those drawn by the author there are very few honest men. Pope Gregory IX had his faults, indeed, but he also had admirable traits. The faults, however, are emphasized, while the finer characteristics are ignored by this novelist, Gregory is represented as the "grey wolf," hungry for power and bent on one thing: to set his tiara above the crowns of emperors and kings. Cardinal Montelengo is a disreputable and Cardinal Pandone an unfaithful priest, and Arsoli an impudent bishop. There is besides a mad friar of the Brotherhood of St. Francis who attempts the life of Frederick of Hohenstaufen after he has seen the Emperor kneel at his feet in something that almost looks like a mock-confession. The heroine, Bianca Pandone, is the niece of her worldly profligate Cardinal-uncle, who thrusts her into what might have been a very compromising situation with the Emperor, had it not been for the good sense and inherent virtue of the maid herself. All the author's sympathies go to Frederick, the shifty sensualist, the man who broke his oath to his friend Honorius and to Gregory IX. Out of the splendid records of the thirteenth century the author might have introduced at least one or two fairly decent ecclesiastics, monks, priests or bishops, to counterbalance the weight of all these evil-minded prelates. And it is a pity that the writer has not given us a more faithful and impartial picture of the times.

"Covered with Mud and Glory" (Small, Maynard, $1.50), by Georges Lafond, a sergeant-major in the French army, contains in twenty vivid chapters a description of a machine-gun company in action. The 150 men of the "Company Casanova" see plenty of hard fighting, have an admirable marching song written expressly for them by their gifted sub-lieutenant, and display an *esprit de corps* which was well indicated by the words the commander said to his men just before they went into battle: "We are the last company organized. You know that the machine-gunners should be the flower of the army; don't forget it. It is our first engagement. Try to show that we're there a little." The book's author does not appear to be a typical French officer, inasmuch as he confesses, though with regret, that like his horse, Kiki, he has "never believed anything" and "never will" and that he has impressed his "brutal skepticism on the beings who are nearest and dearest" to him. Maurice Barrès writes the preface, and Premier Clemenceau's fine "Tribute to the Soldiers of France" is included in the volume, which has been well translated by Edwin Gile Rich.——Under the title "A Soldier Unafraid" (Little, Brown, $1.00), Theodore Stanton edits and translates letters from the Alsatian front written by Captain Andre Cornet-Auquier of the French army. The writer, the son of a Protestant clergyman, and one of the heroic victims of the war, exhibits a tender love for his mother, an ardent spirit of patriotism, a deep conviction of the Providence of God, and a Christian affection for his Catholic comrades.

BOOKS RECEIVED

Ailyn-Bacon, New York:
History of the American People. By Willis Mason West. $1.50; Caesar's Commentaries: The Gallic War, Books I-IV, with Selections from Books V-VII and from the Civil War. With an Introduction, Notes, a Companion to Caesar and a Vocabulary. By Francis W. Kelsey. University of Michigan; Plane Geometry with Problems and Applications. By H. E. Slaught, Ph.D., University of Chicago, and N. J. Lennes, Ph.D., University of Montana. $1.00.

American Book Co., New York:
School History of the United States. By Albert Bushnell Hart, LL.D. $1.20; Peter and Polly in Autumn. By Rose Lucia. $0.48; Great Inventors and Their Inventions. By Frank P. Bachman, Ph.D. $0.80; Laboratory Manual to Accompany Foundations of Chemistry. By Arthur A. Blanchard, Ph.D., and Frank B. Wade, B.S. $0.52.

D. Appleton & Co., New York:
An Ethical Philosophy of Life Presented in Its Main Outlines. By Felix Adler. $3.00.

Bloud & Gay, Paris:
La Vie Catholique dans la France contemporaine. Par Mgr. J. M. Tissier et Autres. 5 fr.

The Century Co., New York:
Keeping Our Fighters Fit for War and After. By Edward Frank Allen. $1.25.

The George H. Doran Co., New York:
Winged Warfare. By Major William A. Bishop, V.C., D.S.O., M.C. Illustrated. $1.50. The Amazing Interlude. By Mary Roberts Rinehart. Illustrations by the Kinneys. $1.40.

James T. Dougherty, 409 W. 59th St., New York:
Cancer: Its Nature, Causes, Diagnosis and Treatment. By Robert Holmes Greene, A.M., M.D., F.A.C.S., Emeritus Professor of Surgery, Medical Department of Fordham University.

E. P. Dutton & Co., New York:
The Promise of Air. By Algernon Blackwood. $1.50; The Reality of Psychic Phenomena, Raps, Levitations, Etc. By W. J. Crawford, D.Sc. $2.00; Gaining the Round Above. By Gustavus S. Kimball. $0.60.

Harper & Brothers, New York:
My Boy in Khaki: a Mother's Story. By Della Thompson Lutes. $1.00.

B. Herder Bros. & Co., St. Louis, Mo.:
A Life of Saint Francis Xavier, Based on Authentic Sources. By M. T. Kelly. $1.25.

Hinds, Hayden & Eldredge, Inc., New York:
Elementary General Science. By Daniel Russell Hodgdon, A.B., B.S., M.S., Sc.D. $1.50.

P. J. Kenedy and Sons, New York:
The Externals of the Catholic Church, Her Government, Ceremonies, Festivals, Sacramentals and Devotions. By Rev. John F. Sullivan of the Diocese of Providence. Second Edition. $1.50; Her Irish Heritage. By Annie M. P. Smithson. $1.35; The Story of Oswald Page, a Boy from Arizona. By Edwin A. Flynn, Chaplain, 301st Infantry, U. S. A. $0.75.

J. B. Lippincott Company, Philadelphia:
The Life and Times of Stephen Girard, Mariner and Merchant. By John Bach McMaster, Professor of American History, University of Pennsylvania. With Illustrations in Color and Doubletone. 2 Vols. $5.00.

Longmans, Green & Co., New York:
A Spiritual Aeneid. By R. A. Knox, Late Fellow of Trinity College, Oxford. $2.50; The Soul of Two Knights. Edited by Olive Katherine Parr. $0.40.

The Macmillan Co., New York:
Two Children in Old Paris: From the Notes of a Journal by Their Mother, Gertrude Slaughter. $1.50; The Christian Man, the Church and the War. By Robert E. Speer. $0.60.

G. P. Putnam's Sons, New York:
Outlines of Medieval History. By C. W. Previté Orton, M.A. $3.00.

Charles Scribner's Sons, New York:
You No Longer Count (Tu N'es Plus Rien!). By René Boylesve. Translated from the French by Louise Seymour Houghton. $1.50; Under the German Shells. By E. Bourcier. $1.50.

Small, Maynard & Co., Boston:
Something That Begins with "T." By Kay Cleaver Strahan. Illustrated by William A. Kirkpatrick. $1.35; Shell-proof Mack: an American's Fighting Story. By Arthur Mack. Illustrated from Photographs. $1.35; Bruce of the Circle A. By Harold Titus. Illustrated. $1.35.

University of California Press, Berkeley:
Collective Bargaining and Trade Agreements in the Brewery, Metal, Teaming and Building Trades of San Francisco, California. By Ira B. Cross, Ph.D. $1.30.

EDUCATION

The Girls' High School

SISTER MARY GAUDIOSA harbors no doubts on the subject. Sister has taught school for forty-two years, and by the law of averages and compensation is therefore permitted to hold views quite free from doubt, on at least a few subjects. "What we need most," she avers, "is a high school for girls. Not an ordinary high school," she qualifies, "but a school that will offer programs based upon an actual study of what our girls can, and probably will, do in after-life. And it must be of the highest grade; it must do everything that the great public high schools do, and do it better. But above all, it must be free. We have plenty of good Catholic high schools for girls," concludes Sister Mary Gaudiosa, "but in these times many a Catholic family can't afford to pay the fee they ask."

Where Are the Founders?

I SHAKE my head, regretfully, in deep sympathy, and with an air of "what can we do about it?" I too have pictured my ideal high school for our little Marys, Honorias and Patricias, who now either stay at home perforce, "take a course in a business school," *nomen infandum,* or trot off to the "Washington Park High." There I know, they will come in contact with a great many things from which I should like to shield them. But how are we to get this school of ours? Where is the generous benefactor, who in these days of touching appeal for so many worthy charities, will think of the great, almost limitless, charity, which he could inaugurate, by setting aside a million or two to build and endow a free Catholic high school for girls in our town? I know there are some who could do this, and not feel any very notable results in the way of privation. We have one such institute, the Claremont, but its accommodations are limited. Had its founder foreseen the growth of this community, the vision might have opened his purse a bit wider, for every year the applications are almost double the number of the available scholarships. This fact alone shows how badly we need at least one new school. If we had half a dozen Claremonts in the city, I think we could create a demand by offering a supply, and that without hurt to our private high schools and academies. For these institutions will always be sought by persons of means.

The Closed Door

IT is one of the joys of my life, a joy that grows keener each year, to attend our simple parochial school "commencements." I like to see the bright young faces, so simple, so full of happiness, so free from guile, so innocently confident of the unknown future. Yet a certain pain always crosses my pleasure on these occasions. These young people are now ready for some initiation in the paths of learning; yet how few, how very few, will ever rest in the shade of academic groves! Poverty presses, and I am afraid that many of our Catholic parents do not share the persuasion of our Jewish brethren, that a few more years at high school and college, will secure financial returns, compared with which, the remuneration of the boy behind a counter, or the girl bending over a typewriter, is but a sorry pittance.

Yes, education pays; it pays, as we now see, and shall see more clearly after the war, even in money. But how much more richly it pays, in the things that count, in culture, the result of living with high thought, in independence, that comes with the trained mind, lifted above servility and lightness, in the close acquaintance that it gives with the best in every age through which man has lived! Above all others in our community, next to the altar, we Catholics should love and revere the schoolhouse. For we have a noble history. We are children of that Church which, as some one has finely said, "guarded the sacred flame of learning throughout the ages," and in books found a pathway to the feet of God. And it is a sharp pain to think that so many of our little children, whose souls Faith and the Sacraments have made so responsive to the influence of all that is good and beautiful, must ever remain strangers to these things of the mind.

What the City Offers

ON a bright morning last June, I stopped in passing, at the main entrance of our parochial school, so ably conducted by Sister Mary Gaudiosa. My purpose was to dust the cob-webs from my brain, by some converse with a parcel of young things who stood there, awaiting the hour of "rehearsal for commencement." Their future plans, as far as they had formed any, came under review in our talk. At least five or six of the group, it seemed to me, had gifts which through training at high school and college, would bear rich fruit. But none were children of wealthy parents; in fact, not one, I believe, came from a household which could afford to pay even the modest stipend customary in our academies. Several had applied at Claremont, but something, what, I do not remember, had checked their applications, and that excellent school could find room for none of them. Hence with real regret, imbibed no doubt from Sister Mary Gaudiosa, they intended to register at the Washington Park.

I know that their innocence will carry most of them unharmed through the miasmas of that school, but that is rather poor consolation. With what lighter hearts should we see them in a school surmounted by the Cross of Christ, the school in which "Christ himself doth rule"! I always feel that the best to be hoped for, when a girl goes to the high school of the pseudo-educational type, so common in our large cities, is that she will take no harm, mental or moral, from the influences which will there surround her. But I have no hope at all that in her courses in literature, or science, or history, or stenography, the fact that our life here is happiest and most useful, when it is made a preparation for our life to come, will be kept steadily before her young mind. I do not look with any confidence for results positively good. I only hope that she will not lose what she attained in her first years at school.

A Pressing Need

MOST of our Catholic girls go to the Washington Parks, because we have provided for them no school of our own. Our need is realized more keenly in the larger cities, I think, than by our brethren in smaller communities. The courses, not to mention the surroundings, of the high schools in the more populous cities, are often such that we feel obliged to keep our young people from them, at all hazards. In the smaller cities these dangers are not so likely to be present, at least, not in an equal degree, or they can be guarded against. But, whatever the reason, the Catholic public does not seem to be alive to the necessity of the free high school for girls. In founding and maintaining our parochial schools, we still have many very great difficulties, and the progress of our high schools for boys, and of our colleges, is not so steady and certain that the authorities can always lie down to rest at night, free from apprehension. We have so much to engage us in these great interests, that we seem to have met the problem of the free high school for girls by not thinking of it at all. Consequently, in many fairly large and fairly well-to-do Catholic communities, it does not exist at all. It can be found in New York, Philadelphia and St. Louis, but what of half a dozen other large cities in which Catholics form a good part of the population? I do not mean to say that we have as many as we need in New York, nor, I suppose, in Philadelphia or St. Louis, but in these cities, it can, at least, be found. Our Catholic colleges for women are growing in numbers and influence, and so are our parochial schools. The system, sound at either extreme, exhibits a dismal gap in the middle, a yawning gap that should be filled by the free high school for girls.

P. L. B.

SOCIOLOGY

Can the Worker "Pick His Job"?

IF you will take the trouble to look up your Bartlett's "Familiar Quotations," you will find that in the course of the last thirty centuries life has been compared to a great many different things. But not until this moment, I think, has it been likened to one of those mechanical contrivances which do, or in a more primitive day did, infest amusement parks, and are known, sometimes as "Shoot the Chutes," and sometimes as "Scenic Railways." The essence of these alleged amusements is, that in your wild flight through the air, or down a smooth inclined surface into a lake, you are never quite sure what is coming next. The years have glided quietly into another century, since I last entrusted myself to any of these devices; but the thrills which they gave me as a youth, I now receive from reading the letters of Mr. T. J. Neacy of Milwaukee. For while his general topic is labor and the laborer, like Mrs. Nickleby, he does not always confine himself with scientific precision to the matter in hand.

The Cause of the War

LAST March, in an unthinking moment, I unburdened myself on the subject of "The Laborer's Wage." In the course of some remarkably obvious and inoffensive reflections, I expressed my regret that "many Catholics are utterly unaware of the danger to society in any social program which fails to guarantee justice to the worker, and, primarily, his right, founded on the natural law, of entering into a free contract in disposing of his labor." To regard man, I said,

> whose dignity God Himself respects, merely as an economic factor, is the apotheosis of the most stupid and crass materialistic philosophy. Not only does it destroy his worth as a rational being, made in the image of God and destined for immortality, but it makes him, ultimately, a productive factor of dubious value.

And to this I added my fear that "in our anxiety to vindicate the right to property, we have minimized the fact that man's right to live, in a manner befitting human dignity, comes first."

These rather obvious remarks aroused hostility as far West as Milwaukee, Wisconsin. An excellent Catholic in that beautiful city took up his pen to write that I was "not qualified by experience to discuss for practical men" the subject of justice for the worker, and to suggest that "what the Editor evidently has in mind is that wage-earners should be guaranteed the privilege of collective bargaining." After relating the delectable tale of the Buck Stove and Range Company, a narration as germane to the subject as the history of the One-Eyed Calendar of Bagdad, Mr. Neacy proceeded to put Doctors O'Hara and Ryan in the dock with me, and ended with a brief but fervent panegyric of the toiling employer.

Contracts and Collective Bargaining

WHOLLY irrelevant as a criticism of my main thesis, this communication was an admirable proof of my contention that many excellent Catholics were wofully unacquainted with the ethical and moral principles which must be applied in the solution of industrial difficulties. Mr. Neacy obviously held, for instance, the grotesque theory that the worker's freedom of contract in disposing of his labor consisted in this, that "he was as free as the air to accept or turn down a job." That an applicant for work may "accept a job," not because the return is in any sense equitable, but because, in the words of Leo XIII, "an employer or contractor will afford him no better," does not seem to Mr. Neacy a possibility. But even today actual cases of this kind are not uncommon, and in such contingency, both in the judgment of Leo XIII and of every impartial student, the laborer is not entering into a free contract, but is submitting out of hard necessity to "force and injustice." Yet, if I understand him aright, Mr. Neacy calls this view of the case "ridiculous." My critic's lack of acquaintance with Catholic principles and usages of speech touches even a lower depth, when he allows himself to speak of the "privilege of collective bargaining." Collective bargaining, like everything else that man can suggest, invent or use, has its shortcomings, and, no doubt, has been abused. But no amount of misuse can alter the fact that for men to join together, to secure by just means a just return for their labor, is an undoubted right, founded on the natural law. To call it a "privilege" is to misunderstand grievously the relation of employee and employer, and to make trust and confidence between the two classes impossible.

The Union and the Worker

IN his communication, appearing in this issue, Mr. Neacy passes over the answers of Doctor Ryan and myself, and again shifts his ground. The original question, the right of the worker to a free contract in disposing of his labor, is set aside to make room for a violent attack on the trade union. Again does Mr. Neacy fall into the error of holding that abuse destroys legitimate use. It is not difficult to meet the indictment, which may or may not be advanced seriously, "No union ever lived up to its contract, any longer than it seemed highly advantageous to it to allow such a paper to stand," for statements so extreme carry with them their own refutation. Yet two errors in this connection should be briefly noted. The first is, that in this and preceding communications, Mr. Neacy apparently believes the unions to represent the workers in such a degree that the two may be considered synonymous. As a matter of fact, out of every one hundred wage-earners, less than ten are affiliated with any labor organization. The second error is that Mr. Neacy's indictment of the union, even were it fully justified, cannot be urged against the right of the workers to organize. It is tiresome to expatiate upon the obvious, but while my critic's adventures with the unions may have been decidedly unhappy, that fact is not a conclusive argument against the right which all men, even manufacturers, have by the natural law, to promote by just means their progress and prosperity.

The Worker and His Wage

BUT the most astonishing statement set forth by the Milwaukee correspondent is his contention that the worker who "has any honest wish" to do so, "can pick out his job at a living wage." No proof of this assertion is offered, and I venture to say that none can be found. If true, it would imply that the majority of workers are either dishonest, or too lazy to obtain work that pays a living wage. Certainly the Manly Report of the Federal Commission on Industrial Relations has no sympathy with this Milwaukee optimism. According to that Report, between two-thirds and three-fourths of the adult male workers in this country receive less than $750.00 a year, while about the same proportion of women workers are paid less than eight dollars a week. These figures form one reason for Dr. Ryan's repeated statement, a fearful arraignment of our social and industrial conditions, "A considerable majority of both male and female laborers fail to obtain living wages." They are reconciled with difficulty, with Mr. Neacy's easy affirmation that any worker who is in earnest "can pick his own job at a living wage."

I am aware that wages have advanced since the Manly Report, but I am also aware that the cost of living has advanced, and out of all proportion to the increase in wages. Not from one but from many sections of the country comes the cry of want, arising from this inequality. Thus, the *Bulletin of the Bureau of Labor Statistics*, for October, 1917, represents conditions in the city of Washington as revealing "a shocking state of economic indecency." Within the last few months the Consumers' League of New York issued a set of figures on the price of living in the City of New York. The League held with justice that the lowest weekly wage upon which a woman can live decently in New York was $11.70. Yet four-fifths of the laundry-workers receive less than $11.00, one-half of the

women in restaurants less than $10.00, while the average in the paper-box factories and the department stores is, respectively, seven and eight dollars. In Chicago similar conditions exist. In the *Illinois Institution Quarterly* for March, 1918, Mr. Eugene T. Lies, superintendent of the Chicago United Charities, writes:

> With industry humming during the whole of the year, the average person might have expected that prosperity would have glided over everybody with its magic wand, and that, therefore, charitable agencies could lock their doors and throw away the key.

But this was not the case, and the reason, according to Mr. Lies, was "the tremendous rise in the cost of living, an average of about 35 per cent in twelve months."

> We are safe in asserting that thousands of families in Chicago, in which there is a man at work, are at present living below the normal standard *because they are facing daily war prices with peace incomes. While many are enjoying higher pay since the war began, many more are not.* . . . Here is an argument for an adequate wage.

I would suggest that in this extremity, Mr. Lies communicate with Mr. Neacy, who will tell him that these people are on the verge of despair, only because they do not honestly desire "to pick out a job at a living wage."

Disproportion of Wages and Prices

IF Mr. Neacy wishes further information on the increased disproportion between wages and the cost of living, he can find it in the report on workers in the packing industries, made by Judge Alschuler in Chicago on March 24. I would also refer him to the report of the Railroad Wage Commission, published on May 8, and signed by the Secretary of the Interior, C. C. McChord, J. H. Covington and W. R. Willcox. If the annual minimum wage be fixed at $800—surely no excessive figure in these days—it is clear that a shockingly large number of railway employees were simply living from hand to mouth. The very slight advance in wages made during the last few years was more than counterbalanced by the fact that "each dollar now represents in its power to purchase . . . but seventy-one cents as against the 100 cents of January, 1916." The first of the Commission's conclusions is that "the cost of living has increased disproportionately among those of small incomes.'

I am simply taking up reports at random to show the absurdity of Mr. Neacy's contention, that any man can "pick his job at a living wage" if he seriously wishes to do so. A report published by the Charity Organization Society a few weeks ago, applies almost the very words of the Railroad Commission to conditions in the city of New York. Of the families studied by the Society, fifty-seven per cent had the same income as last year, twelve per cent were earning less, and only thirty-one per cent showed an increase.

> This situation would be serious enough if this were the first year of the high living costs, but this is the fourth year during which prices have been rapidly rising, and there is no indication of increases in income during the previous years which would help to counterbalance the lack of increase during the year especially studied. Desirable living standards must surely have been affected by such economic pressure as has been increasingly exerted on these comparatively stationary incomes. It would seem, therefore, essential for health and national well-being that every effort be made *to keep living costs and incomes in more nearly their normal relationship.*

I agree fully with Mr. Neacy, that industrial commissions, labor laws, and other forces, have done much to alleviate the hard lot of the worker, but I find nothing in our present social and industrial conditions to lead me to his opinion that the Encyclical of Leo XIII on the Condition of the Working Classes is, in any sense, "obsolete." Rather do I agree with Dr. Ryan that "we are still very far from having actualized even the minimum measure of wage justice." We have not solved the problem. We are only beginning to realize that there is a problem to be solved.

Paul L. Blakely, S.J.

NOTE AND COMMENT

Results of the Food Campaign

WE have heard much of the splendid results of the Liberty Loan and the Red Cross drive; but we are perhaps less familiar with the remarkable success of the food-conservation appeals. The following is the latest summary of food shipments to the Allies as compared with previous years:

> Exports of pork products for March, 1918, were over 50 per cent larger than for any previous month in the past seven years, and almost three times as great as the highest amount exported in any month in the four years before 1915.
>
> Exports of beef products for March, 1918, were more than 20 per cent larger than for any previous month in the past seven years and more than twice as great as the highest amount exported in any month in the four years before 1915.
>
> From July 1, 1917, to March 31, 1918, we exported to the Allies 80,000,000 bushels of wheat and wheat flour, or 124 per cent of the amount available for export on July 1. This was possible through conservation at home. A year ago we exported to the Allies only 51 per cent of the amount available for export on July 1.
>
> Exports of rye and rye flour from July 1, 1917, through March, 1918, were 32 per cent larger than last year; of barley, 55 per cent larger; of oats and oatmeal, 34 per cent larger.

This is cheering news, and will encourage every one to make still greater sacrifices "to keep the food trucks moving" to the front.

The Passing of the Gary Plan

NEW YORK'S new Board of Education recently issued a report giving an account "of the first four months of stewardship." The new board, in itself something of an experiment, since it consists of but seven unpaid members, with jurisdiction over all public schools in a city of nearly 6,000,000 people, is not afraid to act, and one of its first acts was to arrange for the gradual withdrawal of the "Gary Plan." On this Plan millions of dollars have been expended, but, unfortunately, whatever benefit it might have had, both for the children of New York, and as a huge experiment in pedagogical science, was made almost impossible by the incompetents, "cranks," and politicians by whom it was conducted. The president of the board, Mr. Arthur Somers, writes:

> When we organized, there were thirty-five schools operating under the Gary Plan, with provision for extending it into seventy-one other schools, and in ten additions. This extension work was immediately stopped, and the funds available for altering the buildings will be used to improve these buildings for regular school work without any reference whatever to the Gary Plan.

At present, the Plan has been withdrawn from all the schools, except two. In these establishments, every effort will be made to give it a fair trial, and to reach, what has not yet been attained, "a satisfactory evaluation." One of the most objectionable features, that of specialization in the elementary grades, has been completely done away with in all the schools, while "shop work, cooking, sewing and elementary science are now reserved for the older pupils." Forced on the city as part of a political fight, the Gary Plan was almost foredoomed to failure. If treated by the present school administration as a plan worthy of careful study, the results may yet be found worth while.

Hedging Our Camps from Vice

THE War Department's Commission on Training Camp Activities calls public attention to the fact that the execution of its program for the maintenance of clean conditions surrounding military camps has reached a stage where its success must largely depend upon the whole-hearted support of our citi-

zens. A particular appeal is therefore made by the National Catholic War Council to all its local councils, asking them to assist the Government to the utmost in its efforts to secure the best moral conditions for our soldiers and sailors. The more obvious evils, the Government Commission says, have been removed by the natural and patriotic enthusiasm of the camp communities, but serious and less spectacular work must now be undertaken to prevent the presence of dissolute women and other promoters of vice, and to render their access to the troops impossible. This, apparently, cannot be achieved without widespread and popular support. "The program of protection of the Navy and War Department," says the National Catholic War Council, "surely deserves the active support of all Catholic activities in and about camps."

Americanization of the Immigrant

PRESIDENT WILSON calls upon us to unite with the foreign-born Americans to make of Independence Day this year "the most significant in our national history." The Americanization of the immigrant who has not yet been assimilated into our national life is the great civic duty of the moment. While radical and compulsory methods are constantly proposed in our current literature, such as tend to alienate the foreigner and render his Americanization doubly difficult, it is to be noted that the Government has consistently held a sane and moderate course. Perhaps nothing finer has been said upon this subject, from the purely natural point of view, than the words spoken by Secretary Lane at the Americanization Conference in Washington:

> We are trying a great experiment in the United States. Can we gather together people of different races, creeds, conditions and aspirations, who can be merged into one? If we cannot do this we will fail; indeed we have already failed. If we do this we will produce the greatest of all nations, and a new race that will long hold a compelling place in the world. It is well, therefore, that we come together at such times of stress as this, and we should have come together long since and put our heads to the problems as to what are the initial steps in bringing about that harmony within our country which will give it meaning, purpose and cohesion.
>
> We should not be moved to this by fear. There is nothing to fear. Our wars have been fought by men of foreign birth—Irishmen and Germans, and Swedes and Scotchmen. We see their names every day in the list of those who are dead on the battlefields of France. There is no such thing as an American race, except the Indian. We are fashioned a new people. We are doing the unprecedented thing in saying that the Slav, Teuton, Celt, and the other races that make up the civilized world are capable of being blended here, and we say this upon the theory that blood alone does not control the destiny of man, that out of his environment, his education, the food that he eats, the neighbors that he has, the work that he does, there can be an ideal, a spirit, formed and realized, which will master his blood.
>
> Now there are several things which we have come upon recently which seem to those of us who have not been wise to be discoveries. The first is that we have a great body of our own people, five and a half millions, who cannot read or write the language of this country. That language is English. And these are not all of foreign birth. A million and a half are native-born. The second is that we are drafting into our army men who cannot understand the orders that are given them to read. The third is that our man power is deficient because our education is deficient. The fourth is that we ourselves have failed to see America through the eyes of those who have come to us. We have failed to realize why it was that they came here and what they sought. We have failed to understand their definition of liberty.
>
> To be an American is not to be the embodiment of conceit as to all things that are fundamental in America, or to be satisfied with things as they are, or to let things drift. We are taking a leaf out of Germany's book in many ways these days. Our ways of war must conform to her processes of destroying human life. She has made herself a composite, compact, purposeful nation by methods of education as well as by authority. We can make ourselves a composite, a purposeful nation, and impose no authority other than the compelling influence of affection, sympathy, understanding and education.
>
> Out of this conference should come not a determination to make more hard or difficult the way of those who do not speak or read our tongue, but a determination to deal in a catholic and sympathetic spirit with those who can be led to follow in the way of this nation, and as to those others who cannot, other procedure must be applied. The keynote of this conference is "our responsibility."

Catholics in particular should realize their responsibility in this matter. Many of these foreigners are of our own Faith and should receive from us all possible assistance in a temporal as well as in a spiritual way, that they may be made true citizens, and at the same time be preserved from the dangers and temptations which threaten the religious future of them and of their children and of our country itself.

Explanation of Government Insurance

HERE are some questions and answers selected from an official Government bulletin and explaining the main difficulties likely to suggest themselves in connection with the United States Government Insurance:

Q. Is Government Insurance the only protection furnished by the Government to its soldiers and sailors?

A. No. The Government has provided, in addition, compensation for death or injuries or diseases suffered in line of duty.

Q. The insurance, then, is in addition to compensation?

A. Yes; and they are entirely independent of each other.

Q. Who can be named as beneficiary?

A. Any one or more of the following may be named: Wife, husband, child, grandchild, brother, sister, adopted brother, adopted sister, stepbrother, stepsister, parent, grandparent or stepparent of the insured and parent, grandparent or stepparent of the insured's wife or husband. (No others can be named, although a bill is pending in Congress suggesting the inclusion in the permitted class of adopted father or mother or any person who for a certain period of years had stood in the place of a parent.)

Q. What benefits does this insurance give to the insured?

A. $5.75 per month for each $1,000 of insurance, payable in the event of total and permanent disability as long as the insured lives and is so disabled.

Q. What benefits does it give to my beneficiary?

A. In case of your death each $1,000 will pay to the beneficiary $5.75 per month for 240 months, less any payments made to the insured for total and permanent disability.

Q. Does it pay for death or total and permanent disability from illness as well as injury?

A. Yes.

Q. Must the injury or illness be suffered while in the service?

A. No; if you continue to pay premiums you are protected, even though you may leave the service.

Q. Can I carry my insurance after the war?

A. Yes; in its present form for a period of five years, but within such five years you must change it to another form, which can be done without regard to your then physical condition. No medical examination will be required for the change.

Q. Will the permanent insurance after the war continue to be Government insurance?

A. Yes.

Those who wish to avail themselves of this Government protection must apply within 120 days after they have entered the service. The persons qualified to apply are the commissioned officers, enlisted men (meaning a person, male or female, enlisted, enrolled, or drafted into active service in the military or naval forces of the United States, including non-commissioned and petty officers and members of training camps authorized by law) and female members of the Army or of the Navy Nurse Corps. The highest insurance obtainable is $10,000. More than 1,700,000 persons had applied for Government insurance up to April 12, 1918. The average amount applied for has been upward of $8,200.

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The War.—The main theater of the fourth German offensive extended along the banks and down the valley of the Oise. After the usual heavy bombardment the Germans launched infantry attacks over the front from the River Avre at the little village of Rubescourt to the Oise at Noyon. Their object was to break down the southern side of the Montdidier salient, widen the angle, take Compiègne and then sweep around the forests which had been one of the main obstacles in their advance westward from the Marne. If this advance could be made along the western bank of the Oise, and if they could take Compiègne, the retirement of the French troops on the western bank would force the withdrawal of the other French army on the eastern bank and a strategic victory of the highest importance would have been won by the enemy.

Bulletin, June 10, p.m.-June 17, a.m.

The Germans centered their main efforts on their right, where the French, except in the west, held strong defensive positions. Between the Avre and Rollot the ground is level and presents serious difficulties to attacking troops. Beyond Rollot and between the Rollot plateau and the valley of the Matz River, the ground rises, as well as beyond the Matz Valley, and north of the Thiescourt Woods and the Divette River. The main German attack fell along the front from Couchy-les-Pots to Noyon. Under the initial impact of the enemy the first French lines, thinly held according to their present system, gave way. The enemy gained along this entire front although his furthest advance was in the center, the two wings holding fairly well. The main French line ran over the plateau through the little town of Orvillers, thence along the Thiescourt Woods and the slightly-rising ground of the southern bank of the Divette River. After a stubborn fight the Germans took Courcelles and Le Fretoy on the French right and almost reached the railroad which comes from Montdidier and then follows the Oise Valley to Paris. Subsequently, however, Courcelles was retaken by the French, who in another counter-attack drove the enemy out of Méry, where he had advanced his lines. In this attack the French took 1,000 prisoners.

In their attack on the center the Germans were more successful. They steadily fought their way down the valley of the Matz, and although they lost heavily, reached the village of Marquéglise at the bend of the Matz, a little south of Ressons-sur-Matz and slightly northwest of Compiègne. On the southern bank of the Matz the French made a vigorous stand, and although at one stage they were driven south as far as the River Aronde they counterattacked and drove the Germans back to the northern bank of the Matz. But the latter had moved troops eastward and spreading to the rear of the Thiescourt positions took the village of Antoval. This obliged the French here to withdraw and under cover of the forest of Ourscamp on the eastern bank of the Oise, they gave up the valley of the Divette and established a new line which ran west through Ribécourt.

On the eastern bank of the Oise the French line ran along the northeastern edge of the Carlepont Wood to the Oise, then along the Oise to Noyon. Previous German attacks against Carlepont Wood and Sempigny near the Oise had failed. But because of the French retirement on the western bank this position was reduced to a narrow salient with a dangerous apex at Sempigny. The French here again retired and straightened out their line through Ribécourt. In this section the offensive, except for a few local actions during the last days of the week, came to an end.

Checked on the Matz, and on the Rubescort-Ribécourt line in the Montdidier-Noyon section in their Compiègne drive, the Germans launched another offensive in order to flank the forest positions of Villers-Cotterets, Laigue and Compiègne from the Aisne southward. The attack centered between the Aisne and Villers-Cotterets. The French yielded under the first pressure and fell back across the ravine of Laversine, where the terrain is in every way more favorable for defensive warfare.

In the Château-Thierry region the Americans maintained the gains won last week and slightly added to them. In the Toul sector at Xivray they repelled heavy attacks.

On June 15 the Austrians launched a heavy offensive on a 100-mile front in Italy. From the Asiago Plateau west of the Brenta River to the Adriatic Sea, the Austrian guns suddenly opened a violent bombardment of

the Italian positions, succeeded by infantry attacks. According to a statement made by Premier Orlando in the Italian Chamber of Deputies, from the Astico to the Brenta, from the Brenta to the Piave and along the Piave from the mountains to the sea, the enemy attacked the Allied lines in full force, but everywhere met with a stubborn resistance. Failure to hold their initial mountain gains was admitted by Vienna. West of the Brenta the Austrians evacuated the wooded zone of the Seven Communes, while east of the Brenta they withdrew from Rabero Mountain. The Italians regained ground between Mounts Solarola and Asolone. French and British troops are cooperating with the Italians.

The German U-boat raiders are still at large in our Atlantic coast waters and during the week sank a few ships. The ships sunk by them total twenty. With two small torpedo boats Captain Rizzo of the Italian navy, already distinguished for his daring exploit in sinking the Austrian battleship Wien in the harbor of Trieste, sank the Austrian dreadnought Szent Istvan of the *Viribus Unitis* 20,000-ton class as it was being heavily convoyed from Pola to a safer base at Cattaro. Another dreadnought was seriously damaged. This leaves Austria with only one of her most powerful battleships in seagoing condition.

The Siberian Problem

A council attended by Prince Fushimi, Field Marshal Yamagoto, Premier Terauchi, Lieutenant General Oshima, Minister of War, and others, was held in the General Staff Office at Tokio. The Entente Governments are bringing increasing influence to bear to induce Japan to interfere in Russia. Among the French officials who arrived in Tokio to consult with the General Staff is Major Pichon, former head of the French Military Mission to Russia, whose recall was demanded by the Bolsheviki. Major Pichon is striving for Japanese intervention in Russia with the same energy with which he formerly opposed the entrance of Rumania into the war on the side of the Entente as an ill-advised measure. He was formerly military attaché at Bucharest. Apparently Japan is at present reluctant to interfere in Russian affairs and to take any positive steps in Siberia, but the army is nevertheless undergoing the severest training. The partisans of intervention are strongly supported by Konovaloff, former Minister of Trade and Industry in the provisional Russian Government, and by Jules Destrée, who was appointed Belgian Minister to Petrograd in August, 1917. According to Mr. Destrée, it is urgently imperative for the defense of the interests of the Entente that there shall be a liberation of the Russian people from the German domination. The Trans-Siberian railroad is the only means of communication with the outside world, and this, according to Destrée, could at any time be destroyed by the German prisoners, of whom there are 20,000 under arms in Siberia.

One of the problems taken up at the Tokio Military conference was the increase of the army through increase of the divisional organizations. The war strength of a division is reckoned at 18,700 officers and men. The proposed plan would be to raise the number of divisions from nineteen to fifty. The present strength of the field army, exclusive of the Kobi or reserves, is estimated at 600,000 men.

Ireland.—A short time since Bishop Keating of Northampton delivered a remarkable speech at Jarrow, a great shipbuilding center of England. The oration which is remarkable alike for clearness and courage was printed in part by the London *Universe* as follows:

An English Bishop's Opinion

But at once I am up against a very sinister 'No-Popery' campaign. From the very first days of the war we English Catholics have been saddened and irritated by a No-Popery campaign, with its center in London and its ramifications right through the land in a certain section of the secular press, and with further ramifications in a very notable quarter, the anti-clerical press on the continent. We know and feel that this campaign has been manufactured by some malign hidden society that is determined to counteract as far as it can the manifest advances that the Catholic Church has made owing to the influence of the war. We know what the influence of the war has been in France; how the French army, which was composed originally for the most part of violent unbelievers, has turned to God and God's priests who are fighting shoulder to shoulder with them. And we know in our own armies the work of our chaplains; and the manifest effect of that work has been so marked, so eminently supernatural that many and many a young Protestant soldier has been made to feel that there must be something in this Catholic religion; and the No-Popery campaign is intended to drive away as far as possible the good effects that have been brought about by the devotion of the Church to the service of our armies.

The central figure, the target, at which all the shafts of malice have been directed has been the person of our Holy Father, Pope Benedict XV. We Catholics, of course, understand the delicacy and the difficulty of the position in which he is placed. We Catholics know that, as the common Father of all the Faithful, as the Father of millions of Catholics on both sides, he must be impartial, he cannot declare for one side against the other side. We admire the love with which his heart has gone out towards his children without discrimination. There is no victim of the war that he has not thought of, that he has not relieved and cared for to the very best of his power. We Catholics thoroughly understand and thoroughly approve of the attitude of the Pope; but for these others of whom I have spoken he can do nothing right. If he holds his tongue it is guilty silence; if he speaks and pleads for peace it is pro-German influence. What is he to do? What can he do? Whether he acts, or whether he refuses to act, it is always possible for a malicious mind to imagine a base motive, and to twist whatever he does or whatever he fails to do into some false shape.

And now a new offensive is being launched against us on account of recent events in Ireland. The Irish Bishops have taken a very grave step. They have taken that step knowing well its gravity, knowing well the responsibility it casts upon them; and therefore they have associated their action with the most sacred moment of the religious life of their own people.

When we saw the reports in the papers of the action of the Irish Bishops with regard to conscription in Ireland, there is not the slightest doubt that English Catholics were very much astonished. Many were filled with alarm and consternation; many differed profoundly from the action the Irish prelates had taken; but it seems to me that it would be sheer impertinence

on the part of the English Bishops, still more on the part of English laymen, to sit in judgment upon the action of the Irish Hierarchy. It is not our business either to acquit or condemn them. It is our business to try, as far as we can, to understand them; and I do not think we can understand them better than by following very briefly the course of events which has led up to this crisis.

The first dominant fact that we have to bear in mind is this: In 1914 the late Mr. John Redmond, God rest his soul, was able to stand up in the British Parliament and promise the Government the united support of all the Irish people of all creeds and of all politics; and he was able to back that up by filling rapidly the ranks of the Irish divisions that covered themselves with glory in the earlier stages of the war. Now, in 1918, all that enthusiasm has gone, and Ireland is discontented, sullen, and indifferent.

The second fact is that any of you can put your finger on the very event which marked the turning of the tide. It was that policy of reprisals in 1916 which was imposed upon Mr. Asquith by the London press against his own better feelings and against his own sounder judgment. Up to the moment that the Sinn Fein rebellion had been suppressed Ireland was indignant with Sinn Fein for its hot-headed proceedings, indignant also with regard to its attitude in respect to the war. But when the Irish people saw the blood of their fellow-countrymen flowing in streams, when they saw no mercy for the Sinn Feiner, though there was nothing but mercy for the Orangeman, then their indignation was blotted out in tears, and their heart was hardened against the cause of the men who had wrought these things upon their sons.

The third dominating fact is that in consequence of that change of feeling, Mr. Asquith himself, in introducing the first conscription bill, omitted Ireland from its provisions, and the whole country felt that he had done wisely and well. A few months later the Irish Convention appointed by the British Government asked a sub-committee of its own, consisting of three Unionist and two Nationalist members, to examine the question of conscription for Ireland. The sub-committee reported unanimously against the feasibility of introducing any such law. Still later, on the eve of the second conscription bill which Mr. Lloyd George felt bound to introduce (and I think we all ought to have very considerable sympathy with our Prime Minister, because he has a very difficult task to perform in resisting enemy attacks in the front and from the rear) in order to find more soldiers for the armies, or be unfaithful to those already fighting, and it was necessary for him to frame a more drastic measure than the earlier one, again the London press got to its fell work. It would make mischief if it could, and it therefore practically forced him to entertain the idea of including Ireland in the new bill. The Irish Bishops were sitting in committee, and they sent to him a resolution of warning, telling him that they knew their countrymen, they knew the state of feeling, and begged him not to be so mad as to attempt the impossible. But the die was cast; and in spite of warnings, in spite of maturer judgment, Ireland was included in the bill which was finally placed upon the statute book.

At once Ireland was ablaze. The Nationalist members, the politicians, not the priests, the leaders of all the sections of the national political parties in Ireland, went to the Bishops, for what purpose? That the Bishops might lash the agitation into greater fury? Nothing of the sort; but that, by the power that they exercised, and that none can exercise in Ireland but the clergy, they might keep this furious agitation in some sort of channel; if not in the channel provided by the law of the British Government, then at least in the channel provided by the law of God. That is the point I wish you to seize; that the Bishops did not rush into politics; they did not thrust themselves into this quarrel; they only answered a call that came to them from their children and from the representatives of their children, a call that they could not in conscience resist—a call that they have never failed to answer. If you know the Irish people as well as I do, you know that it is their habit to consult their priests in almost all the affairs of life, from the selling of a cow to the risking of their lives for faith and freedom.

Whether the Irish Bishops acted rightly or wrongly, whether they acted wisely or unwisely, the outstanding feature of the situation, as far as we are concerned, is this, that their line of action was exclusively their own. They did not seek either inspiration or authority from the Apostolic See. Cardinal Logue has said so. They did not come to the British Bishops or the Bishops of the Allied countries either for counsel, or sympathy, or for cooperation. I tell you so. Therefore, the British Bishops and the Bishops of the Allied countries have no more to do with the action of the Irish Bishops than the Labor party had; and I may say that, for myself, I am delighted to associate myself with the wise and generous terms in which the Labor party addressed the Premier a few days ago. Not for the first time when the other political parties have gone raving mad, the Labor party seems to have kept the counsels of sanity. . . . What do they expect to gain by the No-Popery cry? Is it a gain for them to alienate the whole Catholic body throughout the world? They talk, forsooth of withdrawing toleration from us. Toleration! My God, I thought England had outgrown that. Who asks for toleration? We do not. We imagined that England and America, above all the world, through many blunders and many crimes, had arrived at the principle, not of religious toleration, but of religious freedom; that every Church should be able to do its work for the souls of men without the pettifogging interference—let alone the violent repression—of any human government; that every individual should be free to follow his conscience; that there should be religious freedom for all. And now, because the *Times* is out of temper with us, the *Times* and its abettors threaten that the nation shall go back on its past and deprive us of religious freedom. That (snapping his fingers) for the *Times!*"

The Irish papers still continue their agitation against conscription. The trenchant Dublin *Leader* recently returned to the subject in these burning words:

Irish Opinion on Conscription

The English Government was mad when it fired conscription at Ireland, and unless it keeps being mad, and wild red mad at that, it will drop it. The debate and vote at the Council of Agriculture and the views expressed by the Vice-President of the Department are or ought to be if any sanity is left in the Government when it turns its red eyes on Ireland, so many nails in the coffin of conscription. The plain, blunt protest against conscription was carried by 66 to 10, but the amendment for which the ten voted was largely an anti-conscription one, as by calling on the English Government to have due regard for the requirements of agricultural labor it emphasized the labor difficulty. The resolution proposed by Mr. J. P. Farrell, M.P., was: 'That the Government having called upon Ireland to produce extra food for the supply of the people of Ireland and Great Britain and the country having responded to the extent of over an extra million acres of tillage, we, the Council of Agriculture, protest against the imposition of conscription on Ireland, which will deplete the supply of agricultural labor necessary to gather the harvest and perform the other agricultural work in connection with the production of extra food,' whilst the amendment called upon the Government 'to have due regard to the requirements of Irish agriculture as regards labor, both in the administration of the Military Service act and in the liberal granting of leave to soldiers from the agricultural districts to assist in the putting in and the harvesting of the crops at home.'

The Vice-President of the Department, a Scotchman, need not be suspected of any Irish national bias, but the facts of the agricultural situation compelled him to take a view 'pretty fairly outlined in Mr. Farrell's resolution.' The increase in tillage was such that 'already Ireland as a food producing and exporting country stands first amongst the nations of the world.' The question of labor was very serious from the first. The necessity for further labor kept pace with the increase of tillage. 'I look upon the call for conscription in Ireland,' said the Vice-President, 'from this chair solely and entirely in the light of its effect upon the labor supply for food production. We had barely labor sufficient for the last harvest. Some of the late crops were harvested with great difficulty. Since that time labor has been abstracted from Ireland by government demands in Great Britain. Thousands of men and women have been taken from Ireland by the labor exchanges for war work, and even in Ireland itself work of this character is daily abstracting hundreds, if not thousands, more. The situation then is a labor supply depleted by British demands and by the demands for war work in Ireland itself, face to face with a greatly increased tillage, which will demand many thousands more laborers than were employed last year. This is the situation which has to be met and solved, and I have discussed it with no human being who has not seen its gravity and its danger. And this is apart altogether from the state of feeling which would follow on conscription and which would be most injurious to the work of food production.'

After declaring that the Government has not, and had not "at the time of the recent debates on the Man Power Bill, any real intention of introducing, or passing, a Home Rule Bill, such as would offer the slightest hope of a settlement of the Irish national demand," a recent Nationalist statement goes on to say:

Propaganda in America

Meanwhile all the machinery of propaganda controlled by the British Government has been set in motion to blacken the name of Ireland in America, and to prejudice the American people and the American Government against the Irish nation. We feel it to be our duty as the elected representatives of the Irish nation to appeal most earnestly to the people of America and to the American Government not to be deceived by these propagandist misrepresentations, but to listen to the statement of Ireland's case coming from Irishmen in sympathy with the national aspiration of the people of Ireland, and qualified to speak on behalf of the Irish nation.

Russia.—The necessity of Allied intervention to save Russia from German domination has been earnestly urged in different quarters during the past week. Senator King of Utah, a Democrat who has strongly supported President Wilson's war-measures, offered in the Senate on June 10 these resolutions:

Intervention Urged

Resolved, That it is the sense of the Senate of the United States, that a commission be sent to Russia to cooperate with the American Ambassador and other representatives of our Government to overcome and neutralize German propaganda in Russia and to aid in Russia's economic, industrial and political freedom; and be it

Further resolved, That it is the sense of the Senate of the United States that a military expedition be organized and sent by the United States of America, in conjunction with the Allies, including Japan and China, to cooperate with the armies of the Russian people to repel the advance of German arms and to expel from Russia German military power and establish therein the authority of the people and Government of Russia.

The resolutions were referred to the Committee on Foreign Relations, but there are no signs as yet of any change in the non-interference policy of the Administration.

On June 11 the Russian Ambassador at Washington presented to the State Department a resolution unanimously adopted by the Central Committee of the Cadet or Constitutional party of Russia urging Allied intervention. The resolution runs:

We never recognized the condition of the Brest-Litovsk peace and consider that the disastrous situation in which they have placed Russia can only be ameliorated with the aid of the Allies.

The movement of the Germans on Russian soil, their perpetual seizure of new regions still continues, and there seems to be no limit to such occupation. Under such conditions we cannot refrain from appealing to our Allies, to whom we have frequently given proof of the loyalty of our feelings.

We proclaim our conviction that the appearance of a new, powerful factor on the scene of struggle undoubtedly will have a decisive bearing on the issues of the war and on the conditions of peace.

We can assure in the most conclusive manner that the information picturing that the Russian democracy does not approve of Allied aid is false. If such information has reached the President of the United States it must have originated from Bolshevist sources. The Bolsheviki in no way are representative of the Russian democracy. Their régime, a fictitious rule of democracy, is really oligarchy, demagogy and despotism, which at the present moment relies only on physical force and daily becomes more and more odious to the popular masses.

Nevertheless we consider it our duty to emphasize that the attitude of Russian public opinion toward Allied action is conditioned by the forms of its realization. Its success depends on the whole-hearted support of national feeling in Russia. It is furthermore imperative for Russian public opinion to receive assurances that the expedition will be coordinated with the inviolability of the rights and interests of Russia, and that the actions of all the Allies on Russian territory will be performed under international control.

The Cadet party is said to be the foremost intellectual organization in Russia, and appears to represent the most moderate element in the country.

The Czecho-Slovak troops operating against the Russian Soviet Government have been continuing their successes in Siberia and the Ural regions. The towns along 1,250 miles of the Siberian railroad are in their hands and they have cut off the grain that was flowing from Siberia into Moscow and Petrograd. At Novo Nicholaevsk the Szech-Slovaks overthrew the Soviets and set up a new Siberian Central Government. The Soviet Government, however, has arrested 300 plotters, among them many men of prominence. This counter-revolutionary movement for the overthrow of the Soviets is said to have extended its organization throughout Siberia and Central Russia and has for its object the establishment of a government standing for the national interest of Russia, reorganization of the army on the old basis, and continuation of the war against Germany with the support of the Allies.

Anti-Soviet Successes

Sharing Catholic Publicity with the Papers

MICHAEL WILLIAMS.

HAVING said in the first of these articles that I believed great good could be accomplished by the organization and operation of a really efficient Catholic press bureau, devoted to obtaining national publicity for Catholic news and Catholic ideas throughout the secular press, and also cooperating with the existing Catholic papers; and having in a second paper suggested ways and means by which such a bureau might carry on the apostolate of the press among secular periodicals, I propose in the present article to continue the general amplification of this most important subject.

First, I would desire to point out how such a bureau might cooperate with the existing Catholic papers—dropping, for the time, the consideration of that fascinating idea now again so much to the fore, namely, the proposal of a national Catholic daily. Generally speaking, it may, I think, be safely said that we have in the United States a Catholic weekly press which obviously could be improved, but which just as obviously, as it stands, is doing a great deal of good work.

An appreciation of realities is the first principle of all worth-while reforms. And the application of this principle to our present subject promptly shows us that sweeping condemnation of our Catholic press is as false and as foolish as self-satisfied, blind optimism. There is one school of thought which declares that it is the indifference of the Catholic laity which is the primary cause of the limited circulation, and weak influence, of our Catholic journals. There is another school which just as positively says that the laity is indifferent because the papers are so dull, so behind-the-date in their news, and so lacking in "pep." But these two schools simply cancel each other if they merely stand idly by, each singing its song of wo. Surely, Catholic thought is better employed, for all practical purposes, on the good, safe, middle ground between all extremes. On that middle ground, both these schools may come together, and profitably exchange their views. If they do so, each will say to the other: "Well, yes; you are partly right." The critics of the laity will say: "We admit that the fault does not lie wholly with the laity, with the Catholic public; and there really is much room for improvement in our press." The fair-minded spokesmen of the other school will just as freely confess: "Yes, we have been indifferent, and careless, and supercilious. It was, and is, our duty to support and promote the Catholic press. We have not been fair to those who have been carrying on that great work against such tough opposition as our own supineness has supplied. It is our business to recognize what is good and commendable in the Catholic press, and to lend a hand, not fitfully, and now and then, but consistently and constantly, to those who are trying to carry on one of the most needed and essential departments of Catholic social service, Catholic education, and Catholic culture."

With this concordat happily arrived at, the next question would be: "How, then, are we to set about the necessary business of building on what we possess, so that it may grow ever better and ever stronger?" And the answer to that question brings us back to our starting point: the proposed Catholic publicity bureau. In this, I think, would we have the instrument required. Nearly four years ago, when this idea of a Catholic publicity bureau first began to buzz in my bonnet, I went to some half a dozen writers in the city where I was then living, San Francisco, and said in substance: "You are a well-known and well-paid writer (or editor, as the case happened to be), for the secular press. But also, happily for yourself and for the world you live in, you are a Catholic. Would you not give something to the Catholic press? Would you not, for example, give one article, or editorial, or poem, or book-review, or short-story, or essay, to some central Catholic agency, if that agency would distribute your work for simultaneous publication in all the Catholic weekly papers?" And they all said, most heartily: "Yes, indeed!" But nothing further was done. Nothing more could be done. I suggested the idea to AMERICA, which gave it publication, and there the matter rested for the time. There was no machinery in existence to carry it out.

But suppose we had the proposed press bureau in working order. Remember what we have already agreed upon as to this bureau, namely, that its core, its nucleus, should be a body of well-paid professional editors and writers, clerical and lay, men and women, devoted exclusively to the work of the bureau. Would not such a practical, dignified, professional organization, endorsed, of course, by the Hierarchy, earning the respect and consideration of non-Catholic editors and publishers, also obtain and retain the good-will and assistance of scores and scores of Catholic reporters, Catholic writers, Catholic editors and publicists of various degrees, who cannot give up their own positions, or their own work, but who would most heartily contribute something to the work of the bureau?

These voluntary contributions, for which, too, the bureau would constantly reach out, suggesting subjects, proposing ideas, reminding writers of their promises, as only a wide-awake, efficient organization could do, would insure, together with the material supplied by the writers of the bureau itself, a constant output of a vital, and timely, and highly interesting flow of live Catholic material.

The existing Catholic papers should be the distributing points for this flow of live matter. Instead of printing

stuff belatedly clipped from each other, each paper would receive from the bureau up-to-date, well-written, illustrated news-letters, articles, stories, verse, book-reviews and similar material. Each would continue to gather and deal with the local news in its own local fashion, according to the methods each editor finds best adapted for his own region. But with a constant, dependable flow of authoritative, well-written, well-edited national news coming in each week from New York and Washington, and special letters from Rome, or Dublin, or London, or Paris, and, by and by, let us hope, from Berlin and Vienna, too, and with good articles and high-grade fiction and verse by the best Catholic writers in the country—why, would there not be a great improvement effected immediately in practically all our Catholic weekly journals?

Moreover, there is the telegraph wire, as well as the mail service. The bureau, being always open, always working, would when occasion demanded it send out important news or views to its subscribers all over the country, if such news or views developed too late for the mail service. Then, as, here and there, in the larger cities, the best of the weeklies began to appear twice or thrice in the week, the service of the bureau would keep pace with the expanding requirements. Eventually the long-hoped-for daily might in this way be *developed,* instead of being arbitrarily created. We might in time have a string of such daily papers from the Atlantic to the Pacific, each attending to its local territory, but linked up for national news and national views with the central bureau.

Would editors welcome such a service? For my part, I cannot see why they should not, provided, of course, that the service offered them is commensurate with the ideas we have discussed. But why should not the editors speak for themselves on this point? Why should this vital discussion be confined to AMERICA? I am certain that AMERICA does not desire to monopolize the subject. Let us hear from the editors of the country.

I think I already hear one of the first of the questions that would naturally come up in any practical discussion of this subject. What about money? What would such a service cost each paper? What would it cost the bureau to supply it? Well, I am not a business man; so I cannot be an authority here; but I would say, with all my heart: Let us not be scared by the money ghost! Quite frankly, voicing my personal opinion, I think that the bureau ought not to be run on a basis of profit, as a business. It should, of course, be run in a business-like manner, but not *as* a business; not as a means for a group of men to make profits. It ought to be subsidized. It ought to be sure of an ample yearly income, enough to carry on its work without being forced to make a profit or cease its work. Then it could afford to sell its service to the Catholic weeklies for a small sum or even give it free. The thing to be accomplished here is to spread Catholic truth, not to make money by dealing over the counter with Catholic truth. I believe that the Catholic weeklies would, and could, and should, pay a suitable sum for good live matter, and that the secular press in many instances would also be glad to pay for some of the material supplied to it. But, and this point I believe to be vital, the work itself should be made independent of the problem of profits. An annual collection in all dioceses, such as is taken up, for instance, to help maintain the Catholic University; or the building up of a national Catholic press league of contributing members of various classes; together with a frank and quite ruthless assault upon the pocketbooks of some of our wealthy Catholics —such are some of the practical means which suggest themselves.

The Centenary of a Great Astronomer

A. L. CORTIE, S.J., F.R.A.S.

THE enemies of the Faith are never tired of repeating that the Catholic Church is an obstacle to the progress of science. The falsity of this charge is proved by the fact that so many of her devoted children, real practical Catholics, have been eminent in every branch of science. Not only laymen, but priests, too, and religious, whose aim in life was to teach others the way to heaven, found time to advance purely natural knowledge. Copernicus was a priest and a canon; Mendel was priest and abbot; Stensen was a bishop, and Linacre became a priest late in life. These are persons, even if they existed alone, whose claims to recognition among the great men of science no one will deny. Our late Pontiff, Pope Leo XIII, in a letter addressed to the members of the scientific society of Brussels, exhorted them to apply themselves to piety and to science so as "to prove that there never can exist any real opposition between science and religion." Such was the life work of Angelo Secchi, priest and religious of the Society of Jesus, eminent as an astronomer, among the most eminent of his day, and leading the life of a humble, obedient and devoted son of St. Ignatius.

He was born at Reggio, in Aemilia, Italy, a town situated between Parma and Modena, on June 18, 1818. His father was a joiner, Antonio Secchi; his mother, also a member of the middle class, whose maiden name was Louise Belgieri, was pious and practical. Under her care the future eminent astronomer learnt sewing and knitting. At an early age the boy Angelo was sent to the College of the Society of Jesus, which was established in his native town. He was an apt pupil, both in spiritual and in secular learning, especially distinguishing himself in Greek literature. But God was calling him to his special service, and accordingly on the completion of his college course he entered the novitiate of the Society of Jesus in Rome, on November 3, 1833, being in his sixteenth year. After completing his two years of noviceship he passed to the famous Roman College, with which his name was to be identified so intimately and so illus-

triously in future years. The first course he followed was one of higher literature, after the completion of which he entered upon his philosophical studies, which comprised a period of three years. It was at this stage of his training that Secchi showed the particular bent of his genius. For among the courses in philosophy was one on physics and mathematics. So great was the aptitude and talent displayed by Secchi that, though he was a student himself, he was selected to assist his professor in his courses at the College of Nobles.

It would appear that, on the completion of his course of philosophy, Secchi commenced his own career as a teacher by taking a class in grammar at the Roman College, although he also acted as a tutor in mathematics and physics. The following year, 1841, however, saw his transfer as a professor in these subjects to the College of Loretto. His teaching was distinguished by conciseness and clarity in exposition. In 1844 he returned to the Roman College to commence the study of theology, under that galaxy of talented professors, Passaglia, Perrone, Patrizi and Antonio Ballerini, who occupied the chairs of the Gregorian University. He was ordained priest by Monsignor Canali on September 12, 1847. But his theological studies were rudely interrupted when the revolution in Rome, in 1848, drove Secchi and the other Jesuits into exile and forced them to quit their native land. In a godless revolution the Jesuit, whose special work is the instruction of youth in holiness of life as the foundation of secular learning, is always on the losing side. Proscription and persecution are his lot.

With several other Fathers, among them a famous director of the Roman College Observatory, de Vico, whose eulogy in the "Monthly Notices" of the Royal Astronomical Society was written by that eminent astronomer, Sir John Herschel, he came first to England and resided at Stonyhurst College. Here he devoted himself during the few months of his stay to the study of mathematics. But Stonyhurst may claim the honor of having initiated the future great astronomer into the study of the heavens. The Stonyhurst Observatory had been founded in 1838, and at the time of Secchi's arrival the director was Father Weld, and the chief telescope the institution possessed was a four-inch equatorial, which is now mounted as a finder on the 15-inch equatorial which stands in its present state as a memorial to another distinguished Jesuit astronomer, the late Father Perry. This was the instrument with which Father Weld showed Secchi some of the glories of the heavens and excited in him that enthusiastic devotion to astronomy which was to remain with him throughout his life.

De Vico, astronomer and musician, for he is the composer of the responses and antiphons for Tenebræ which are still sung at Stonyhurst, died in London at the early age of forty-three. His death was undoubtedly hastened by the sufferings he had endured when driven into exile by the revolution. His chief assistant at the Roman College observatory, Father Sestini, had gone to the Georgetown University, Washington, D. C. Thither Secchi, with twenty-one of his companions in exile, followed him, sailing from Liverpool on October 24 and arriving in New York on November 19, 1848. At Georgetown, Secchi, while teaching the elements of natural science, found time and occasion to pursue his astronomical studies, with the help of the director of the observatory, Father Curley.

In 1849, on the restoration of peace in the Eternal City, Father Secchi was recalled to Rome by the General of the Society, to succeed the late Father de Vico as director of the Roman College Observatory. Of his work we shall speak in a separate article. But it was motived by an ardent desire to advance the greater glory of God and the honor of the Church and of the Holy See. Let him speak for himself: "To whisper to oneself how magnificent it is to reveal the works of the Creator: this is a stimulus which lasts when all other motives fail. It raises the human intellect above the dryness of mere figures, and produces from such labors a work which is lofty—nay, Divine." Honors and distinction were showered upon him as his fame spread throughout the whole of the civilized world. He was decorated with the Cross of the Legion of Honor by the Emperor of France and with the Order of the Rose of Brazil by the Emperor of Brazil. But he remained ever a humble religious, devoted to the interests of the Church. This thought of loyalty to the cause of religion and of Holy Church was one that most consoled him on his deathbed. "Oh," he exclaimed to one who visited him in his last illness, "if you only knew what comfort I feel in dying, after having spent my life in the service of the Church." It helps us to understand his amazing energy and activity in the pursuit of science and the volume of work he was enabled to produce. At the observatory one of the first astronomers of his day, at the university a professor, and yet he was commissioned in addition by the Papal Government to measure a geodetic base-line, extending over an arc of two degrees between Rome and Rimini; to design and superintend the erection of lighthouses on the coasts of the States of the Church, and even to advise as to the schemes for the water supply for several Roman towns.

The beginning of Secchi's scientific career was conditioned by the revolution of 1848; its end was to be saddened by that of 1870, since which time the Vicar of Jesus Christ on earth has become the Prisoner of the Vatican. The observatory of the Roman College had a world-wide reputation, and Secchi was probably the foremost scientific man at the time in Italy. His religious brethren were proscribed, but special exemptions were made in his case by the Italian Government, so as to retain him in the post which he occupied with so much distinction. He consented to remain, but with his allegiance to the Holy See unimpaired. He was tempted with the offer of the general supervision of all the Italian observatories, and even with the granting of the senatorial dignity, with express release from the constitutional oath. But he would have none of these things.

Father Secchi, said Pope Pius IX, when sending him his special blessing on his deathbed, has always known how to unite science with religious virtue, but the two virtues which shone most in him were humility and obedience. We know how often he was urged to accept honors and employments from the Italian Government, but he would never accept them. He always came to Us for counsel and advice, and never took a step without first hearing what was Our opinion. Truly he has been an excellent religious.

Father Secchi suffered from a malady of long duration, which finally killed him, and in the last years of his life he was compelled to abandon active observatorial work, though he still continued to direct the activities of his assistants. In the second week of January, 1878, he was obliged to take to his bed. On January 23 he received Holy Viaticum. In his last illness he seemed to have lost all thought except for the things of God, and his piety, humility, resignation and patience under suffering edified all who came in contact with him. He lingered until February 26, 1878, when he expired, at the age of fifty-nine years and three months, his last words being an act of thanksgiving to God for the great favor of dying in the bosom of the Church and in the Roman College, sanctified by the death of the angelical St. Aloysius. He had lived forty-four years of his life as a Jesuit. He wished his Cross of the Legion of Honor to be hung on the tomb of St. Aloysius and his insignia of the Order of the Rose of Brazil to be offered at the shrine of St. Ignatius. His obsequies were celebrated in the Church of St. Ignatius, the body resting in front of the altar between the four columns which support the dome, upon one of which the observatory, the scene of his life-long labors, rose above the coffin of the humble religious. Altar and observatory: here we have the epitome of the life of Angelo Secchi.

It is a life that makes for truth and holiness, for holiness by its bright example of humility and obedience, and for truth in its testimony that science is not the monopoly of materialism and rationalism, but is compatible with a deep faith in the truths of revealed religion and the teachings of the Catholic Church.

The Psychology of Religious Doubt

J. D. Tibbits

IT is a rather curious fact that the psychology of religious doubt should obtain its fullest treatment at the hands of writers of fiction. It is scarcely less curious that the widespread interest which the subject seems to evoke is so little confined to religious people. Those who have no theological convictions of their own seem specially concerned with the doubts of those who have. The indifferentist loses his indifference as soon as it becomes a question of some one else's faith. Of these truths we have abundant illustrations, two of which are of such special prominence that they may be fairly considered as types of all the rest. One of these is the marked success which attended the now somewhat historic "Robert Elsmere," the other, the latest novel of Mr. H. G. Wells. Both are alike in that each depicts a character who begins with orthodox religion and subsequently discards it; and in each instance the process is not without interest, and certainly not without suggestiveness. The interest, of course, lies largely in the dramatic setting, coupled with a distinct charm of literary style. The suggestiveness is generally believed to lie in the real or imaginary difficulties which are supposed to be urged against traditional Christianity. As a matter of fact, however, it lies in the mere vulgarity of a misunderstanding. It is true that these difficulties are oftentimes destructive to that which their authors conceive as orthodox religion, but they are destructive to orthodox religion only as their authors conceive it. And it is because the bare foundations of the faith are so invariably misconceived by those who seem most concerned to destroy them, that it may not be amiss to direct attention to a distinction of which they have apparently lost sight, but which is, nevertheless, of such vital importance as to render valueless any treatment of the subject that fails to recognize and comprehend it.

If we analyze, ever so briefly, the conceptions which these various writers of fiction quite unconsciously put forth under the label "Orthodox Christianity," we shall find that whatever be their individual differences, they yet have one point in common. That one point is the ultimate and final basis upon which they rest. This appears to be invariable and without exception; and it is best summed up in the word "impressionism." Now it is evident, indeed, that to Protestantism of all shades and degrees, no other basis is possible. It is quite the same whether we are considering the religion of Dr. Pusey or the religion of Mrs. Mary Baker Eddy. But it is equally evident that impressionism, whatever form it may assume, carries with it no guarantee of stability; in fact, if experience counts for anything, it carries with it a fairly reasonable guarantee of instability. A religious system, therefore, thus founded, will persist only as long as its basic impressions persist. As soon as other impressions invade and displace them there will ensue a corresponding change in the religion itself. That this change may appear more or less in conformity with reason is not at all to the point. It will remain impressionism just as long as it remains Protestantism; and will be quite as liable to subsequent displacement as that which it had itself displaced.

The history of Protestantism has been a continuous and consistent illustration of this fact, though much of it has doubtless been unconscious, and even more of it obscured. Whatever else the Reformation may or may

not have been, it was essentially and above all things a surrender of the reason to the feelings. It is evident enough that a movement of this kind meant nothing less than a cataclysm in theology, though it is important to remember in precisely what sense this was true. The fact of Martin Luther differing from the Church of Rome in the interpretation of a text is a matter of some importance. But the fact of his abandoning the principle of authority, the only principle which imparts rationality to religion, is a matter the importance of which cannot be overestimated. It was not merely the attempt at the logically impossible; it was the poisoning of the wells in which religion finds its very source. And no matter how cleverly or how plausibly a theological system might be erected upon such a foundation it is manifestly impossible for it to escape the absurdity which, however latent, was none the less implicit in its origin.

Yet, once such a system is established, the entire aspect of the question is changed. To prefer an irresponsible impression to the authority of the Church is, both logically and theologically, absurd. But to prefer one impression to another is not only no inconsistency, but is, in a rational sense, wholly a matter of indifference. While, therefore, the act of Luther in differing from Rome strikes at the basis of all reasonable religion, the act of Dr. Lyman Abbott, for example, in differing from Luther, is but the legitimate consequence of Luther's own act. So that, while we may truthfully say that Protestantism was born of inconsistency, we cannot justly charge it with inconsistency in its development; indeed we may not unfairly say that the more radically it changes the more consistent it is, and that there can be no result, however seemingly absurd, which was not implied in its beginnings.

Still, however apparent all this may be to those who give the matter an even moderate degree of thought, it seems wholly obscured in the eyes of those writers of fiction who have essayed to deal with the question. They are evidently deluded into the belief that there is something in the religious experiences of such a type as Robert Elsmere or the Bishop in Mr. Wells's book far more profound than the mere changing of an impression, or they fall into the no less absurd error of imagining a mere changing of an impression of sufficient importance to write a book about. They forget that they are dealing with a mental process so ordinary as to make one sometimes wonder that it is not more ordinary than it is. It is surely far from surprising that religious impressions are as changeable as they are, though it is often very surprising that they are as permanent as they are. Men are proverbially liable to change their minds. That they should stop at religion, amidst the peculiar conditions which Protestantism has created, is hardly to be expected. The curious part of it all is the inexplicable idea that one can escape being an impressionist by simply changing an impression; and the failure to see that the basic principles alike of the old theology and the new are identical.

It is in the light of these facts that the distinction between religious experiences of value and those of no value becomes clear. By it we can readily understand why the experiences of such men as Martin Luther and Cardinal Newman were eminently worth recording. The one was a sort of mental topography of the part which led from reason to impressionism; the other of the converse path which led from impressionism to reason. But the path which leads only from one impression to another is far too unimportant and far too personal to possess even the elements of theological value. It begins nowhere, and it ends nowhere. No matter with what interest the cleverness of contemporary writers may invest it, it can never be transformed into a real contribution to religious thought.

The Possibilities of Cooperation

JOSEPH HUSSLEIN, S.J.

THE cooperative bank and the cooperative store have met with undeniable success. They have long ago passed the period of mere trial and fully answer the purpose for which they were established. The question of main importance is the extension of the cooperative principle to the field of production. Its most complex and difficult application is found in the cooperative ownership and management of industrial enterprises.

The cooperation here considered is entirely voluntary, and neither communistic nor Socialistic, since it is based upon the private and not upon the public or communal ownership of the instruments of production. These are to belong to the men who operate them according to the individual shares that each one possesses in the cooperative enterprise. To prevent deterioration into the old abuses of capitalism the number of shares that could be held by any individual would obviously be strictly limited, so that ownership of the means of production could not be absorbed by a few more powerful, more clever or more unscrupulous members. The old gildsmen wisely understood that it is by such means only that the greatest happiness and prosperity of the greatest number can be assured and social stability and contentment secured.

In opposing the private ownership of capital, such as would likewise be maintained in this plan by the workingmen, Socialists often refer to the communism of the early Christian Church. They fail to mention that this was not universal, but purely local; that no mention is made of communistic productive enterprises operated by the early Christians; that even in the localities where a certain form of communism existed it always remained purely voluntary and no one was obliged to participate in it as a condition for embracing Christianity; and finally that after all it was a complete economic failure, like practically every other communistic or Socialistic enterprise. The only notable exception has been the communism of the Religious Orders of the Church. The latter is pos-

sible because it is based upon the threefold vows of poverty, chastity and obedience, and is centered in the love of God.

That productive cooperation in itself is not impracticable must be manifest to all from its successful application upon the land, where both production and distribution are frequently managed cooperatively. Thus in the Netherlands alone 66,600,000 pounds of butter were produced by cooperatives in 1910, and only 27,500,000 pounds by private manufactories. Many other products are cooperatively prepared on the land for general marketing, as varied in their nature as cheese, bacon and wine. Both purchasing and selling are done cooperatively, to the exclusion of the middleman and the great gain of the farmer. Similarly the larger and more intricate machinery is cooperatively owned. In Italy Catholic cooperative societies have rented even the land. "Often machinery, oxen and utensils are owned in common," we are told by Borosini. "The harvest is often sold in advance to cooperative societies in a neighboring town." The cooperatives are jointly responsible for the rent, and the necessary assurance is given by financially well-established Catholic societies. It may surprise many to learn that the products cooperatively bought and sold by the American farmers themselves amounted to $1,400,000,000 during the year 1915.

To illustrate the democratic, or better still, the Christian ideal that can be attained under cooperation we shall quote from the article on "The Meaning of Cooperation," by Cruise O'Brien in the *Irish Monthly,* for November, 1917. He is describing the cooperative creamery whose members unite to own the means of turning the milk produce of their farms into butter, and of marketing it to the best advantage:

> Here [as in the cooperative store] we have the same rule as to open membership, although it would be much more profitable for the members of a creamery to close their share list when they were strong enough; and although, indeed, it often involves a certain sacrifice on their part to keep their membership open to newcomers at a time when the original members have borne the heat and burden of the day. Here, also, we have a rule limiting the amount of shares which the member may hold and limiting the interest which he may receive on his share capital.
>
> Each member is paid for his milk at regular intervals, usually each month, and is given, to begin with, a price less than the value it will ultimately fetch as a manufactured article. The difference in value is made up at the end of the year, and represents what is called a dividend, as in the case of the cooperative store, but what is really the deferred payment, just as in the cooperative store the so-called dividend is really a saving.
>
> Finally, the cooperatively organized producer in his creamery provides for a bonus to his employees, just as the cooperatively organized consumer in his store.

As outlined, this system of cooperation contains all the idealism of brotherhood. Like all things human it will doubtless have its weaknesses and its faults, yet it approximates most closely to the Christian spirit.

But we now come to the most crucial question of all. Granting that cooperation is practical in other fields, can the same be said of the cooperative ownership of industries in our cities? The difficulty can best be stated in the words of Dr. Ryan, where he speaks of the "perfect" form of productive cooperation, the only one considered here. He defines it as that form in which "all the workers engaged in a concern own all the share capital, control the entire management, and receive the whole of the wages, profits and interest." Writing of conditions as they existed before the war, he says:

> In this field the failures have been much more numerous and conspicuous than the successes. Godin's stove works at Guise, France, is the only important enterprise of this kind that is now in existence. Great Britain has several establishments in which the workers own a large part of the capital, but apparently none in which they are the sole proprietors and managers. The "labor societies" of Italy, consisting mostly of diggers, masons and bricklayers, cooperatively enter into contracts for the performance of public works, and share in the profits of the undertaking in addition to their wages; but the only capital that they provide consists of comparatively simple and inexpensive tools. The raw material and other capital is furnished by the public authority which gives the contract. ("Distributive Justice," p. 223.)

Yet, as Dr. Ryan is ready to admit, the obstacles in the way of industrial cooperation, such as the risks to be encountered and the need of considerable capital and directive ability, are not insuperable. What has been accomplished upon the land may gradually likewise be widely accomplished in the city, although the difficulties will often be considerably greater. The practical workings of such a cooperative enterprise are thus described by Cruise O'Brien:

> A number of people, who are, say, bootmakers by trade, form themselves into a cooperative society in order to carry on their work. The people who actually make the boots are the owners of the society. They elect their committee from among themselves; they provide capital, and instead of, as one might expect, taking all the profits for themselves, they divide the profits between labor, capital and purchasers. Their other rules have exactly the same features as we have noted in the other two types of society which we have touched on (i.e., the cooperative store and the cooperative creamery).

The difficulties in the way of cooperative production are in the first place the large sums of capital required in many instances. Yet we know that billions of dollars have actually been handled annually in the cooperative banks of a single country. Thus the Schulze-Delitzsch popular urban banks had 939 banks affiliated to their national federation, and there were ninety-six non-affiliated banks. According to a pamphlet issued by the International Institute of Agriculture at Rome, the business transacted by these cooperative banks in Germany during 1910 amounted to no less than $3,231,801,035. Yet besides these banks there existed the rural cooperative Raiffeisen system. The management of the former banks was conducted along strict business lines. Though the immense sums referred to did not pass through any single hand, yet the existence of the National Federation shows a completely developed organization.

The second difficulty is that of cooperative management. Here again we have the example of the Coopera-

tive Wholesale Society of Manchester whose sales per year had risen to $150,000,000 before the war, and were increasing at the rate of $5,000,000 annually. Few mercantile establishments in the entire world have ever done so large a business. Yet the society never borrowed and had money to lend. The wholesale society was made up of membership from the retail societies in a definite proportion, and the latter apparently took out one five-dollar share for each member. In reference to the management, it will be well to quote the report regarding it drawn up some years ago by the United Mine Workers of America:

> The business of the wholesale cooperative societies is managed by thirty-two directors, elected by the local societies. These directors give their entire time, at a salary of $1,750 per annum. It is almost unthinkable for the average American business man to consider a proposition of this kind: thirty-two men, coming up from the ranks of ordinary consumers, by popular election, conducting an enormous business more economically than the large establishments of trade in England, and giving their best efforts entirely for the motive of rendering good service and securing a comfortable salary, with the honor that goes with a public service efficiently performed. We should judge from what we learn that these directors are more devoted to their business than the ordinary business man. Their efficiency cannot be challenged.

These are interesting facts. With all this said, however, we cannot fail to realize the vast difference between these enterprises, which are creditors and consumers' plants, and cooperative production as exemplified in the self-governing workshop. Even under cooperation it is more than possible that one class of workers may oppress and exploit another if religious principles are set aside.

Yet one point must be borne in mind: that cooperative production, though presenting many difficulties into which we cannot enter here and which have long prevented it from attaining to undoubted success like other cooperative enterprises, may in the future be carried on more auspiciously under Government aid and oversight, so far as this may be required. A true religious spirit, such as the Catholic Church could infuse into the entire movement, would certainly lead to success. Progressive taxation of incomes, limitation in the future purchasing of shares, definite regulations regarding the shares of those who no longer are actively engaged in their respective industries, stability of prices to prevent the evils of excessive competition, and other similar methods, might yet make of cooperation the system which may become the leading factor in social reconstruction. In all probability it will coexist with other forms of ownership, both public and private, and a more perfect Government regulation.

Cooperative production differs essentially from Socialism in every regard. It is based upon the private ownership of capital by all the workers, in place of depriving them all alike of this benefit. It is purely constructive in its nature while Socialism is mainly destructive and revolutionary. It is not dependent on confiscation, on political machination or even upon the ballot, but must obtain its recognition solely through superior efficiency and the rightful Government protection. Where the Socialist promises, the cooperator acts.

Religious Rights and Supreme Court Opinions

MICHAEL KENNY, S.J.

WHEN the Civil War was over appeals crowded before the Supreme Court, asserting national jurisdiction in matters deemed previously within State control, and frequently securing it. One of these was based on every citizen's constitutional right to religious liberty, as had been the Permoli appeal; but now with different results. The Missouri legislature of 1865 was extreme in its loyalty, and exacted more loyalty than many conscientious citizens could give. As a consequence, Father Cummings of St. Louis appealed, in 1866, as had Father Permoli of New Orleans in 1844, against a provision of the new Missouri constitution under which he had been fined and imprisoned for exercising his priestly functions. The preliminary rumblings of the Fourteenth Amendment had reached the judicial ear, and Justice Field, voicing the majority of the Court (4 Wall, 332), reversed the judgment of the Supreme Court of Missouri, on the ground that the provision was "in conflict with the Constitution of the United States." But the dissenting opinion is more instructive of the change in ideas. Justice Miller said (4 Wall, 398):

> If there ever was a case calling upon this Court to exercise all the power which properly belongs to it, it was the case of Rev. B. Permoli. . . . This Court said it could give him no relief. In this case the constitution of the State of Missouri . . . declares that no priest of any Church shall exercise his ministerial functions unless he will show by his own oath, that he has borne a true allegiance to his government. This Court now holds this constitutional provision void, on the ground that the Federal Constitution forbids it. I leave the two cases to speak for themselves.

They do. The "Sovereign State" had fallen, and national sovereignty was rising on its ruins. Chief Justice Chase, who denied jurisdiction in the Cummings case, exercised far wider jurisdiction two years later in Texas v. White. During the hearing of that appeal the Fourteenth Amendment was enacted, sustaining and declaring in their full implication, the great principles of the 1787 ordinance and giving or renewing ample jurisdiction for their enforcement. The Enabling Act, which since 1864 exacts of every new State that it embody in its constitution that ordinance's main principles, and always the religious liberty provisions, are declarative of the mind of Congress that these principles do, and must, prevail.

But in regard to religious liberty, the ordinance has a

force beyond that which it exercises in the constitutions that incorporate it. It proves the mind and meaning of the enactors of the First Amendment, that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This was the ground of appeal by a Utah Mormon in Reynolds v. White (98 U. S., 162); and in order to ascertain "what is the religious freedom which has been guaranteed," Chief Justice Waite decided that its meaning must be found in "the history of the time in the midst of which the provision was adopted." Wherefore he proceeds to explain in historical sequence that discontent with religious exactions by the colonial governments and by some States prior to the Constitution's adoption, had culminated in Virginia, and that there Jefferson and Madison drafted and had enacted a "Bill of Religious Freedom" within a year of the United States Constitutional Convention. Justice Waite traces further the influence of these leaders and of the Virginia Convention in securing the First Amendment, and decides that, in scope and in terms, the Amendment meant what they had intended it to mean.

"Virginia had recommended as an amendment to the Constitution . . . that 'all men have an equal, natural and unalienable right to the free exercise of religion according to the dictates of their conscience.'" Madison, who had "demonstrated that 'religion or the duty we owe our Creator' was not within the cognizance of civil government," presented the amendment, which "met the views of the advocates of religious freedom"; and Jefferson, who had declared that "religion lies solely between man and his God" and that man "owes account to none other for his faith or his worship" and "it is time enough for civil government to interfere when principles break out into overt acts against peace and order," hailed "with sovereign reverence that act of the whole American people." Chief Justice Waite concludes (98 U. S., 164): "Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and character of the amendment."

But it was the same "acknowledged leader" who drafted the 1787 ordinance and who in the original draft of 1784 had inserted the identical clause of religious freedom which in the same year he wrote into the Virginia Bill; and the Congress that passed the Amendment was the same that enacted the ordinance. Now, this ordinance proclaims its purpose to "*Extend* the principles of civil and religious liberty," and to provide for the admission of States "*on an equal footing with the original States*"; and, to accomplish this purpose, it ordains as an unalterable Article of Compact that no peaceable person "shall ever be molested on account of his mode of worship or religious sentiments." Intrinsically, the words "extend" and "equal footing" connote the same religious liberty in the original States which these as a national Government prescribed forever to the new; but, as a key to the mind of the first Congress, the ordinance is more firmly decisive than that action of a single State and those personal views of Jefferson which carried authority with Chief Justice Waite. It is a national document, written by Jefferson's own hand and guided by him and his friends into national enactment; and, therefore, it is still more surely "an authoritative declaration of the scope and character of the Amendment" which the same leaders, at the same time proposed and enacted to extend and forever establish religious liberty.

Referring to Chief Justice Waite's exposition, Justice Field, in Davis v. Beason (133 U. S., 342), embodies its purport in his statement that the First Amendment is not merely prohibitive, but also "*was intended to allow every one under the jurisdiction of the United States* . . . to exhibit his sentiments in such form of worship as he may think proper, not injurious to the rights of others"; i. e., such worship as included "no actions regarded by general consent as properly the subject of punitive legislation." This construction is further established by "uniform practice long continued," the great Justinian law of custom on which Chief Justice Waite based his suffrage decision in Minor v. Happerset (21 Wall, 162). Suffrage uniformity then extended to ninety years; uniformity of religious liberty now extends to one hundred and thirty, the full period of our constitutional life; and meanwhile, it has been repeatedly restated and enforced in law and treaty and compact regarding every State, territory, possession and person under the Union flag.

Hence it is clear that the Constitution regards freedom of religious worship as among the unabridgeable "privileges and immunities" of every citizen, and also his inalienable right; that its jurisdiction for the maintenance thereof applies equally to the old States and the new, and, therefore, "in this country," as Justice Brewer expressed it (143 U. S., 465), "no purpose of action against religions can be imputed to any legislation, State or national." Hence, also, the Permoli decision and its like prior to 1860 were unconstitutional, in so far as they denied the United States the right to protect rights fundamental and inalienable and to enforce its compacts and guarantees therefor. Since the Civil War the national judiciary has uttered no such judgment (as the Permoli). On the contrary, the Supreme Court has, in regard to religious liberty, sustained that provision of the Fourteenth Amendment which put an end not only to what Hannis Taylor calls the "solecism of a government without citizens," but to the equally ridiculous conception of authority at once paramount and powerless, and of solemn compacts dissolvable by the very acts that solemnize and seal them.

Constitutionally, religious liberty is safe in State and nation. The Supreme Court, with which the guardianship of its safety ultimately lies, is endowed and entrusted by the original and the amended Constitution with the power and the duty, and, judging by its record of the last sixty years, has itself the will to preserve it.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Catholics in the Army

To the Editor of AMERICA:

Concerning the percentage of Catholics in the army, statistics from Camp Funston, as shown by the religious census taken there early in the year, may be interesting. Catholics comprised 17.4 per cent of the men, while the Catholic population of the group of seven States from which they were drawn is only 13.03 per cent. This shows a surplus percentage of 4.37, an excess of about one-fourth as compared with the Catholic percentage of population. In the 353rd Infantry, the all-Kansas regiment, Catholics numbered 13.7 per cent, according to the statistics given out, whereas the Catholic population of Kansas is only 7.1 per cent of the total population of the State. This shows an excess of 6.6 per cent. How account for this excess percentage both from the group of States and from Kansas? Does it not indicate that the estimate of the War Department is fairly accurate, especially when we take into consideration the very large percentage of Catholics in the volunteer branches of the army?

Manhattan, Kans. A. J. L.

Food and the Irish

To the Editor of AMERICA:

Mr. Alfred McCann, who has devoted a number of years to the study of foods, claims that the Irish people degenerate in America because of the foods they consume after coming here. Whether his theory is correct or not, it is more encouraging than the one advanced by Dr. O'Malley. There are many people of the opinion that the Jew thrives in the Ghetto because he continues to eat some of the foods to which he was accustomed in Europe. It is estimated that ninety per cent of the Jews in the Chicago Ghetto still use, as their principal food, bread made from entire grain. Pumpernickel is their staff of life.

On the other hand the Irish never see oaten bread or entire corn meal after leaving Ireland. They believe what physicians have told them about refined foods being more nourishing than their former coarser foods, and those who have tried to live on the same portions they prospered on in Ireland have suffered for it. I am quite sure that in the "Carey's Patch" in which I grew up sulphate of magnesia injured the health of the people more than whisky, and refined grain products made the former a household necessity. It is better diet, not better climate, that the Irishman in America needs. In spite of the fact that men degenerate when they move south suddenly for any great distance, the fighting race will be able to overcome the climatic effect if they are given proper food.

Chicago. CHARLES V. HIGGINS.

The French Sisters

To the Editor of AMERICA:

Recently a letter appeared in the public press here relative to the work which the Sisters are doing in the hospitals and camps of France. It was a distinct surprise to many people. Cannot some of the various Catholic papers take up this matter and inform weekly, through foreign correspondents, our Catholic people in regard to this important service rendered by the Sisters to the cause of the Allies?

It was only recently that justice was done to the fair name of the Sisterhoods who labored and died for their country during the Civil War. A splendid opportunity is being lost at the present time. The work of the Knights of Columbus, the Red Cross and the Y. M. C. A. suffers not from lack of publicity, but the various Sisterhoods who are attending the dying and dying themselves on the battlefields of France or in the tents behind the lines receive little or no attention. So far as I know, the only mention of their work is found in John Ayscough's masterly work, "French Windows." What finer illustrations for a weekly Catholic magazine than the consecrated examples of heroism demonstrated by the Sisters of France in the present crisis? I sincerely hope that the matter will receive the widest publicity.

New Haven. A. E.

[AMERICA has arranged with its French correspondent for articles on this subject.—Ed. AMERICA.]

The Sign of the Cross

To the Editor of AMERICA:

In a recent letter Mr. William Price suggested the Trinitarian formula attached to the Sign of the Cross as an argument for our dogma on the procession of the Holy Ghost and "wondered whether Christian archeology or theology ever applied the point in connection with the Greek *Filioque* schism." The words "*In nomine Patris et Filii et Spiritus Sancti*" of the baptismal form (Matt. XXVIII, 19) are quoted generally by theologians to enunciate the distinction, co-equality and unity of Persons in the Holy Trinity. They do not constitute an argument in favor of our belief in the procession of the Holy Ghost. The Latin Church holds that the Holy Ghost proceeds from the Father and the Son, whereas the Greek Church teaches that the Holy Ghost proceeds from the Father *through* the Son. Though the formula represents the Son as intimately related with God the Father and God the Holy Ghost, it does not bring out the idea that the Holy Ghost proceeds from both the Father and the Son as from one principle. Hence it lacks force against the position of the Greek Church. Archeologists mention similar Trinitarian inscriptions in confirmation of the fact that Christians believed in very early times the dogma of the Trinity.

Yonkers, N. Y. P. J. L.

Spiritistic Phenomena

To the Editor of AMERICA:

It was a good deal of a shock to read Doctor Walsh's article, "Madame Palladino, High Priestess of Spiritism." One can scarcely believe the versatile Doctor has given the subject the serious thought and study it deserves. If his article is the last word that American science and literature can give us in these days, can we wonder there are few so poor to do them reverence?

Doctor Walsh's argument summarized is this: Madame Palladino *sometimes* resorted to trickery; *some* scientists were thus deceived; therefore, "supposedly spiritistic phenomena are nothing more nor less than the tricks of designing charlatans." Here fallacy stalks rampant. Does Doctor Walsh mean to deny the objective reality of spiritistic phenomena at this hour? Evidently he does, since he introduces Maskelyne as the triumphant exposer of Spiritism. But he does not mention the fact that Professor Alfred Russell Wallace, the great naturalist, testified in open court that Maskelyne's tricks had nothing in common with the spiritistic phenomena he had observed; nor the further fact that the magician had to pay five hundred pounds as a forfeit. But theology as well as true science is against Doctor Walsh. Let us stick to science.

Despite Doctor Walsh's slur, the names of Richet, Flammarion, Lodge, Crookes, Barrett, Wallace, James, are still names to conjure with in the scientific world. It is absurd to say that these men, who were as anxious as any honest man could be to disprove the spiritistic theory, and who, after forty years of experiment with numberless mediums and close observation of all the facts, were forced to abandon materialism for Spiritism—it is absurd to say they are merely victims of clever deception. Yet they have all stated emphatically their absolute belief in spirit-

intelligences, in the objective reality of spiritistic phenomena, in the extraneous will and preternatural power manifested through mediums. All these men base their conclusions upon years of experiment carried on under strict scientific conditions with mediums under incessant observation. One is driven here to ask what opportunities has Doctor Walsh had to acquire a tithe of the information in the possession of these men who he so glibly tells us were the victims of designing charlatans. In all the literature of the subject that has come to my notice I have never yet discovered a single man of scientific standing who based his conclusions on the blowing out of a curtain or the antics of a controlled table. Furthermore, I have myself experienced sufficient to convince me that these men are right in their belief. The only ground of dispute between them and Catholic investigators of the subject is the nature of the intelligence which is shown to be at work.

No one can deny that Spiritism is honeycombed with trickery, fraud, and deception; nor am I inclined to consider this fact an unmixed evil, since it acts as a preventive to many minds which might otherwise be drawn into it. But over and above all the trickery, apart from all possibility of deception, there remains a large body of phenomena, mental and physical, which can be accounted for in no way other than by a power, a will, an intelligence separate and apart from that of the medium. A single visit to the séance-room of a recognized medium will convince any unbiased mind. The Church, however, recognizing the mysterious influence of these spirits has forbidden Catholics to attend séances. But one is tempted to suggest to Doctor Walsh to seek the lawful authority which can provide him with the necessary information.

It seems to be a matter of sincere regret that, when the subject is so far advanced that a confrère of Doctor Walsh and several European scientists are claiming the spirits are giving us a "New Revelation," a writer of note should be asking the question whether there are any spiritistic phenomena at all.

Chicago. A. M. GRIFFIN, O.S.M.

Prohibition, the Constitution and the Mass

To the Editor of AMERICA:

In your issue of May 11 Mr. Hagan, of Tulsa, Okla., averred that the article on "Prohibition, the Constitution and the Mass," of March 13, "cannot fail to inspire amazement in every reader who is a lawyer;" yet, in the number of April 27, Mr. Paul Bakewell, of St. Louis, had written: "I heartily approve of Father Kenny's article under the above title." As Mr. Bakewell has been a lawyer of distinction longer than Mr. Hagan has lived, amazement has shifted its provenance. "Half an hour's investigation," we are told, "will establish that reliance on Federal questions in this matter is leaning on broken reeds;" but Mr. Bakewell, who has given to the study of the Constitution and decisions thereon, not half an hour but almost half a century, is convinced that in this matter the Supreme Court can be relied on "to enforce the rights of its Catholic citizens against the tyranny and bigotry of a State . . . under the *spirit* of our overshadowing Constitution." Even less than half an hour, by use of the key number system, will suffice to find all Federal decisions on a selected question, but the mental training and historic and constitutional knowledge requisite for this just appraisement may not be acquired in that period, and not every lawyer possesses all or any of these requirements.

The assumption that "theological questions are to be left to theologians and legal questions" to lawyers, exclusively, connotes innocence of the history of both. Up to the close of the thirteenth century legists and decretists, judges, advocates and attorneys, were mainly clerics, especially in England, where until the period of Edward I (1272-1307), the saying went: "*Nullus clericus nisi causidicus.*" The ecclesiastical origin of the English Inns of Court appears today in the gowns, hoods, coifs and bands, of judges, sergeants and counsel, and in the titles of their four terms, Michaelmas, St. Hilary, Easter and Trinity. When the thirteenth-century universities supplied a sufficiency of lay lawyers, the Fourth Lateran Council restricted clerical practice in secular courts to defense of the poor (Maitland's "Sketch of English Legal History"); and lay pleaders began to acquire the repute connoted in the rhythm:

> Once lived St. Yves of Brittany;
> A lawyer yet no robber he;
> A wondrous thing for folk to see.

Clerics continued to influence law as Chancellors of England till Henry VIII deposed Cardinal Wolsey for failing to secure him a divorce. The legal contributions of such theologians as Aquinas and Suarez are still cited by jurists; and the doctrine of St. Thomas, as expounded by Suarez and Bellarmine, against the "Divine Right" theories of James I, that civil authority is of the people and must be exercised reasonably and for all the people, has passed in the United States Constitution.

Even in our colonies the legal traditions of clerics survived, Warren's "History of the American Bar" setting among the six outstanding facts of early practice "The supremacy of the clergy in the magistracy and the courts of New England." "Let the cobbler stick to his last" is not meant for cobblers who have minds above leather. "The Cobbler of Agawam" is known to fame as the author of "The Body of Liberties of Massachusetts;" and blessed Sir Thomas More, a lawyer by profession, won greater renown as a theologian. Legal acumen proved helpful to St. Alphonsus Liguori and others who forsook law for theology; and theologians who take up the study of law, encouraged by the Church which crowns success therein with the doctorate "*utriusque juris,*" do not find their philosophical training amiss. Contribution of lawyer or theologian in either department must stand on its merits.

Mr. Hagan's citations of two well-known decisions relative to State Prohibition deserve consideration, and many receive it under another title; his advice to confine our activities to watching and enlightening legislatures does not. Presumably he watched and enlightened his own State of Oklahoma, with the result: (1) That no priest in that State can say Mass without breaking the law; (2) that he himself cannot hear Mass without cooperating in such violation; (3) That as State or District Attorney he would be bound to prosecute such priest if informed of his possessing wine or if apprised by his own eyes of wine upon the altar. No true American can believe that such result flows from the spirit and intent of American law, and no true Catholic will brook it.

As citizens of a State, we are bound to enlighten our legislature and community on all pending laws detrimental to justice or morality, and the best enlightened will be proof of their invalidity; but when a State tramples on our fundamental rights, it becomes our duty to assert our national citizenship and vindicate before the national tribunal the most sacred of our liberties. Hence, Catholic lawyers and theologians had better devote their powers to supplying the judiciary with reasons for the faith they have in the even justice of our law and system, than in advertising the elements that foster doubt of it.

MICHAEL KENNY, S. J.

New Orleans.

[The statements made in the second last paragraph were written before the decision of the Supreme Court of Oklahoma, reversing the holding of District Judge George W. Clark, was generally known.—ED. AMERICA.]

Another Methodist Fable

To the Editor of AMERICA:

I am afraid that the eloquent words of your editorial, "A Methodist Bishop in Camp," AMERICA, March 16, will fall on unresponsive ears as far as Methodist "divines" in general

are concerned. We might perhaps, looking through the telescope of charity at the words of Charles Bayard Mitchell, discover a dense, perhaps voluntary, ignorance that led to the graphic description of his visit to that Southern Camp and his apostolic work therein. Living in a land where the Methodists are engaged in the heroic labor of bringing the "true light of the Gospel" to 7,000,000 Catholics still sitting in the shades of Roman darkness, I am not surprised at the experience of their coreligionist among the Catholic boys of our army. But for downright calumny and unblushing violation of the Eighth Commandment—preserved I believe even in "the khaki-bound volume of the New Testament" in whose possession those poor soldiers now rejoice for the first time—you will have to go far afield in Methodist missionary annals before you find an equal of the following article taken from the *Philippine Observer*, the Methodist monthly magazine published in Manila this month, April.

BURLESQUE OF PUBLIC SCHOOLS

In January the students of the Seminary College, a large school maintained in Vigan by the Jesuit priests, presented in a benefit program for the Red Cross an amateur theatrical burlesquing the work done by the public schools. It was in the form of a musical comedy, the name of which was "The Bogus School Inspector." The theme was this: The valet of a certain new school inspector took it into his head to take the place of his master in the inspection of the schools. Because of the ignorance of the teachers and pupils, and because of the inefficiency of organization of the schools he was able to pass himself off as the inspector and make the examination, which was a farce from beginning to end. In the school scenes the premium was placed on idleness, indolence and ignorance, and the teacher was represented as a weakling who was partial to the least deserving, and who "picked" on the children who were well behaved.

The climax came out when the real school inspector appeared and found out that his servant had given the "bogus" inspection. He was represented as a wily politician who, fearing scandal and public derision, allowed the ridiculous inspection to stand, and bribed the servant and teacher to keep quiet.

The play was pregnant with allusions to the supposedly false and idle things taught in the public school, and the impression received by the hundreds of Filipinos who shouted with laughter and approval as they witnessed it, was that the public schools were not wholesome places for the education of the young, and that the governmental management of the schools was but a political machine in which men worked for money and influence, and not for the good of the people.

The Jesuit can be faithfully trusted to oppose in every possible manner the greatest institution of democracy—the Public Schools—and this is but an example of how they are trying to prejudice the public opinion. But it is not often they get so bold and insolent in their opposition.

(Signed) J. W. MOORE.

In your editorial, with rightful indignation, you write "The time has come when in the name of patriotism, if not in the name of truth and religion, an end should be put to such offensive and insulting language." And these words bear repetition in this present case.

In the name of patriotism, to assist one of the noblest works the American people ever espoused, the relief of the suffering through her Red Cross Society, the Jesuit Fathers and their students of the Seminary College of Vigan, at great sacrifice to themselves, presented to the Vigan public a splendid program in English, Spanish and Ilocano (the native dialect) to "do their bit" in the great cause. The young men's orchestra of the Vigan (Public) High School and the glee club of the same school gladly offered their cooperation. The English play was "The Bogus School Inspector," published by Fisher Co., Astor Place, New York City. This play had been staged in the College some years ago, and was later sent at the request of one of the high school teachers to Manila. Two performances were given in Vigan in January, at either one of which were present all the American professors, ladies and gentlemen, of the Vigan High School, and the provincial superintendent of schools. All expressed themselves extremely pleased with the little play, and there was not a note among them adverse to its representation. *Esprit de corps* and loyalty to their own school work would never have permitted any "burlesque of public schools," yet it remains for a Methodist minister—whom I did not see at either performance—a minister who is being paid a goodly sum of money each month to spread among the unregenerate youth of Vigan the pure, truthful, unadulterated doctrine of the khaki-bound New Testament, it remained for such an apostle of the Gospel of Our Lord to find, or better, invent, a burlesque that never existed and to publish to the uttermost ends of the earth, not the doctrine of our Lord, but that practice condemned by St. Peter in the sudden death of Ananias. Would not common prudence suggest to J. W. Moore that in a benefit to help on a great work dear to Americans no play would be used which could wound the sensibilities of Americans in another great work to which they are equally devoted, the public schools? Yet such is the crime of which J. W. Moore, Methodist minister of Vigan, accuses the Jesuit Fathers of Vigan! The description of the argument of the play as drawn out by J. W. Moore is a violation of the Eighth Commandment. The simple argument was that the inspector and his valet started together for the inspection of the school, the inspector misses the train, and the goodhearted valet, to protect his master, determined to examine the school himself, as neither he nor the inspector were known to the teacher. The examination, says J. W. Moore, "was a farce from beginning to end." Precisely, that was the "plot" of the play, to excite an hour of hearty innocent laughter among those who paid a peso to help the Red Cross. (I did not see J. W. Moore present.) "How many divisions of the earth are there?" asked the bogus inspector, and the first youngster, full of the consciousness of his own vast knowledge, answers: "Two—long division and short division." "What is a quadruped?" continued the inspector. "A thing with four legs," promptly answered one of the examinees. "Good. Give an example," asked the inspector. Wouldn't even J. W. Moore forget his biliousness and laugh if he heard the answer, "Cats, dogs, chairs, tables"?

In the school scene there were no "premiums"; there was no question of "idleness, indolence or ignorance," and the teacher had neither "favorite" nor those on whom he "picked."

The climax showed the inspector most angry at his valet, with absolutely nothing of the wily politician appearing, who is determined to re-examine the school, but on the representation of the teacher that *two* examinations would be bad, allows the matter to rest as it is. There was absolutely no allusion to the public schools, much less allusions "to the supposedly false and idle things taught" there. "The impression received by the hundreds of Filipinos" was nothing else than that received by the superintendent of public schools of Ilocos Sur and his wife, Mr. and Mrs. Murphy; by the principal of the high school and his wife, Mr. and Mrs. Morgan, both belonging to the Methodist Church; by Mr. Hickman and his wife, the former industrial supervisor of Ilocos Sur, the latter president of the Vigan Red Cross, and both belonging to the Methodist religion; by Mr. and Mrs. Badger, professors of the Vigan High School, members of the Methodist Church, and by the three or four other American gentlemen, professors of the Vigan High School, then present. The final paragraph of J. W. Moore, the religious pastor of so many professors of the Vigan High School, is but a fitting climax to the Ananian eloquence that preceded it: "The Jesuits," etc.

Permit me to close with the words of your own editorial, "For the honor of Methodism or denominationalism of whatever kind, such unAmerican and unchristian methods should be discontinued."

Vigan, P. I. JOHN J. THOMPKINS, S. J.

AMERICA

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Under a Bushel

OF a pious Irish layman, Henry Owen-Lewis, who died some five years ago, it has been said, "It was one of his maxims that Catholics should take part in public life, be well up on public questions, and let their Protestant neighbors see that they are." Lewis lived up to his own maxim. He served his country in Parliament, and while in the eyes of the world, he never became a "great" man, he was always a useful citizen whose genuine unobtrusive piety was a power for good among his non-Catholic and Catholic associates.

It was, perhaps, the "fear of publicity," a relic left by ages of persecution, which in the past bred disinclination in many Catholics to "take part in public life." Too often, open hostility showed plainly that "no Catholics need apply," and often enough, the exigencies of the political game excluded the Catholic from his rightful participation, in discussing and bringing to a conclusion, questions of public interest. But the war has brought Catholics to the front in many public concerns. Our Bishops, surely, have shown that they "are well up on public questions," and on their part, the laity have responded splendidly to every call of the Government. Even were no other proof at hand, the excellent work of the Knights of Columbus, both at home and abroad, shows how well American Catholics understand the needs of the day, and how they are best met. All this quick response gives good reason for the hope that, in solving the many problems of construction and reconstruction which the country must face after the war, Catholics will do their part ungrudgingly and completely.

We never fully know what we can do until we have been forced to try. The war has discovered valuable forces, hitherto unsuspected because dormant, in our very midst, and these are forces that must not be suffered to return to their former quiescence in the day of peace. The world can never be rebuilt safely, except on the principles of Jesus Christ. We know those principles, and it will be our duty not only to live them, but to do all in our power, to make them, by our active interest in the common good, the foundation stones of a lasting and genuine democracy.

The Nemesis of Materialism

IN that now long-past era, the years just prior to the war, most of our authors, speakers and publicists, it may be remembered, were accustomed to find in the achievements of science and invention, which were ever growing more and more marvelous, the sole hope of humanity. The world was to be regenerated by means of chemistry and physics and the universal practice of every social, moral and economic virtue was to be promoted simply by diffusing everywhere the sacred truths of biology. Electricity would make saints; petroleum, scholars; and gasolene, patriots and statesmen. As for the inauguration of a world war, that was quite "unthinkable"; man, of course, was now too highly civilized ever to resort again to that barbarous method of settling differences. Then suddenly, like a bolt from a clear sky, the present dreadful cataclysm burst upon the world and the very inventions and discoveries that were to be the means of accomplishing mankind's highest destiny swiftly gave birth to such pitiless engines of horror and destruction that the cost, ruin and carnage of every previous war in the world's history sank into comparative insignificance.

No one, perhaps, has shown more forcibly than M. René Boylesve in his recent novel, "You No Longer Count," that the war now raging is nothing but the logical result of the materialistic philosophy that prevailed so widely in Europe and America a few years ago. In passages like the following he tells what a grim harvest the world is now reaping from its absolute faith in the regenerating power of machinery and gases:

> Man has already abdicated in favor of a machine. The war that is being waged is a war no longer of men but of material. Man is belittled; the machine surpasses him! A rudimentary intelligence suffices to set the true force in motion. We are still believers in the ancient saying that the true force is manly virtue, the fine, old-fashioned bravery. We have belittled the only thing in the world which might be wholly great—man. Do we profess to worship that bravery of man which all the past has justified? Why, by the scientific character of war it has become—one dares permit himself the blasphemy—almost a sign of inferiority. We reckon upon the mystical value of our bravery, and we send our men by the thousands against an army of tools! By virtue of our century-old prejudices we honor only the man who exposes himself, sacrifices himself, furnishes, however uselessly, his proofs of courage, when the glory of our arms will belong to him who shall most securely have sheltered his divisions behind gigantic steam-hammers! The applied sciences have caused a moral revolution. By riveting man, who is before all else a soul, to material elements, they have destroyed whatever might be justifiable in the great contests of humanity. A paltry little engineer behind his disguised heavy cannon, or with his mitrailleuse under thirty metres of cement, counts for more than our superb heroes with their courage, their loyalty, and their white gloves. Man, chained like a galley-slave to a machine, to a chemical substance, is forced to unlearn what it is to be a man. He appears very intelligent when he is equipped with algebra and terminology; yes, we must grant to matter all that it can give, but pause a little: have you not an impression that something superior is lacking in so abnormal a compound? They have domesticated the forces of nature; they believe themselves Titans; and there

they stand glowering at one another like beasts; they cannot distinguish themselves from these material fabrics that surprise and overwhelm them. They call themselves masters of matter, and matter is all the time jeering at them.

If the world that is to survive the conflict now raging will never forget that the misfortune which befell European civilization in 1914 was but the logical result of a widely diffused materialistic philosophy, the chief object will be attained which the just and merciful Ruler of the Universe no doubt aimed at, when He permitted the nations to be chastised by this red scourge of war.

A Minister's Jubilee Statistics

A PROTESTANT minister in a New England town who recently observed the golden jubilee of his entrance into his church's pulpit found the occasion an appropriate one for publishing the statistics of his parish for the last fifty years. He presents figures which the thoughtful will doubtless consider quite significant. For the pastor of this "very good parish" has baptized during the past half-century only 123 children, or less than three a year, though he celebrated 315 marriages within that period. It should be said, however, that a good proportion of his flock probably did not think it worth while to bring their rare little ones to the font for Baptism. But it was funerals that kept the jubilarian busiest, for his fifty years' incumbency were marked by a melancholy total of 629 deaths, or an average of more than one each month. Struck by the disparity of the foregoing statistics the Boston *Evening Transcript* remarks:

It is one of the disadvantages of the position of the New England Protestant minister that his work, in the long run, tends to degenerate into a sort of mortuary function. His success in the parish really seems to be measured by the number of people he has managed to bury. The gateway at which he stands is distinctly marked "Exit." In the first place, there are generally more deaths than births in his parish, and in the second, the early days of even such children as are born among his people do not in any way involve his ministrations, as they do those of his Roman Catholic brother, who is always the chief figure at the inevitable and required christening, who may be said to guard and guide the earliest footsteps of the lambs of his flock, and whose later functions at the confirmation of the young Christian are an event in the life not only of the new communicant but of his entire family. It is a defect of the New England and Evangelical system which, as we have said, tends to remove the minister from the beginning of life and associate him only in a marked manner with its dark decline.

Apposite and just as the foregoing reflections are, the minister's fifty years' statistics should bring home to old New Englanders another lesson which is of such vital importance that they should learn it at once, unless indeed they are ready to see their race completely die out. The reason why the Catholic priest is kept so busy with Baptisms, First Communions, Confirmations and weddings is simply because his parishioners keep the law of God, respect the purpose of marriage and rear large families. The New England Protestants of a century ago seem to have been almost as conscientious about this important matter as are the American Catholics of today, and their sturdy and numerous offspring helped to build up the West and win the Civil War. With regard to the character of the average Protestant parish in New England today, however, could anything be more significant than those 123 Baptisms conferred in the space of fifty years, contrasted with the 629 funerals held during the same period?

The Women of France

THERE is no courage like that of women. Men have more physical daring, but in steadfast endurance of heroic sacrifice, in high moral strength which is undismayed and unmoved in the presence of overwhelming sorrow, in power to rise superior to personal grief in the realization of their country's need, women are easily the superiors or men. What is true of all women, is especially true of the women of France. If the French soldiers are pre-eminently among the bravest, it is because they are the sons of those than whom there are none braver in all the world; if they laugh at danger, smile at pain, and go to death with a song on their lips, it is because they have caught fire from the wives and sisters and sweethearts and mothers who have sent them forth to fight for God and for country. The world and humanity owe a great debt to the women of France.

A wife, a laundress at Lourdes, stood by the mangled body of her husband. She was unlettered, unversed in worldly graces, but she possessed what is far better, a heart as strong as steel. "He has given his life for France and so has done well," she said. "France was his mother. I am only his wife." A young girl wrote to her betrothed the following words which deserve to be chronicled in letters of gold: "Always remember that you belong to France. I come far after her. . . . Go forward, beloved, and may God guard you, if the country will not lose by it. Living or dead, you will be my only love." A sister, from a home dark with the black shadow of death, sent this message to her brother: "They have taken them all. Out of eleven, eight are dead. Dear brother, do your duty, that is all we ask." The answer of the men, it could not be otherwise, has been the ever memorable words: "They shall not pass."

The mothers of France are perhaps the bravest of all. "I am a poor woman who have never known the joy of giving," said one. "I know it now, I have given my all to France, my four sons." Another, far gone in years, was found by some gendarmes, weeping over a fresh-made grave in the awful land of Verdun. Bravely she said: "Five of my sons had already fallen in the war. I have come here to see where the sixth is buried—my last son." Her thanks for the military honors they gave her was worthy of the sons she had borne: "*Vive la France!*" Madame de Castelnau, as was to be expected from the wife of the great general, will be an inspiration for the women of all time. Two of her sons had been killed, a third had been made a prisoner; then they came to tell her of the death of the fourth. "I know what you

are going to tell me," she said. "God's will be done. But the mothers of France would do wrong to weep for me. Rather they should envy me."

No wonder France is unconquered! Defeat is impossible, while she has mothers like these. Such, too, are the women of the United States. Like their sisters in France, they have given their all. Similar in generosity, they will be similar in courage. They will not indulge in regret or repining. They have sternly counted the cost. They have sent their loved ones to do battle for right and for freedom. Should their forebodings be realized, they will smile through their tears, and be glad to have given their own blood to share in the saving of the world.

When Understandings are Perfect

ONCE upon a time a certain timorous Frenchman who was visiting in the country expressed to his host some misgivings he felt regarding the intentions of a barking dog that barred his way. "It's all right," said his host. "Don't you know the proverb: 'Barking dogs never bite'?" "Ah, yes," said the Frenchman, "I know ze proverbe, you know ze proverbe; but ze dog—does he know ze proverbe?" Unquestionably the point emphasized by the astute Frenchman was the important one, for the chief difficulties met with in practising daily the art of living pleasantly with others arise from imperfect sympathies, from a defective grasp of our neighbor's point of view, or from a failure to realize his intellectual limitations. To understand all is to forgive all.

The doubt suggested by the Frenchman's anxious query is one that could be profitably entertained by a discontented wife, for instance, who assumes that her stolid husband understands perfectly how much every little domestic annoyance irritates her at the end of a long and trying day; or by the critical and parsimonious parishioner who loudly wonders why his pastor cannot run the parochial school on fewer funds; or by the gifted teacher of English grammar who cannot understand why her goslings, though they seldom hear from their "unlettered" parents a perfect English sentence, are not filled with such admiration for the unearthly beauty of the concords that they grow faint and pale at the bare imagination of a solecism; or the stern drill-sergeant, a department store clerk only six months ago, who disconsolately vows that "the service" is going pell-mell to the dogs, because those hopelessly stupid "rookies" who came to camp last week do not yet clearly understand wherein the use and construction of the British Hales rifle grenade No. 3 (percussion) differs from the make and employment of the German cylindrical grenade with friction tube (regulation type).

"But ze dog—does he know the proverbe?"—that question sternly put to oneself and pondered long and well whenever the temptation comes to speak or act hastily, with little sympathy, or from a very imperfect knowledge of a case's extenuating circumstances, will no doubt result, much to the sweetening of the acerbities of human intercourse, in leaving unsaid many a sharp word and unkind judgment, or in leaving undone many an inconsiderate act and regrettable deed.

A Catholic Students' Convention

TO make the world safe for democracy and democracy safe for the world is a worthy ambition. But to render this work durable the world must first be won for Christ. The same enthusiasm, therefore, which has distinguished our Catholic colleges in filling with blue stars the ample spaces of white enclosed within the red borders of their service flags, should now also urge them on to do their utmost in the supreme work of the world-apostolate. What more cheerful news then, than to learn that the first missionary conference of our American Catholic students is actually to take place this year, in spite of all the difficulties created by the war. Here is the spirit that must win.

About twelve seminaries and colleges are at present expected to send representatives to the meeting, but it is to be hoped that many more will soon report. Methodism is even now confidently seeking to raise $70,000,000 for its mission work and is preparing gigantic plans for its foreign apostolate. Other denominations are hardly less active. Though Catholics are not entertaining ambitions, for the period of the war, conceived on so vast a scale, they may not stand alone in neglecting to give their utmost attention to the task of instilling the missionary spirit into the young men and women who are to be our future leaders. If this work is overlooked in our day, the Catholic Church may in future resign herself to total defeat in her own glorious mission fields. This conclusion, it is true, is based on purely natural reasoning. God can still manifest His power and dispense the bounties of His grace in wonderful ways, without our cooperation, but we have no right to neglect the obvious means He has given us for promoting His glory and spreading the light of His Gospel among the nations of the earth. It is mere presumption for us to hope that we shall reap where no man has sown.

The seminaries and colleges which have hitherto pledged their hearty cooperation to the Students' Mission Crusade, have most properly decided, by democratic vote, to hold their first convention at Techny, Ill., July 27 to 30. From this quarter the first impulse was given to this great undertaking whose good results have already extended across the ocean and suggested a similar plan to the Irish students, of establishing a branch of their own Students' Mission Crusade in every Catholic college and secondary school of Ireland. "Though the world should totter on its foundations," is the cry sent forth from St. Columban's, in Galway, to every school in Ireland, "we must not lose sight of the cause of Christ. This spirit, and this alone, will win. Catholic students cannot fail to answer our appeal, and join in

one great cry, like the Crusaders of old, 'God wills it!' The world for the Sacred Heart."

In giving his enthusiastic approval to our own American Students' Crusade, Cardinal Farley trusts that "the superiors of all our educational institutions will champion this cause." It would be difficult indeed to see how any could stand aloof from this movement, so pregnant with precious fruit for God and for souls. Rightly his Eminence insists that a vigorous mission crusade among our students is particularly needed at the present moment owing to the conditions created by the war in our mission fields. Vocations and financial support from American sources must be increased, and this effect, as he concludes, is to be obtained "by enlisting the sympathy of the next generation of Catholic leaders."

No Catholic educational institution can fail to see the importance of the opening convention of our Students' Mission Crusade. It will leave its deep imprint upon future organizations. It will determine the constitution of the new society and its methods of propaganda, bringing into existence new systems of bureaus for practical work. It is highly desirable, therefore, that as many institutions as possible should be represented in order that the right impetus may now be given to the entire movement. It is an impulse that will mean much to our entire system of education and can be made to exercise a profound influence not merely upon our own country, but upon the course of the world. In the words of the students of Ireland: "We owe it now to God and our country to make a big effort to push forward the frontiers of Catholicism in this century." No school, no student should be a slacker in this Crusade.

Literature

THE POPULAR WRITINGS OF NEWMAN

IT has been much the habit to speak of Newman as a preacher, to write of him as an historian, to scrutinize his passages as examples of English well composed, to read his studies and his tracts as documents in a philosophical controversy. But all this is deep, unpopular, and therefore unprofitable stuff. The time has come when we must point out that his sentences are not always long, his thought not always abstruse, his subject-matter not always complicated. Newman deserves to be considered a popular writer on four counts.

The first is the direct sincerity and simplicity of the "Apologia pro Vita Sua," which ranks as one of the four or five best specimens of autobiography in the world. The second is the rich fervor and sheer power of his poem, "The Dream of Gerentius," which represents "emotion remembered in tranquillity" and produces "an exaltation of the soul": the two standards by which we may always distinguish true poetry. The third count is "Callista: A Tale of the Third Century," and the fourth is "Loss and Gain: The Story of a Convert."

It may with more exactness be stated, however, that "Loss and Gain" is also autobiography, for Charles Reding is Newman himself. Both went to Oxford at the same time. Both were confused in their studies amid the turmoil of religious inquiry. Both were sensitive, high-minded, thoughtful, earnest, truth-seeking, restless in error. Both looked for authority. Both encountered difficulties in the Anglican Establishment. Both temporarily resolved those difficulties. Both were bothered by chattering "party" people of one religious persuasion or another. The book was published anonymously, but any one who knew the life of Newman prior to his conversion must have guessed the author.

Not only in the broad outlines, but even in trivial and seemingly inconsequential details are his life and the fictitious life of Charles Reding strikingly similar. Both are received into the Church by Passionists; both in arguments have recalled a remembrance of visiting a Catholic Church in early boyhood and being impressed with the sheer beauty of the ritual. This novel is interesting, though, as a sharp satire on fruitless discussion of religious principles and on frantic propaganda. It is a unique expression of the personality of Newman. And it is only fitting that he should have had his say in this fashion three short years after his conversion, and have produced a book—you could hardly call it a novel—which ranks with Disraeli's "Lothaire" and Shorthouse's "John Inglesant" as one of the three keenest pieces of fiction dealing with religious subjects which the nineteenth century was able to produce.

Newman's other novel, "Callista," has more of structural perfection and more sustained interest. It likewise is a tale of conversions, the conversion, slowly and painstakingly, of a young North African, Agellius, and the sudden, swift, exalting conversion of a beautiful Greek girl whom he loves. The plague of the locusts, though marvelously well depicted, is not the greatest plague of all, for the greatest is the plague of persecution which ravages a town and sheds the blood of innocent people. There are political intrigues as pernicious as those in Kingsley's "Hypatia." In fact, these two North African stories might well be contrasted. Kingsley reveals the struggle between paganism and Christianity. Newman has molded his tale into a form of beauty and delicacy, rising to a powerful conclusion where we see spirits exalted and hearts lifted up. "Callista" may be taken in conjunction with "Hypatia," and with Wiseman's "Fabiola" as examples of the manner in which Scott's impersonal and impartial historical novel of the early nineteenth century could be transformed by two decades of religious controversy into an instrument for zealous propagandists who were also incidentally novelists. Such a role did Newman play.

In his "Apologia," in "The Dream of Gerontius," in "Loss and Gain," and in "Callista," he represented people who were not ever thus nor prayed the kindly light to lead them on. He represented the appeal, the call, which worked through the reason and transfigured those who heard. In these four pieces of literature, Newman has been popular with the reading public. These are his popular writings and, though not so weighty nor set forth in such stupendous periods as his more scholarly historical works, these are the writings which, for us in this day and generation and to ordinary mortals accustomed to ordinary fare, are the most profitable and pleasant. In amusing ourselves with these, we may likewise bring home, as Bacon would say, to the business and bosoms of men, some vision of clearer thought and richer comprehension of the truth, *Semper Eadem!*

ELBRIDGE COLBY.

EXPERIENCE

Deborah danced, when she was two,
As buttercups and daffodils do;
Spirited, frail, naively bold,
Her hair a ruffled crest of gold,
And whenever she spoke her voice went singing
Like water up from a fountain springing.

But now her step is quiet and slow,
She walks the way primroses go;
Her hair is yellow instead of gilt,
Her voice is losing its lovely lilt,
And in place of her wild delightful ways
A quaint precision rules her days:

For Deborah now is three, and, oh,
She knows so much she did not know!

ALINE KILMER.

REVIEWS

A Minstrel in France. By HARRY LAUDER. New York: Hearst's International Library Co. $2.00.

"Captain John Lauder killed in action, December 28. Official. War Office," ran the telegram which Harry Lauder, the world-famed entertainer, received on New Year's Day, 1917. The shock of his only son's death was such a severe one that the author of this excellent book had actually determined to leave the stage forever, but "Carry on!" John's last words to his men, became his father's heartening motto too, so Mr. Lauder after trying in vain to enlist threw himself with all his energy into war-work, traveled through England and Scotland singing and speaking, proving himself "worth a brigade," owing to his success in stimulating recruiting, for it is estimated that he sent some 12,000 men to the front. There is many a moving passage in the book, such as the father's loving tributes to his son, the description of the author's return to the stage and of his visit to his soldier-boy's grave. When Mr. Lauder's heart is deeply stirred he writes in the Scotch dialect of his songs, and there is a beautiful spirit of Christian resignation pervading the book. He writes, for instance, of himself and Mrs. Lauder in their bereavement:

> Almighty God, to whom we prayed, was kind, and He was pitiful and merciful. For presently He brought us both a sort of sad composure. Presently He assuaged our grief a little, and gave us the strength that we must have to meet the needs of life and the thought of going on in a world that was darkened by the loss of the boy in whom all our thoughts and all our hopes had been centered. I thanked God then, and I thank God now, that I have never denied Him nor taken His name in vain. For God gave me great thoughts about my boy and about his death. Slowly, gradually, He made me to see things in their true light, and He took away the sharp agony of my first grief and sorrow, and gave me a sort of peace.

During the past year Mr. Lauder has been in France entertaining thousands of soldiers at the front, frequently giving them as many as seven concerts a day and singing as often as thirty-five times. Whenever he met a body of men he would stand up in his motor-car and sing, the soldiers joining in the choruses. "I will always believe," the author avers, "that I sang a little better on that tour than I have ever sung before or ever shall again." "A Minstrel in France" is a story of courage and service that will do all its readers a world of good.

W. D.

Donatism. By ADRIAN FORTESCUE. St. Louis: B. Herder Book Co. $0.90.

In the year 1839 Cardinal Wiseman drew a remarkable parallel between the Donatist schism and the Church of England, which was not without its effect on Newman and has been for many years a stumbling block in the way of Anglican apologetic. Bishop Gore in reply to the deadly comparison strives to point out a difference between the English and Donatist Churches, while Mr. Lacey maintains that Donatism is a mark of the Church of Rome. It is love's labor lost. Adrian Fortescue with great clearness not only demonstrates that Wiseman was not mistaken but also convicts the defenders of Anglicanism from their very mouths.

The Donatist movement was schismatic. Of this there can-not be the shadow of a doubt. "I charge thee," says St. Augustine to Petilian, "with the crime of schism, which thou deniest, but I will prove at once. Thou art not in communion with all nations, nor with those churches founded by the labors of the Apostles." Had the learned Bishop of Hippo lived centuries later, he could have addressed the self-same words to Henry VIII and the subservient Cromwell. Nay, more, he could have shown that the English Church and the Donatist are alike in their birth, in the constitution of their episcopate, and in their methods of defense. Both were brought into existence by the working of human passions, both replaced legitimate bishops by usurpers, and both embraced the alluring will-o'-the-wisp of the branch-theory. Anglicanism in birth and growth has been Donatist. Donatism has seen the end of its days. The religion of "bluff King Hal" and "good Queen Bess" has long ago reached its zenith.

J. T. L.

The Escape of a Princess Pat. Being the Full Account of the Capture and Fifteen Months' Imprisonment of Corporal Edwards, of the Princess Patricia's Canadian Light Infantry, and His Final Escape from Germany into Holland. By GEORGE PEARSON. New York: George H. Doran Co. $1.40.

"Ladies from Hell." By R. DOUGLAS PINKERTON. Illustrated with Photographs. New York: The Century Co. $1.50.

These two books by Canadian soldiers are such powerful indictments of Prussian militarism and give so revolting a picture of what the war has made of the German nation that they ought to fill their American readers with an iron determination to fight on till a decisive Allied victory is won, cost what it may. The dreadful carnage of a modern battle has seldom been more vividly described than by Sergeant Pinkerton when he tells how 800 "Ladies from Hell" as the Germans called the kilted soldiers, obeyed an imprudent order to charge the enemy's trenches and were slaughtered to a man, and how, at the Battle of Lille, only 800 of the author's battalion of 4,000 survived to answer the roll-call. He is of the opinion that "No man can go into the trenches and long remain an atheist" and believes that "War has converted more men to a true Christianity than any other force of modern times." Sergeant Pinkerton computes that there is now a machine gun, or one of larger caliber, every nine feet along the Allied front, but thinks that the line of artillery must be made solid before victory is won. Much of the advice the author gives Americans is offered so tactlessly that it is rather offensive.

Like Lieutenant Patrick O'Brien, who in a book reviewed in our issue of April 27, describes how he jumped from a German train and evaded capture, Corporal Edwards, with the aid of George Pearson's pen, tells how he and a companion escaped to Holland and freedom from the military prison at Oldenburg. The absence of bitterness in the author's account of the Germans' merciless treatment of the wounded and of their prisoners is far more effective than the most fiery rhetoric would be, and the patient way he bore the privations of his prison life and the hardships he had to suffer during his break for freedom bear eloquent testimony to Corporal Edwards' soldierly qualities. From this book it is clear that civilized men cannot live in a world dominated by German militarism. That horror must be crushed out forever before America and the Allies lay down their arms.

W. D.

Illustrations for Chaucer's England. Edited by DOROTHY HUGHES, M.A., with a Preface by A. F. POLLARD, M.A., Litt.D. New York: Longmans, Green & Co. $2.50.

This is a source-book for students of England in Chaucer's century, the fourteenth. About one-half of the documents quoted treat of the French and English wars of the period, while social history, ecclesiastical affairs, political and constitutional history, form the subjects of the remaining documents. The citations and translations seem to be well and fairly made,

and fill in the local color for one already acquainted with the English and French history of the century comprised within the scope of the book. The book, like all source-books, is of value for advanced students of history. Its value for Chaucerian students is problematical.

To appreciate Chaucer one needs but know that he is influenced by three great historic changes, of which his life is a part. The first is that England is breaking with France and realizing itself as a nation whose tongue is English not French; the second is the religious unrest and querulousness growing out of the Avignon Papacy in vassalage to France, and the subsequent great schism; the third is the immense current of the Renascence, with its literary and religious upheaval, which was already bearing Chaucer away in the first of its wreckage or salvage, according to one's estimate of what the Renascence stands for. These are the three great lights in which Chaucer is made clear. The rest are but fireflies which may illuminate a phrase or fact of Chaucer here and there, but contribute little to the understanding of his work as a whole. J. M. P.

BOOKS AND AUTHORS

Readers of the New York *Sun* who have learned how to pick out from its columns the witty and graphic "copy" of Mr. Frank Ward O'Malley, the brother of Dr. Austin O'Malley, whom our readers know so well, will enjoy his description of "The War-Whirl in Washington" (Century, $1.50). He tells how he and "the wife" journeyed to the capital last winter and there found by actual experience that all the tales told about the city being "overcrowded" are grimly true. There are amusing descriptions of how Prohibition works, or does not work, in Washington; of the talcum-powder soldiers who bravely "go over the top" of their desks with their spurred and booted feet; of how a new bottle of ink, when the red tape has at last run out, is procured in the War Department; of the "hello girls'" little joys; of the profiteers' hopeless depravity, and of the winter idyls of "The Mutual Admiration Club." Many of the best things in the book are "misquoted" from the author's clever wife.

Carl W. Ackerman crossed the Rio Grande last summer with the object of securing for the readers of the *Saturday Evening Post* a first-hand explanation of "Mexico's Dilemma" (Doran, $1.50), which he says has three horns: (1) Financial ruin and internal disorders unless a loan is obtained; (2) the danger of subjugation to German influence; (3) co-operation with the Allies and America. The author seems rather hard put to it, however, to fill his book. He reports that Carranza "remains the strongest political figure in Mexico" and that "there is no organized revolution today." The country is in such a helpless state that what happens there is not likely to cause either Germany or the Allies much concern. Provided Mexico keeps "neutral" and leaves her oil-wells open to England, she will probably drift along as she is till the war is over.

"*Diplomaticus*," the Anglican author of "No Small Stir," that admirable explanation of "What the Pope Really Said about the War," which appeared in the *Catholic Mind* for January 22, and has been in great demand, has out a new edition of his pamphlet published by the Society of SS. Peter and Paul, London, and he inserts in it an additional chapter on the Holy Father's Peace note of last August. In the course of his keen analysis of the Pope's letter, *Diplomaticus* shows that whenever a "particular point under discussion involves a clear and acknowledged issue of *right* and *wrong* the words of the Sovereign Pontiff are definite and peremptory," and then calls attention to the fact that

> by its unreserved acceptance of these great liberating principles for which the Allies are fighting and against which their enemies are desperately struggling, the Papacy, in the person of Benedict XV, has once again, as so often in the past, placed itself in the vanguard of modern progress. From the dawn of the Papacy as a European Power this conflict between armed barbarism and the principles of European civilization has persisted beneath a variety of forms, and today, as when Leo turned back Attila from the walls of the western capital and Urban rallied Europe at Clermont against the menace of the Sultans, a Pope once more maintains the cause of liberty. Passion may obscure this fact for the moment, but history will record it for all time.

The Entente critics of the Peace note who persuaded themselves that it is a pro-German document are reminded that "A little logic is a sound thing, even when attacking the Papacy." The *Catholic Mind* for June 22 opens with Bishop Carroll's excellent paper on "Labor Problems and the Church," shows that a living wage, reasonable hours, sanitary conditions, work suited to age and sex, proper compensation laws, the use of surplus wealth for the common good, are some of the remedies the Church suggests. There are no stronger reserves with which to meet and repel the drives on the Pope that are made here and there so often nowadays than the arguments in "No Small Stir," or in Archbishop Neil's "The Pope and the War," which is also published in the *Catholic Mind*.

The current *Dublin Review* opens with a timely paper by Canon Barry on "Rome and Jerusalem." "If the Prophets were the founders of Christianity," he asks, "may we not argue that the Gospel which has taken its rise in Judaism will one day bestow its riches on the Moslem world?" "Seven Sonnets from the Persian," translated by the late British Ambassador, Cecil Spring-Rice, are full of mystic beauty, and Bernard Holland's excellent article on "Patriotism" offers some seasonable Catholic correctives to the excesses of that virtue that are common in times like ours, and calls attention to the fact that "The expression of fanatic feeling is more found among writers, among old men, and, above all, women, than among soldiers." Mgr. Sigourney W. Fay's "The Genesis of the Super-German" and Dr. James J. Walsh's "Bishop and Surgeon" (Theodore Borgagnoni) are the two papers by American contributors to this number of the *Dublin*. Dr. John G. Vance has an essay on "Immortality," Father Vassall-Phillips writes on "Simplicity in Religion," and Mr. Shane Leslie reviews in his usual brilliant style the life and writings of "Canon Sheehan of Doneraile," keenly analyzing the genius of the novelist and justly assigning him his place in Irish literature. Mr. Leslie also contributes to the book-review a fine appreciation of Gilbert K. Chesterton's "Short History of England."

In the June number of the *Bookman*, a magazine which will be published, beginning with the September issue, by the George H. Doran Co., Professor William Lyon Phelps continues his discerning study of "The Advance of English Poetry in the Twentieth Century" and examines the work of two-dozen young American poets. In his opinion "It would be difficult to suggest any improvement" upon this quotation from Sara Teasdale entitled "Twilight":

> The stately tragedy of dusk
> Drew to its perfect close,
> The virginal white evening star
> Sank, and the red moon rose.

"I know of no poem by any American published in the year 1917," writes Professor Phelps, "that for combined beauty of thought and beauty of expression is superior to this little masterpiece, William Alexander Percy's 'Overtones'":

> I heard a bird at break of day
> Sing from the autumn trees
> A song so mystical and calm,
> So full of certainties,
> No man, I think, could listen long
> Except upon his knees.
> Yet this was but a simple bird,
> Alone, among dead trees.

EDUCATION

Schools for the Negro

"YOU can't keep the black man in the ditch," the late Booker Washington used to say, "without staying there yourself." A series of volumes could not sum up better than this one sentence, the whole case of race prejudice. If mercy ennobles both the giver and the recipient, it is equally true that race prejudice is more hurtful to the man who nourishes it, than to the object of its stupid hatred. The times are now happily past, when the negro's possession of a rational soul can be questioned, and we are beginning to see, even south of the Mason and Dixon line, that some, at least, among our black brethren, are not only capable of what in the old days was called "book larnin'," but that they and the community profit by the acquisition. Even now it is not always easy to discuss negro education in a spirit altogether free from prejudice. In the first six decades of the last century, the negro, through no fault of his own, found himself at the center of the greatest of all our political storms. It is not wonderful that, in the height of the storm, no great attention was paid to his literary or esthetical development, nor scarcely less wonderful that, after its passing, he found himself alone in the wreckage, equally neglected by all parties to the political combat. But with the lifting of the smoke from Fort Sumter, and the passing of the unwept "carpet bagger," our vision became clearer. Leaving justice and humanity out of the question, it began to seem possible that to educate the negro might prove a profitable economic investment.

The Negro's Progress

FIGURES have a bad reputation, but sometimes they enshrine a truth. In the case of the negro, they suggest facts so clear as to be beyond dispute. The truth is, that the negro, with very little help from his white neighbors, has made progress in a degree unparalleled in the history of any other race. Before the Civil War, ownership, even among "free negroes," was so small as to be negligible; in 1915, almost 1,000,000 negro laborers were cultivating about 100,000,000 acres, of which they owned or rented about forty per cent, and owned outright more than 20,000,000 acres, an area equal to that of Vermont, New Hampshire, Massachusetts, and Rhode Island. Speaking at Boston, in 1915, Booker Washington showed that in the past ten years the negro's farm property had increased 128 per cent. The value of all negro farm property was, at that time, in excess of $1,000,000,000. "A landless race," he said, emphasizing a deep and significant truth, "is like a ship without a rudder." His own appreciation of this truth, which continually urged him to withdraw his people from the grime and squalor of the typical "negro quarter" of our cities, to the productive life of the farm, would work untold good, were it a stronger and more present force in all education. Nor had the negro neglected other opportunities for material advancement.

> In 1863, we had as a race, 2,000 small business enterprises of one kind and another. At the present time, the negro owns and operates about 43,000 concerns, with an annual turnover of about $1,000,000,000. Within fifty years, we have made enough progress in business to warrant the operation of over fifty banks. With all I have said, we are still a poor race, as compared with many others; but I have given these figures to indicate the direction in which we are traveling.

Even more encouraging than this record, is the story of the negro's progress in education. In 1860, the percentage of illiteracy was about ninety-seven; in 1915, it was about thirty-three, and much less, if the data be restricted to negroes between the ages of ten and twenty. Furthermore, the contributions of the negroes themselves to educational institutions show a steady annual increase.

What Yet is Wanting?

THIS hasty summary is enough to indicate the falsity of the dictum, still current in some localities, that to educate the negro is to "spoil" him. I have no illustrative figures at hand, but it may be stated, on Dr. Washington's authority that, as a rule, it is not the educated, but the illiterate negro, who finds himself in trouble with the law. Decreasing illiteracy and crime, together with increasing ownership of land, achieved largely by his own efforts, are certain tokens that the negro can develop into a desirable type of citizen.

But much yet remains to be done, and in default of higher motives, self-interest should prompt, particularly in the South, a vigorous policy in improving and extending schools for the negro. Of 10,000,000 American negroes, about 9,000,000 live in the South, where they form at least one-third of the population. In no sense can it be advantageous to abandon these 9,000,000, forming a school population of about 2,000,000, to their own resources, or to administer to their needs less sedulously than to the requirements of the white children. "The inadequate provision for the education of the negro is more than an injustice to him," wrote the signers of the open letter of the Southern University Race Commission, "it is an injury to the white man." These men, familiar at first hand with the conditions they describe, point out that "the South can never realize its destiny if one-third of its population is undeveloped and inefficient. . . . Our appeal is for the negro on the ground of common justice and the common welfare. He is the weakest link in our civilization, and our welfare is indissolubly bound up in his."

Some Actual Conditions

IT should be noted, however, that much apparent or real neglect of negro education in the South has been due rather to poverty than to ill-will. Yet in fifteen Southern States, reported by the Bureau of Education in 1916, while the per capita annual appropriation for white children was only $10.32, for colored children the appropriation fell to $2.89. The lowest appropriation, $1.31, is credited to Louisiana; the highest, $9.96, to Oklahoma. How inadequate even this maximum must be, is obvious. Nor do the teachers fare better, either in preparation or in recompense. About seventy per cent of the instructors in "the black belt" have less than six grades of elementary education, and according to the Bureau of Education, "the public provision for training colored teachers is negligible." The work of the schools is further crippled by the fact that in practically all the Southern States the average term is less than six months. In five States it is less than five months, and in only four, Oklahoma, Kentucky, Virginia and Texas, is it "slightly over six months." As to the material equipment, it may be sufficient to quote the statement, attributed by the Bureau of Education to "a representative Southerner": "The negro schoolhouses are miserable beyond all description." The annual average recompense of teachers, white and colored, for the States in which complete figures could be obtained, is given in the following table:

	Whites.	Negroes.
Alabama	$355.53	$158.78
Florida	305.02	168.70
Georgia	318.63	119.35
Kentucky	322.70	310.05
Louisiana	529.04	159.89
North Carolina	196.83	118.59
South Carolina	333.28	110.54
Virginia	322.69	172.63

In a report, made in 1916, the Bureau of Education gives some interesting statistics of schools for the negro under Catholic auspices. The principal workers in this field are the Josephite Fathers, the Sisters of the Blessed Sacrament, better known, perhaps, as "Mother Drexel's Sisters," and the Catholic Board for Mission Work, directed by Monsignor Burke of New York.

According to this report, the Church maintains seven schools, rated as "larger, more important," and 105 smaller establishments. Of these 112 schools, nine are in the North. They count 404 teachers, of whom twenty are negroes, and 13,443 pupils. In general, due to the superior training of the teaching staff, they rank far above the public schools, but lack of financial resources greatly restricts their growth. Their value is clear from the comment of the Bureau, "Their educational work is effective."

The Catholic's Interest

WHAT Dr. Johnson said of the dancing bear may be predicated of illiteracy among our colored brethren. Considering the general inadequacy of the means at their command, the surprising fact is not that illiteracy should exist, but that the percentage is so small. Along what lines the education of the negro should develop, is a discussion which may be left to another time; here it is sufficient to have shown his remarkable progress since the Civil War. The whole question should be of deep interest to Catholics, whose support of the agencies at work in the South still leaves very much to be desired. Without insisting too much upon the judgment that "in all essential respects the negro is still a child," and therefore ripe for the kingdom of God, it is true that the souls of many of these black folk are ready to receive the Gospel of Christ. Jefferson Davis thought that the Church was the only organization which really held the soul of the negro, and experience has shown that a Catholic church, with a well-equipped school, not only keeps our Catholic negroes firm in the Faith, but is a powerful factor in leading the entire negro community to a higher moral and intellectual level.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Lawless Patriots

I LAST saw little Johnny Thatcher more than twenty years ago. He was then a locomotive, dragging a huge train of cars up a steep grade, and he whistled for me to get off the track. Tonight little Johnny Thatcher is dead, dead on the field of glory, somewhere near the Marne, and dead too, I have no doubt, with his young face turned towards the enemy. For he came of a fighting stock. John Thatcher, Senior, wore an empty sleeve at the time his comrades surrendered to General Grant under the famous apple tree, and his father lies in an unknown grave, south of the Texas border. Last month Johnny wrote me from the "front." It reminded him "of about a million Fourth of Julys rolled into one," but most of his letter was about "this most beautiful of all countries, France. I think there is every variety of song bird here. I wonder how they can stand the noise. But they sing on, as if nothing unusual were taking place." I am proud and grateful that the boy who gave his life for his country, thought enough of me to write me frequently from France. But my heart is heavy tonight, and with my sorrow is mingled a fierce indignation against the tyrant whose lust for power shall be broken only after thousands of our boys, our sons, our brothers, our sweethearts, have bled and died on bitter fields, far from home.

The Fruit of Contempt

YET I do not think that this righteous indignation would justify me in attacking our cook, an Austrian, I think, and skewering him with a brace of his own roasting-pins. It is ill jesting with an aching heart, but it does seem to me that, since two wrongs never make a right, and never did, my indignation works to no good purpose if it urges me to take the law in my own hands. If the Austrian cook is actively or constructively seditious, my best course is to report him to the proper authorities. That is not only my best course; it is my strict duty, a duty imposed upon me by the natural law, by the Fourth Commandment, as I interpret it, by my gratitude to my country, and, finally, by the law of the land.

But what to me, dwelling at my ease in this peaceful city of New York, appears so obvious, does not seem at all obvious to certain Americans whose habitat is in other and unquiet sections of the country. In the words of a modern critic, "a more or less mild contempt for law" has from the beginning been an American trait, and a strain of lawlessness seems to have been naturalized in the American blood. Nor has that contempt been always mild. If we have had extreme examples of contempt for law expressed by Socialists, anarchists and members of the I. W. W., even the best friends of the working man must admit that labor, in its attempts to gain a thoroughly just end, has not always stopped short of employing means thoroughly unjustified. I have no intention of holding up the "capitalists" or American employers in general, as a race of long-suffering individuals, patient under gross and multiplied injuries; I rather incline to the opinion that their more refined and extra-legal violence has done more to fix the stigma of "lawlessness" upon us than the occasional outbursts of men smarting under deep and undeniable wrongs. However the blame may be distributed the product of this malign spirit, at work for generations in this country, and often stimulated by careless and overtolerant tribunals of justice, is "lynch law."

Lynch Law and Murder

AND lynch law is always murder, foul, despicable, cowardly murder, whether the victim of its tyranny be a cowering black brute, or a German caught in open violation of the tradition, customs, and law of this country. No doubt, in our polyglot population, there will be found elements, loud, lawless, insolent and irresponsible, to strain to the breaking-point the patience and justice of loyal Americans. It is hard for a man who has given his son to his country, to refrain from inflicting physical chastisement upon the skulker who remains at home to calumniate the country to which his parents fled for a protection gladly and generously accorded. It is more than galling, when a whole community knows that sedition, disloyalty, and perhaps even treason, flourish within its limits, and that the civil and military authorities are doing nothing to check the growth of this unhealthy condition. That many communities have witnessed unrestrained exhibitions of disloyalty, is unfortunately true. It is also unfortunately true that in some of these localities, the law has not been suffered to take its course, but has been supplanted by violence.

We entered this war that the cause of democracy, by which we understand justice, honor and freedom, might be protected against rapine and aggression. The misguided men who "take the law in their own hands," fail to realize that the wrong involved in thus usurping the functions of justice, is immeasurably greater than the wrong involved in the plotting of a pro-German against the Government, or that their action is a direct assault on the very democracy for which we are fighting. The country that cannot protect the foreigner, friendly or hostile, within its borders, will soon be unable to protect its own citizens. Violence always begets violence, and when private individuals, however numerous or influential, presume to set themselves above the law, we have no democratic State, but only the sure presage of anarchy.

The New "Unwritten Law"

THE claim that a group of citizens may band together to secure the redress of wrongs, real or fancied, by violent means, has been urged by certain factions in this country for years. The majority of these advocates are now either in jail, or are fugitives from justice. But some are yet with us, and in his address to the American Bar Association, the Attorney-General of the United States urged "a campaign against the lynch law" which they uphold:

> We must set our faces against lawlessness in our own borders. . . . For us to tolerate lynching is to do the same thing that we are condemning in the Germans. Lynch

> law is the most cowardly of crimes. Invariably the victim is unarmed, while the men who lynch are armed and large in numbers. It is a deplorable thing under any circumstances, but at this time, above all others, it creates an extremely dangerous condition.

Murder trials, extending over the course of the last ten years, have made us familiar with the crime that seeks protection under the "unwritten law." The older version of that "law" was, that any woman might kill any man whose behavior rightly or wrongly displeased her, and that any man might kill any other man, provided there was a woman in the case. The newer version, as yet somewhat crude and unformed, seems to be that any man or group of men, may sit in supreme judgment upon any case growing out of the war, and even inflict death, provided that the duly constituted authorities fail to act, or to secure a conviction. That this statement is no exaggeration, becomes clear on an examination of the defense offered in the Prager case.

Now no one can regard except with disgust, the hypocritical protest which Germany is said to have entered in this case. Germany is never so indignant as when contemplating the crimes of other peoples, and never so smug and complacent as when plotting new barbarities to advance her interests. The difference between the United States and Germany in the present instance is, simply, that while the Governor, and the Attorney-General of the United States, have denounced the murderers in Illinois, Germany has advanced to high honors, the murderers in Belgium.

Did They Die in Vain?

BUT while the verdict, acquitting the men who had been indicted for Prager's murder, may be thoroughly just, it is perfectly plain, first, that Prager was murdered, and next, that the plea of their attorney, was a plea in defense of murder. For that gentleman, doing his best for his clients, is quoted as having urged, that it is sometimes expedient, or even necessary, especially in time of war, for the people to take the law into their own hands. Applied to the Prager case, this meant that Prager was suspected of disloyalty; that the civil authorities, for good reasons or for bad, had failed to arrest him; therefore, it was right, proper and just that an armed mob should set upon this man, and, without the semblance of a trial, hang him by the neck until he was dead.

I cannot see that this is patriotism, or democracy, or righteous indignation, or common decency, or anything but murder, murder of a cowardly and barbaric type, a crime that calls to Heaven for vengeance. Johnny Thatcher is dead, but if we have any mind to tolerate this violence, he has died in vain, and we had best call our other Johnny Thatchers home. For he died, and they are offering their lives, that justice may live.

P. L. B.

NOTE AND COMMENT

Summary of K. of C. War Work to Date

ACCORDING to the latest information, published in the *Columbiad*, some $2,000,000 have recently been expended in the purchase of property at embarkation ports and other army centers in France for the erection of Knights of Columbus huts. Forty-five of these have been contracted for, and the majority are already in operation. The building at 16 Place de la Madeleine, in Paris, was leased and equipped as the Knights of Columbus headquarters. Particularly gratifying is the news that the French Government has assigned fifty English-speaking soldier-priests, with the promise of assigning 100 more in the near future, to assist the corps of Knights of Columbus chaplains. Secretaries and chaplains are now leaving our ports for France at the rate of twenty-five a week. It is stated that no fewer than 1,500 volunteers responded to the call recently issued for Knights of Columbus war workers. Out of these 500 will be selected. The excellent work accomplished at home is sufficiently obvious to all. Approximately 150 Knights of Columbus recreation centers are at present in operation throughout the country and this number may be augmented by fifty more within a few months. The total cost, according to the computations just made, is estimated at $7,000,000. In detail $2,500,000 were expended for construction and equipment, $1,500,000 for operation, $2,000,000 for chaplains, secretaries and stationery, $150,000 for community and welfare work, $100,000 for administration and $1,000,000 for the extension of the work already established. Of all these expenditures and advances for the current year about $3,000,000 were devoted to work at home and $4,000,000 to work overseas. Yet our Catholic war efforts have only begun:

> These $7,000,000 are the financial measure of the work accomplished during the fiscal year; but this work will be, so far as men and material and results are concerned, about sextupled during the forthcoming twelve months, for it has been the experience of the Knights of Columbus that the Order's war-relief services are in urgent and extraordinary demand, a demand far greater than anybody ever calculated, and this demand is made by the scores of thousands of non-Catholic soldiers and sailors as well as by hundreds of thousands of Catholic boys with the colors.

Expenses, moreover, will increase as our forces are steadily growing, but there is no doubt entertained by the Knights of Columbus that our Catholic people, aided by their non-Catholic friends whose sons and brothers are no less benefited by this work, will liberally supply all the funds demanded for this great undertaking.

Catholic Church Extension Society of Canada

THE idea of Catholic Church Extension has now taken firm root in Canada. The society, founded in 1910, almost doubled its receipts during the past year. This is a hopeful sign, although the grand total, amounting to $61,682.52 is only a small fraction of the money received by the Presbyterian Home Missions. Catholics constitute forty-two per cent of the population of Canada, while the donations given do not represent five per cent of the population. Yet the first step towards success in the mission cause is education, and this work has now been courageously undertaken in Canada as well as in the United States.

Polish Soldiers Under Polish Flag

A DIVISION of 50,000 Poles, we are told, has taken its position in the Allied fighting lines under the colors of their own race. They are recruited from the United States, from Canada and South America. Says the New York *American:*

> This is a most interesting and sentimental event. It is the first time since the treacherous destruction of Poland by Austria, Germany and Russia that the Polish flag has flown over Polish soldiers. The unfurling of that flag over the Polish legion, summoned by the call of their blood from all parts of the world where they had been living under different flags, is the pledge of the forces of democracy to an independent Poland.
>
> No people deserve better their resurrection as a nation than the Poles. No people deserve more at the hand of Christian civilization than the Poles. It was the Polish army that saved Europe from Mohammedan Turks. Marching in response to the wild cry of Austria for help, under the very walls of the Austrian capital they defeated and hurled back the Mohammedans, saving Europe and Christianity from being overrun, as the Far East had been overrun, by the followers of Mohammed.

Within a hundred years the very nations whose existence was then most threatened dismembered the country that had saved them. Today America salutes those "resurrected colors."

AMERICA

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Chronicle

The War.—With the exception of small local engagements there have been no serious developments on the Western front. The only battle of importance was the German attack on the sector about the city of Reims. After several days of comparative inactivity the Germans suddenly attacked both flanks of the large semicircle north of the city, concentrating their efforts in the vicinity of Vrigny, on the west, and near Fort de la Pompelle, on the east. The French were not taken by surprise, and the Germans failed to advance their positions.

Bulletin, June 17, p.m.-June 24, a.m.

On June 21 Premier Orlando announced in the Italian Chamber of Deputies that victory had been achieved by the Italian troops in the first stage of the Austrian offensive. The following day the Italian War Office announced that the drive had been brought to a standstill. The facts bear out both of these statements, and it is clear that for the present the great effort of the Austrians has failed. Throughout the length of the more than 100 miles of line which has been under attack and which stretches from Lake Garda to the sea, the Italians have held firm, and in some place has even advanced their positions by counter-attacks. The slight gains made by the Austrians have not only been very costly but will prove very dangerous to them unless they are followed by further gains for which preparations are being made. The Italian defense has been unique in this sense, that contrary to other drives launched on a great scale, the Austrian effort did not succeed except for minor local gains, even in making any considerable initial advance.

The Austrian Offensive

The fighting on the sector from the Asiago Plateau to the Piave has quieted down almost completely, and the Austrians have made no advance. Along the Piave, where they were halted last year, the Austrians made their greatest effort and had some measure of initial success. Crossing the river east of Nervesa, they took the town and gained positions on the northeastern edge of the Montello Plateau, a place of considerable elevation, which dominates the surrounding territory. Instead of pushing forward at this point, however, they were content to consolidate their advance, but it was clear that unless they captured the entire plateau, their foothold would be of little value. More than 35,000 troops crossed the river in the vicinity of Nervesa, and held about six miles along the bank, but the river having risen in flood and destroyed the pontoon bridges, they were cut off from their main body and were in a dangerous situation.

Further south the Austrians crossed the Piave between Maserada and Candelu, and near Fagara, but at these places they were held, if not, as at first reported, driven back. Their most effective gain has been still further south, where they crossed the river at Dona di Piave, took Capo Sile, reached and crossed the Fossalta Canal, and overran the entire sector south of Dona di Piave to the sea. This gain, however, is not regarded as in any sense vital. On June 24 General Diaz published a brief report to the effect that the tide had turned and that the Austrians were retreating along the forty-mile stretch from Montello to the sea, defeated, closely pursued and in great disorder. Their difficulties are increased by the fact that the Piave is still in flood.

Canada.—As in England and Ireland so in Canada the actions of religious fanatics are doing immense harm to the cause of the Allies. The chief actors in the disgraceful and unpatriotic scenes are the *Orange Sentinel*, a Presbyterian minister, named Palmer, and one Spence, president of the Guelph Ministerial Association. Palmer recently preached a sensational and altogether untruthful sermon in which he accused the Jesuits of Guelph of harboring in their novitiate fugtives from the Military Service act. The main accusations are:

No Popery in Canada

In the novitiate are forty-six men. Twenty-two of these are of military age. Nineteen of these twenty-two have entered the novitiate since the passing of the Military Service Act. All of these are sons of prominent Roman Catholics. Among the number is one J. A. Doyle, who presumably is a defaulter from justice, also a J. O'Leary, who is an acknowledged defaulter from justice, also a son of the Hon. C. J. Doherty, Minister of Justice, who is 20 years of age and came from the Province of Quebec and entered the novitiate on or about April, 1918, presumably to escape military service.

Not one of these men has obeyed the regulations of the M. S. A. in any way, and the Dominion Police who forced an

entrance to the building on Friday evening, June 7, say they are all fit and would make a fine platoon in any regiment. On the evening of June 7, the Dominion Police, led by Inspector Menard, and Assistant Provost Marshal, Capt. A. C. Macauley, with a strong squad of men raided this institution.

On receiving the report the editor of AMERICA sent this wire to the rector of St. Stanislaus: "(1) Has there been any evasion of the Military Service Act? (2) How old is Mr. Doherty, the novice? (3) Are Doyle and O'Leary in your house? (4) Are they fugitives from justice? (5) How many men in your house? (6) How many have entered since passage of Military Service Act? (7) How old are the latter? (7) Was your house raided June 7?"

The answer received reads: "(1) None whatever; (2) On entering, nineteen years and three months; (3) No Doyle here. False report. O'Leary was an uneducated returned soldier with regular discharge. No connection with (Jesuit) Order. Gone hence now; (4) Not as far as we know; (5) Forty-four; (6) None; (7) All under military age on entering except John Holland, tonsured before Act and therefore exempted, and John O'Halloran, American subject; (8) Yes, most outrageously and at night. Cordon of fifteen armed men around the house. Breach of domicile. Notwithstanding protest entire community summoned to hall for examination. Three novices arrested unjustly to be brought to London, but not removed from house on account of Minister of Militia interposing by 'phone. Captain, chief of raid, punished. Government apologized. Whole trouble originated in bigoted agitation of Protestant minister who claims credit for it. Letter and clippings follow." From this it is clear that the preacher spoke only one true sentence, to wit, that there had been a raid. The rabid *Orange Sentinel* unconsciously shows the animus of the affair in these words:

So strong is the feeling among the Protestant ministers and people of Guelph that an indignation meeting has been arranged for the evening of Monday night next, when this whole affair will be discussed and ventilated. It will be held in the Norfolk Street Methodist Church, when it is expected that every Protestant denomination in the city will be respresented and resolutions submitted dealing with the case. It has excited the most intense indignation, which is spreading throughout Western Ontario.

A further significant item from the Ottawa *Evening Journal* reads:

The next step of the Guelph Ministerial Association in connection with the visit of military police to the Jesuit novitiate here is problematical. A meeting is being held this afternoon of the committee appointed to deal with the question, when it will be decided whether to go on with a public meeting of protest early next week.

The rector of the caluminated institution has issued this calm statement:

Particular pains had been taken at all times to accept none into the Order that were subject to the Act or any regulations or orders-in-council. Representatives of the Government had visited the novitiate and made inquiries, all of which had been fully answered, and the representatives had been given every opportunity to make any investigation they saw fit. It is understood that an official statement will be issued promptly by the Government dealing with the whole matter.

Mr. Doherty, the Minister of Justice, father of one of the accused Jesuits, writes in *Le Devoir:*

I desire to say simply that this article is false in everything that it insinuates concerning my son who would be culpable to have desired to violate or elude the law of military service. At the time when he entered the Order, he was not, by reason of his age, in any way subject to the law. Furthermore, it had been determined in the most authorized manner that he was physically unfit for military service.

Just at the time these items reached AMERICA the following news was received from England:

The Provincial of the Society of Jesus has just offered eleven more priests as chaplains to the Forces, and most of them crossed over to France on Tuesday last. This makes eighty-three members of the English Province of the Society who have become chaplains to the army or navy. Of these two have been killed, three have been invalided out of the service, and six have been wounded.

The Orange Methodist agitation should be judged in the light of these facts also. The best comment that has appeared on the Canadian affair is that "If the parsons of England and Canada continue in their present course they will win the war for the Kaiser, despite the efforts of the valiant Roman Catholic priests to defeat him."

Ireland.—Strange to say, the Irish Bishops are finding valiant defenders of their policy in England where feeling still runs high. After ridiculing the charge that the Irish Bishops and priests are playing a political game, the London *Chronicle* says:

Defense of the Bishops

The intervention of Cardinal Logue and the Bishops has been criticized in this country with much less than justice. They averted an armed outbreak by the more desperate spirits at a stage when otherwise it would have been a question of days and hours. They cannot avert it forever; but so long as they can, the situation remains one in which it is possible to negotiate, and that is all to the good—greatly to the good. Individual Bishops may be pointed to, who are not moderating influences, but they are not characteristic of the episcopal body; and they, too, are in effect restrained by the general action which the body has taken.

We see with unqualified regret the attempt which is being made to raise a "No-Popery" cry against them in this country. It only makes for further disintegration and bad blood, and entirely misrepresents the Irish situation. Most absurd of all is the notion that the Vatican inspired the action of the Bishops. There is no reason for regarding Cardinal Logue as any less free in his political action, so far as the Pope is concerned, than Cardinal Mercier or Cardinal Amette have been. The Vatican has very seldom intervened in Irish politics since the Union. When it has, it has done so on the side of order and the established government: as in Parnell's day, when it frowned on the plan of campaign.

Shortly after this appeared, Bishop Amigo of Southwark, England, declared:

The Irish people might have been with this country throughout in the fight against the common foe, but their sympathy has been alienated. It is time the Irish nature and the Irish question were better understood. The Irish Bishops have been blamed for their recent action, precisely because the situation in which they found themselves was not properly grasped by some people in this country. The Bishops of Ireland are learned and holy men, and I, for one, would not presume to sit in judgment on

them. As a matter of fact knowing them as I do, I am in agreement with them. They could not have done otherwise, and the policy they adopted was one that had the effect of calming the Irish people and preventing more serious evils than people realize. Rather than criticize, we should pray for those splendid guardians of the flock.

England has revealed the alleged Sinn Fein plot and Irish and English opinion about it may be gaged by the following editorial comments from the Liverpool *Catholic Times and Catholic Opinion:*

The Plot

The Government has told its tale of the Irish-German plot to justify the arrest and internment of over a hundred Irishmen. Never were men arrested and deported from their own country on such a vague charge. Throughout the whole statement there is not even the pretense of definitely associating a single one of them with the alleged conspiracy. Nay, not a tittle of proof is brought forward to convince any reasonable person that in all Ireland a single individual had anything to do with the secret intrigues. . . . In the official statement it is asserted that it became clear very soon after the rising the Sinn Fein leaders were asking Germany for help. But at this time the Sinn Fein organization had been smashed up. Those of the leaders who had not been shot were in prison or interned for more than a year. How then could it be stated with accuracy that, as the Government says, negotiations between the Executive of the Sinn Fein organization and Germany had been virtually continuous for three and a half years?

The insinuations of the Government's statement are wanting in definiteness and collide, instead of harmonizing, with facts. Are we to assume that the sternness and vigilance of the Maxwell and Duke régimes, under which the police and courts-martial were constantly at work, were useless and that Sinn Feiners in Ireland were, nevertheless, able to conspire with Germany? The assumption would be preposterous. There is no proof of any such plotting.

This particular editorial warns the Government that the British workmen will not tolerate such knavery. A second editorial declares:

With the exception of some officials, a few Orange newspapers that are always hostile to Irish democracy, and lastly the editor of the *Irish Times,* the paper which called for a further application of "the surgeon's knife" after the Dublin executions, all Irishmen, Nationalist, Unionist, and Sinn Fein, ridicule the Government's "German plot" as a manifest absurdity. That is the common attitude of the people, as attested by the special correspondent of the *Daily News.* In Dublin, he says, even Unionists and the most violently anti-Sinn Fein of the Nationalists simply laugh at the Government's "evidence." They take it for granted that the Government are acting insincerely. This atmosphere of utter disbelief in the truthfulness of English Ministers pervades the whole fabric of society. Mr. William O'Brien is convinced that since the "Popish Plot" there has been nothing more disgraceful to English statecraft and that Mr. Lloyd George's story has been read with the same mingled indignation and contempt as were read the forged letters published by the authors of "Parnellism and Crime." Cardinal Logue, the Archbishop of Dublin, the Archbishop of Cashel and the other Catholic prelates share the sentiments of the people and are facing the crisis with the same resolute determination.

A third comment is:

Since the Government's account of the plot has appeared in the press it has been subjected in Ireland to criticism which leaves it a wreck. For the events connected with the rebellion of 1916 a number of men were executed. The Government appear to have forgotten that a large number of others, including leaders now under arrest, were sent to penal servitude or interned. The official statement says: "It became clear very soon after the rising that the Sinn Fein leaders were again asking Germany for help." It has been pointed out that the alleged appeal must have been made twelve months before De Valera and the majority of the men now interned were released. Bernstorff is represented as having sent a long message on July 25, 1916, explaining that the work of reorganizing the rebels was making good progress. Obviously if Bernstorff despatched such a message it did not affect men who were imprisoned or interned. Again, on January 18, 1917, Bernstorff stated that his Irish committee held that without German troops a rising would be useless. At that time the leaders were still in prison or interned at Frongoch. It is ridiculous to say, as the official statement does, that "negotiations between the Executive of the Sinn Fein organization and Germany have been virtually continued for three and a half years," for the Sinn Fein Executive has, it seems, been in existence only since June, 1917, having been formed after the release of the prisoners and those who were interned. Thus from an examination it becomes evident that allegations made in the official statements do not tally with facts.

On June 20 Earl Curzon announced that the Government's plan for Home Rule had been abandoned "for the time being"; conscription too is to be held off, for the Earl and the Cabinet feel that it is better to get 50,000 volunteers than to secure a larger number of recruits "at the cost, perhaps, of civil war." The announcement of the abandonment of self-government for Ireland has raised a storm of discussion. The London *Daily Mail* comments:

Home Rule's Fate

Home Rule is dead.' Irish conscription is dead, and the whole Irish policy of the Government has fallen crumbling to the ground. From the opening to the close of this last wretched chapter in the history of the Irish question the Government has been consistently disingenuous, vacillating, and dilatory. . . . Apart from military considerations, the condition of Ireland today is a mockery of every profession to which we give utterance as vindicators of the ideals of justice and freedom.

The Manchester *Guardian* says:

So there is an end of the whole policy of conscription and Home Rule alike. The whole procedure is in the highest degree discreditable to the Government and is barely even intelligible, except on the assumption that conscription was introduced for the express purpose of getting rid of Home Rule. A less circuitous method might, one imagines, have been contrived, and one which did not involve the locking up in Ireland, at the very crisis of the war, of good men.

The Dublin correspondent of the New York *Times* cabled under date of June 22:

Lord Wimborne's declaration of his disbelief in the existence of any new plot, and his statement that he and all the members of his administration were in ignorance of any fresh evidence, is regarded as proving that the plot story was merely designed to provide the Government with an excuse for breaking its pledges to the Irish Convention and to Ireland. His challenge to Lord Curzon to put the accused on their trial is quoted already as vindication of the prisoners and proof of the injustice of their detention without trial.

The dispatch proceeds to say that the feeling produced in Ireland is reflected in the East Cavan election by which the deported Sinn Feiner, Arthur Griffith, was elected to Parliament over the Nationalist candidate by

a vote of 3,792 to 2,581. The London *Times* commenting on this state of affairs affirms that conscription will be carried out later.

Rome.—The effects of the Holy Father's successful negotiations of the exchange of prisoners are still being made evident. The fifteenth exchange of prisoners between Italy and Austria took place recently when thirty-four officers and 263 privates arrived at Como from Austria and 290 Austrians departed from Italy. On May 8 the Swiss Red Cross transferred to Como 320 Italian soldiers, among them many officers.

Exchange of Prisoners

The Holy See denounces the action of those speculators who deceive the relatives of the missing and the wounded, and demand money under the pretense of interesting the Pope and of obtaining information concerning prisoners and of securing their return to their native land. Many letters have arrived at the Vatican exposing the infamous traffic. As a consequence the Holy Father again announces that his efforts in behalf of the prisoners and the wounded are charitable in the complete sense of the word, and that no compensation whatever is expected for what he does. Those who offer for a price to enlist his favor are frauds indulging in a despicable form of deceit with which the Holy See has no part and against which the solemn warning, already given, is once more repeated.

The Pope recently took occasion to protest against the campaign of calumny to which he has been unjustly subjected. The following dispatch from Rome summarizes the autograph of the Holy Father *A Papal Autograph* which appeared in full in the *Osservatore Romano:*

The Pope complains of the sad period the world is going through and also of attacks from "the enemies of religion to the supremest authority, Jesus Christ." He adds that he is greatly afflicted "not only by the indescribable horrors of the war, which, without parallel in the history of the world, threatens to drag poor Europe to the bottom of an abyss, but also by an insidious and skilful campaign of calumnies and hatred against the person of the Pontiff and his work."

The Pope, in a recapitulation of his action since the beginning of the war, says that his efforts to bring about peace have been misjudged and misinterpreted, even his silence about this or that crime being calumniously interpreted, his critics not admitting that "in the present uncertainty of this blaze of passions, it is impossible to inflict condemnation for each crime while all are included in a condemnation pronounced according to the general principle."

The Pontiff regrets that such a campaign has been conducted also against the clergy and Catholics, thus spreading the seeds of discord among various classes. The autograph ends with a protest denouncing the campaign, not only to the Faithful, but all honest people, wherever they happen to be, and a reaffirmation that it is the Pope's duty to defend the sanctity and honor of the Church.

The dignity of this appeal to fair-minded persons is well calculated to act as a check to the anti-Papal propaganda which has been rife in Europe and to some extent has been taken up in the United States. However, in some quarters, the Holy Father's words will have no effect. For instance, on Monday, June 17, *Il Progresso* of New York asserted that on June 29 the Pope would issue an important document on the war, and on June 22 the New York *Times* contained an alleged dispatch from Charles Grasty to the effect that "a message has been intercepted from the Papal Nuncio in Vienna to the Pope, forecasting definite plans for an early peace meditation by the Vatican." The significance of this sinister journalism will escape no one.

Russia.—"A new autocrat rules in Russia. This autocrat is the thug and his scepter is the gun," reports Mr. Simeon Gest, a musician who arrived in New York last week from Odessa. He left the latter city early in March when the Bolsheviki were in complete control there, and thus describes their regime:

The Odessan Terror

The Bolsheviki made their presence first known in Odessa by the inauguration of mob rule. Out of the slums, the very dregs of criminal life, these men who called themselves Bolsheviki came in great hordes to rob, pillage, and destroy. Conditions were especially frightful in the week of January 27. The young Russian officers and the military cadets joined the Ukrainians. They fortified the railroad station with guns and were able to resist attack from the Bolsheviki until the latter seized a big battleship in the harbor. From the battleship they trained their guns on the city, and treated the inhabitants to a nightly bombardment for several nights in succession. Men, women and children went crazy with fear. Under the protection of the battleship the Bolshevist Red Guards rifled the city high and low. They were made up of hooligans, released criminals from Siberia, drunken soldiers and sailors, and a mob of the unemployed, idle because they would not work. Wherever they saw a row of quite respectable looking houses, they seized upon that zone as a field for immediate operations. Placing their machine-guns in the street, they would bombard house after house, smashing windows, doors, and demolishing everything in the interior.

After 6 o'clock it was taking one's life in his hands to walk out. You would hardly have turned the first corner before a Bolshevik would approach out of some shadow and shout "Hands up!" Hands up it would be if you valued your life. Then the Bolshevik would go through your pockets at his leisure and take whatever of value he found.

Under the decree of the Soviet of Workmen Without Work, the Bolsheviki one day issued a decree that the rich of the city should turn over to the Bolsheviki 10,000,000 rubles forthwith. The Mayor advocated that the 10,000,000 rubles be utilized for inaugurating public works which would give employment to the great army of unemployed, but the Soviet of Workmen Without Work considered his suggestion counter-revolutionary.

The Bolsheviki issued a decree that the bourgeosie must pay 40,000,000 rubles for no reason but that they believed that sum existed in the city at the time. They seized ninety-six of the richest men in the city and imprisoned them until they paid over most everything they had.

One day they seized all the army and naval officers they could find and took them down to the waterfront, where they drowned them one after another. They took General Tomashgevitz, President of the League of House Owners in Odessa, hurled him into a furnace of a battleship and burned him alive.

The people had no protection against these outrages. On being attacked you might call to your assistance some gendarmes, only to find that the gendarmes had also become Red Guards and were out to rob you.

An After-War Problem

FRANCIS CARDINAL BOURNE

I AM honored by the invitation of the Editor of AMERICA to say a few words to his readers on the subject of the social problems which will have to be faced by the Catholics of the English-speaking world, when the prolonged years of the war come at last to an end. These problems will have to be faced by all; Catholics can confront them in the light of clearly ascertained and well-defined principles.

I am taking it for granted that in the main outlines the conditions of social life are the same on both sides of the Atlantic. Naturally I can speak with personal knowledge only of the conditions as I see them here in England.

There are two main principles which must guide us to a true solution. First, the right of every human being to a true human, and not a mere animal, existence; and, next, the account which every man must render to his Creator of the use of the talents that he has received, including material wealth.

The observance of these two principles is practically impossible in very many cases at the present day. There is quite a large section of the community condemned by undeserved poverty to a non-human mode of existence. There is a considerable number of men whose wealth is so colossal as to be beyond their own real knowledge and control.

It is in the readjustment of these two abnormal conditions that part at least of the solution of the main problem is to be found.

Leo XIII has established once for all the right of every man, who is willing to labor by brain or hand or both, to a living wage, and to all that a living wage connotes. He will need more as his existence develops and he passes from the single to the married life. The one room that sheltered him in decent comfort as a bachelor will be no fit dwelling when he has taken to himself a helpmeet to share his life and fortunes. And the modest tenement, fit and suitable in the days of early married life, will no longer be sufficient when God, by his means, has brought other persons into being who need space and air and house-room in conformity with the decencies of life.

In like manner his wages must also grow. The lad of sixteen or eighteen, living in his parents' home, needs evidently far less than the man who has to fend for himself; and the same man will be debarred from marriage, or unable to fulfil the duties of a married man, unless, progressively, the rewards of his labor are made commensurate with the natural claims upon them.

Lastly, a man must have some guarantee that the human life, which he has rightfully built up for himself, shall not be ultimately and utterly shattered by ill-health or unemployment.

There are millions of persons in our countries for whom these necessary conditions are never realized. All their lives they are forced to be content with dwellings that are badly built and equipped, unfit for a growing family, and wanting in ordinary conveniences. They are tied by the exigencies of their daily toil to a particular locality and must perforce put up with the accommodation that they can find. Their weekly income will never rise beyond a miserable pittance, to be eked out, perhaps, by the labor of the wife and mother whose time and thoughts and leisure are, and ought to be, abundantly absorbed within the walls of the home itself. Before their eyes there is ever the specter of the possibility of unemployment if health fails, or a business collapses. In many cases there is only the bare margin of a weekly wage between them and the abyss of destitution, to be guarded against only by the gradual sale, in other words, by the destruction of the slowly and painfully acquired goods, chattels and adornments of the laboriously constructed home. When this destruction has taken place, a man may well think that all the hope and joy of his life are destroyed for ever, and that for him, his wife and children a human existence is no longer possible.

When we turn to the other side of the picture, we realize that there is nothing in the nature of things to render such a condition in any way necessary. It cannot be urged that the goods of this world are insufficient for the maintenance of all those who dwell therein, and, that, therefore, some must inevitably go short. We see everywhere, and on every side, and nowhere more than in the English-speaking countries, evidences of wealth and plenty. Money is being acquired and heaped up in the ownership of individuals to such an extent that it must be quite impossible for the possessor to control adequately either its acquisition or its outlay. He does not know, in many cases he simply cannot know, at what cost in human life and energy and happiness it is being obtained. The production of enormous personal fortunes is nowadays of so complex a character that all contact has been lost between the producer and the receiver. The great landowner, rich in the rents and products of his farms and lands, might indeed be hard and selfish and self-seeking, but he had the means of knowing and the opportunity of discovering, if he chose to do so, how his dependents lived, and the power to ensure them housing, comfort, and permanency of occupation. He could know their lives and enter into them. Men like the late Duke of Norfolk regarded their possessions as a sacred trust, to be preserved indeed and handed on from generation to generation, but charged with many a duty of justice and charity and religion. So, too, are we told of the

Duke of Northumberland, who passed away the other day, that he regarded his position as one fraught with vast responsibilities, imposing upon him a personal duty of which he must render an account to God. In the case of the industrial magnate, whether he be an individual in sole control, or one of a numerous corporation, the account of his stewardship, and the giving back of his five talents enhanced by yet another five, is a vastly more difficult business. What can he know, in many cases, of the conditions of life of those who are toiling with these talents. How can he answer for them to God?

If the acquisition of his wealth brings with it an enormous burden of responsibility, the disbursement of it is hardly less responsible. The use and enjoyment to be gained from wealth is after all of a limited nature. Even when the multi-millionaire has exhausted every satisfaction to be derived from a palatial town residence and a country property of many acres, from a steam yacht and a racing stable, from the entertainment of his friends and the distractions of foreign travel, there will still be a vast residue to be held and employed as a trust from God. If a rich man's salvation is essentially a difficult matter, what shall one say of those who are so overweighted by their wealth as to be unable to trace effectively either its origin or its destination, or to bear adequately the obligations attaching to it?

Clearly such conditions are unnatural and abnormal. The poor man is forced to struggle for his living wage, obtained too often after weary struggles and at the cost of strikes which disorganize and paralyze industry. The rich are led to think that the accumulation of wealth is the main object of life, and the strike is fought by the lock-out. In both cases the sanctification and the salvation of souls created for an eternal destiny are exposed to needless jeopardy. Meanwhile, there is wealth in plenty to satisfy both worker and capitalist, to give the toiler due comfort, security and rest, and to ensure to the employer every legitimate satisfaction that he may rightfully claim. The problem to be solved is to find a way of distributing the surplus wealth so that the poor man, manual laborer or inferior clerk, may have the additional remuneration that he so urgently needs; and the rich man no longer receive the heaped up increment which he in no sense requires and cannot efficiently control.

The war, which is gradually leading men to seek solutions of difficulties too little regarded in less strenuous times, has recently brought into existence in England a "National Alliance of Employers and Employed," which, after several conferences, has arrived at a mutually accepted concordat covering such points as the living wage, hours of labor, women's pay, workshop conditions, housing, knowledge and efficiency, joint committees, maximum output and wages, security of employment, organization and agreements, education and technical training. Such an effort is surely entitled to the warmest sympathy and support on the part of Catholics. While the true principles which must underlie co-operation of this kind, if it is to be effective, are furnished to us by the full revelation of the teaching of Jesus Christ enshrined in the Catholic Church, we cannot hope to make those principles an active force in our countries, where non-Catholics are so numerous, unless we bring them into operation among those who are willing to accept them, even though they are unwilling or unable to recognize the real source from which those principles spring. It is in this quiet persistent infiltration of Christian and Catholic teaching that the hope of the future is to be found. The old materialism is dead; the political economy of forty years ago has been declared bankrupt; men are looking forward to a new era of happier human relationships after the war. If Catholics are to be, as God most certainly means them to be, powerful instruments for the regeneration of mankind, they must not be satisfied with a knowledge of their religion which will suffice for their own personal piety and devotion; but they must see how modern problems are to be solved in the light of the teaching of the Catholic Church; how, in other words, the eternal unchanging truths of the Gospel answer the questionings of the restless modern world.

This is the new insistent mission of those who have received the inestimable gift of the Catholic Faith. Some, from their advantages of education, position, natural talent, can accomplish more than others. But all, from the humblest laborer to the most powerful captain of industry, have the duty of proclaiming the social value of the doctrine of Jesus Christ. In his own sphere and measure every Catholic may be, nowadays more than ever, the light of the world, and the salt of the earth.

In every land, under every flag, new opportunities are given to Catholics to carry out this mission which they alone can discharge. Nowhere will the opportunity be greater or more full of hope than in the two great peoples who use the English tongue, and who are now so closely and providentially united in a common seeking after justice under the Stars and Stripes and under the Union Jack.

Father Secchi's Work

A. L. Cortie, S.J., F.R.A.S.

IN appraising the life-work of Father Secchi, it is well to remember that he was one of the pioneers in a new department of astronomical science, and was one of the founders, with Huggins and Lockyer in England, Janssen in France, Young in America, Zöllner and Spörer in Germany, and his countryman, Respighi, of what is now known as astrophysics. The older astronomy dealt mainly with the observations of the positions, motions and distances of the heavenly bodies, and the laws to be deduced from such observations. The newer astronomy is concerned more with the physical appearances of the heavenly bodies; and more particularly with their constitution as revealed by the spectroscope.

The "Encyclopædia Britannica," Ed. 9, Vol. XXI, p. 616, gives a short account of Secchi's life, and a list of his principal works. It speaks of his devotion and perseverance in researches in physical astronomy and meteorology and his preoccupation with spectrum analysis both of the stars and the sun. It sums up his scientific work by declaring that "though his publications always bear witness of his indefatigable zeal and energy, they are often uncritical and wanting in accuracy." This judgment is typical of the insular Protestant prejudice of some of my countrymen and is a process familiarly known as "damning with faint praise."

Much more generous is the judgment of the anonymous writer of his obituary in the "Monthly Notices," Royal Astronomical Society 39, p. 241, who declares that his was "a career which had shed luster on his country and had added another to the long list of names of which the Jesuits are so justly proud." The writer praises the Italian Government in its dealings with Secchi, so presumably he was not a Catholic.

In 1910 a meeting of the members of the International Union for Cooperation in Solar Research was held at the Mount Wilson Observatory, Pasadena, California. Besides many leading American astronomers and physicists, there were present delegates from Austria, Canada, France, Germany, Great Britain, Holland, Italy, Russia, Spain, Sweden and Switzerland. It was with extreme pleasure that the delegates heard Professor Ricco of Catania speak of the projected Secchi Memorial, and a formal resolution was passed which expressed "the hope that the Secchi Memorial Fund now being raised in Italy may be devoted to a tower telescope with spectro-heliograph." This at least is an index of the esteem in which Angelo Secchi's name and work is held by those who were representing the leading astronomical and physical societies and academies of the world.

Secchi's output of scientific work was enormous, and, exclusive of his larger books and the publications of his observatory, is comprised in some 300 memoirs and papers which were contributed by him to various scientific societies and journals. It may be briefly summarized under three heads, astrophysical, geophysical, and physical. When Secchi was called to the direction of the Roman College Observatory in 1849 he commenced his career by building a new observatory. As early as the year 1750 one of his predecessors, the illustrious Father Boscovitch, had conceived the design of erecting an observatory on the summit of one of the massive piers which support the dome of the Church of St. Ignatius. This design was resuscitated by Secchi and carried into execution, aided by the generous contributions of Pope Pius IX and of the General of the Society of Jesus, Father Roothan. The new observatory was opened in 1852 and speedily equipped for astronomical work by the acquisition of a a refractor, nine-inch aperture, made by Merz of Munich, a large meridian circle by Ertel, and a smaller refractor, three-inch aperture, for observing sunspots. Powerful spectroscopes, many of them of Secchi's own design, were later added to the equipment.

Seven years of hard work resulted in a revision of Struve's catalogue of double stars. The number of stars passed in review was 10,000. The results appeared in the *Memorie del Collegio Romano* (1859), which were succeeded by two supplementary lists published in 1868 and 1875. Secchi was most versatile, his observations embracing almost all the heavenly bodies. He made a nonchromatic map of the great crater on the moon, Copernicus, and the Royal Society of England had many photographic copies of this map distributed among observers. He was also a pioneer in lunar photography. He made numerous and valuable observations of the planets Mars, Jupiter and Saturn and of the four greater moons of Jupiter. These studies were detailed in one of his later works, "*Il Quadro Fisico del Sistema Solare*," published at Rome in 1859. In 1852 he detected the companion to Biela's comet, and in 1874 was the first to observe the complete hydrocarbon spectrum in that of Coggia's comet.

But these observations, valuable though they are, were merely subsidiary to his main line of research, which was solar and stellar physics. The magnitude and importance of Secchi's solar observations can be gaged by a perusal of his monumental work, "*Le Soleil*," published at Paris in 1870 and reprinted in 1875-77, or by consulting the books on "The Sun" written by Young and by Abbot. In every department of solar work he was eminent. He studied the nature, the distribution, the life histories, the depths, the movements of sun-spots. As early as 1861 he suggested that the sun was mainly gaseous, and he was one of the pioneers in the registration of its effective radiation. When in 1860 Kirchhoff and Bunsen had introduced spectrum analysis as an adjunct to astronomy. Secchi was quick to appreciate its importance in relation to the study of the sun. He commenced a series of systematic researches on the hydrogen envelope of the sun, called the chromosphere, and on the solar prominences. He distinguished four aspects of the former and three orders of the latter. The observations which he inaugurated at the Roman College Observatory are still continued, so that no other observatory in the world possesses a series of observations of this character, maintained for so long a time. Secchi's name is also prominent in that he was the first astronomer to elucidate any clear idea about the distribution of prominences on the solar limb (1869-71). He also made a map of the solar spectrum and noticed the absence of helium absorption among the dark lines of the spectrum. He attempted to measure the effective temperature of the sun's photosphere, and in 1870 made a careful study of the separate effects of the action of the solar atmosphere on luminous, thermal and chemical rays, deriving a value, eighty-eight per cent, of the total absorption of radiations taken together, and demonstrating that the light from the limb is no longer white, but reddish brown.

The first attempt to photograph a total solar eclipse was made in 1851, when a daguerreotype taken by Berkawski at Königsberg showed the solar prominences. At the eclipse of 1860 Secchi and Warren de la Rue first employed photography effectively. Their photographs showed the prominences so well that a comparison of the pictures proved that these prominences were progressively obscured by the edge of the advancing moon. This was conclusive evidence that they were of solar origin and did not belong to the moon, as had been supposed by some eminent astronomers. The solar course barely visible on De la Rue's plates, was well shown, with all its details, to a distance of fifteen minutes of arc from the sun's limb on those of Secchi. Ten years later he successfully observed another total solar eclipse in Sicily, on December 20, 1870. That was the eclipse at which the American, Young, discovered the reversing layer, a narrow envelope in which the absorption which gives rise to the dark lines in the solar spectrum is effected. The warning of the approach of the "flash spectrum," or the reversal of all the dark into bright lines, is given by the gradual fading out of the dark rays, a phenomenon which had been accurately described by Secchi in 1869.

But Secchi's greatest and most enduring work as an astrophysicist was the division of stellar spectra into four groups or classes. With Sir William Huggins in England, Secchi is deservedly regarded as one of the founders of stellar spectroscopy. The work of each supplemented that of the other. Aided by a chemist, Miller, Huggins directed his observations to the accurate determination of the origins of the spectral radiations in stars. Secchi's work was more extensive and consisted in a spectroscopic survey of the heavens, in which he observed the spectra of no less than 4,000 stars. From these observations he derived his great generalization by which the stars are divided into classes of gradually increasing complexity of spectrum. To type 1, in which the lines of hydrogen are very marked, he assigned about half the stars in the heavens. Type 2 contains the stars which are characterized by numerous faint dark lines in their spectra. Our sun is a member of this class. In the stars of type 3 is a system of nebulous bands which are sharper on the edges turned towards the violet end of the spectrum. In type-4 stars a band spectrum is also in evidence, but the bands in this case are more defined on their red edge sides. Many fainter deep red stars belong to the category. Father Secchi rightly ascribed the appearance of the bands in the stars of this class to the presence of carbon in some form in their atmosphere. He published numerous catalogues and lists of star spectra, the result of many laborious observations. Two of his best-known memoirs dealing with stellar spectra are the "*Catalogo delle Stelle di cui si è Determinato lo Spettro Luminoso,*" published at Paris in 1867, and "*Sugli Spettri Prismatici delle Stelle Fisse,*" published at Rome in 1868. Of necessity modern researches have considerably amplified and extended Secchi's types. Various rearrangements have been suggested, in particular the Draper classification of the Harvard Observatory, now universally adopted, but even so, Secchi's types still form a first and ready term of reference for the greatest number of stars in the heavens. They fit admirably into the Harvard classification as genera to species.

Geophysics includes the sciences of geodesy, terrestrial magnetism and meteorology, and in each of these departments Secchi was a distinguished and original worker. In 1854 he was commissioned by the Papal Government to execute the measurement of a geodetic base-line for the triangulation of the Papal States, extending over an arc of two degrees, between Rome and Rimini along the Appian Way. With regard to terrestrial magnetism, he founded in 1858 an observatory for its study, which for a long period was the only one in Italy. In meteorology he derived his inspiration from the eminent American hydrographer and meteorologist, F. M. Maury, with whom he formed a close friendship during his stay at Georgetown University in Washington. Secchi invented the celebrated meteorograph, an instrument by which automatic registrations are made at the same time and at short intervals of time, of barometric pressure, temperature, rainfall, and the direction and velocity of the wind. One of these instruments was exhibited at the Paris Exhibition in 1867 and gained for him the gold medal. He was also decorated with the Legion of Honor by Napoleon III, and with the Grand Cordon of the Order of the Rose by the Emperor of Brazil. In connection with his activities in geophysics, one episode in his life is worth recounting. On the occasion of the Metrical Congress, which met in Paris in the year 1872, the Italian Foreign Minister, Viscount Venosta, protested against the recognition of Father Secchi, the Vatican delegate, as a representative of a "State." Accordingly Count de Rémusat, the French Foreign Minister, gave a formal declaration that the presence of Father Secchi on that occasion could not constitute a diplomatic precedent!

In physics Secchi is best known by his book, "*Sulla Unità delle Forze Fisiche,*" which was an attempt to coordinate all natural forces under the general notion of kinetic energy, an original idea in those times. The work is of course based on a theistic foundation, and traces back all the phenomena of matter and motion to a Divine creative act. It appeared first in Rome in 1864. The second edition, published at Milan in 1874, had a great vogue, and was translated into French, English, German and Russian. One of his best purely physical memoirs on "Electrical Rheometry" was contributed to the Smithsonian Contributions to Knowledge, III, 1852.

How he found time to undertake all these labors is difficult to surmise, for he was actively engaged in the direction of his own observatory and was also a professor of astronomy. He also delivered many lectures to the public on his favorite science, the most famous being that on the sun, which was attended by more than 300 of the Bishops of the Vatican Council.

Honors were showered upon him; he was elected a foreign member of the Royal Society of England in 1856 and an Associate of the Royal Astronomical Society in 1853. He was also a member of the French Academy of Sciences, and of the Imperial Academy of St. Petersburg. In his native land he was one of the *Società Italiana de XL,* and was for some years president of the *Accademia dei Nuovi Lincei.* But above all he ever remained a loyal and devoted son of the Catholic Church and a humble, zealous priest.

Catholic Publicity and the War

MICHAEL WILLIAMS

WITHIN the last few weeks I have read in daily papers and in secular weeklies and monthly magazines a large amount of matter concerning the war work of the Y. M. C. A. and the Salvation Army, and, of course, the Red Cross. But as the latter is truly a non-sectarian, national organization, in which Catholics are heartily and efficiently represented both as supporters and as active workers, nothing more need be said, in the present connection, concerning the Red Cross. My design at this time is to point out, with all the emphasis its grave importance demands, the fact that while the Y. M. C. A. and the Salvation Army, both of which are militantly and exclusively Protestant in their nature, their leadership, and their essential purposes—however much the Y. M. C. A. incidentally may assist individual Catholic soldiers and sailors in temporal ways—are receiving widespread and persistent publicity, Catholic war work is not.

Yet Catholic war work, in the hands of our Bishops, promoted by the laity, and so largely managed and carried on by the Knights of Columbus, whose national organization now appears as a most palpably providential mechanism for meeting the vast emergency of the times, far transcends in genuine and lasting importance all other forms of war work, and this for the simple reason that spiritual concerns are always, and of necessity, more important than temporal affairs, even as the soul is more important than the body. And our Catholic war work seems to be getting itself organized and carried on with wonderful vigor and effectiveness. Wherefore it is all the more deplorable that it is not receiving wider and better publicity; and it is all the more necessary that our publicity methods be changed and broadened and enlarged to be commensurate with the greatness of our opportunity.

During the big K. C. drive in New York city a few months ago the papers were full of the news of it, full of the inspiring patriotism and splendid zeal of it; full, too, at the end, of the wonderful and hopeful success of it. From time to time since then the daily papers have told the tidings of Catholic chaplains who proved themselves heroes under fire. When chaplains have been appointed to important posts, and other notable things have occurred in Catholic war work, the papers have paid attention. But let us remember two things which are of great importance, first, that the publicity achieved by the K. C. drive was mainly dependent upon our own organized effort to obtain adequate publicity on that memorable occasion; and, second, that when chaplains are decorated for bravery, or fall on the field, or when really big public meetings are held, or announcements made by cardinals or bishops, such events are in themselves of a kind to compel attention on the part of newspapers, news agencies, and war correspondents. But the Protestant bodies engaged in war work very wisely refuse to depend upon the fortune of events, or the work of others, in the tremendously important matter of publicity. They organize their publicity departments. They "work the press," and, let me add, in a thoroughly legitimate and commendable manner. For example, the press of the country only a day or two ago carried the news that the Y. M. C. A. had despatched one of the best-known and most interesting special writers in the country to France to organize its publicity work in the field and write special articles about the Y. M. C. A. Every Saturday the Boston *Transcript* publishes one of a long series of special articles written by a Y. M. C. A. special commissioner who has studied religious conditions as affected by the war in practically every country of Europe; and I believe that this same excellent, but thoroughly Protestant, series of articles is appearing in syndicate form elsewhere.

Now, I take it for granted, though I do not know for a fact, that the Knights of Columbus have established a publicity bureau in connection with their war work. Perhaps it is only chance that has kept me from observing the results of their publicity work in the secular press, even although I keep a pretty sharp eye upon the press. Possibly, however, in the great stress of the times, in the rush and grind of the war work itself—work which is of course more essential than publicity—the detail of publicity has been swept aside, at least for a time. But surely, surely, it will be only for a short time! Surely we must see and grant—and then act upon our knowledge of the fact—that we should be doing a far-reaching and noble and knightly and charitable service to the Knights of Columbus, to our Church, and to our beloved country, by organizing and carrying on a really practical, professional, efficient, up-to-date publicity department in connection with Catholic war work, at home and abroad.

We cannot, we must not, we ought not to trust to the

secular press for our publicity. It is a most obvious fact that the secular press does not pay to Catholic news and views an attention at all commensurate with our numbers and our real value to the nation. But this fact is not due, in my judgment—and again I must repeat that I speak from an experience of some twenty years as an active newspaperman—to bigotry or malice. It is due to two things, first, to the fact that newspapers are not omniscient, all-wise things produced by spiritual beings or agencies, but are the productions of very human "humans" who are mostly in the same condition concerning Catholicism that sixty or seventy out of every hundred persons are in, namely, dense ignorance—I do not say invincible ignorance; nay, God forbid;—and second, it is due to our own supineness and indifference. The fantastic, injurious Christian Science humbug, a sect with perhaps 200,000 regular members at most, obtains from the press more respectful and constant attention than 18,000,000 Catholics. The reason why is simple: The C. S. people go out after the publicity. Therefore, if I may use the vivid vernacular, they "bring home the bacon." The primary lesson of publicity today is the necessity of the press agent or agency. Of course, you may say, if you like, that Catholics should ignore the press, and not compete with the Protestant sects and the queer cults for public attention. But if you say that, you incidentally set up a claim to be more spiritual and wiser and more Catholic than Popes Leo XIII, Pius X, and our Holy Father, Benedict XV; and also our Cardinals and our Bishops, our priests and our publicists, all of whom have repeatedly urged upon American Catholics the usefulness and the need for adequate Catholic social action through the press. Fellow-Catholics, let us listen to our God-given leaders, and then obey and follow them!

For myself, I believe that never has the opportunity to establish the apostolate of the press among the secular journals, and to broaden and better its work among our own papers, been so apparent and so appealing as today. It looks as if this opportunity were squarely up to the Knights of Columbus, and the Catholic societies and individuals so loyally backing up the Knights. For the full effect of the war work of the Knights, and of Catholic war work in general, will not be garnered, will not act upon the great mass of our fellow-countrymen as it should unless in connection with the war work there is carried on a publicity campaign which shall bring this work, and its underlying principles, to the attention of the whole nation. Our publicity methods should be made adequate to the greatness of this unique and incomparable opportunity.

For surely it is now obvious even to the most rudimentary intelligence that the great war is not merely a political war, nor a racial war, nor an industrial or commercial war; nor is it only a war between the two opposing principles of autocracy and democracy. Of course, it is partly political, partly commercial, partly racial, partly a struggle of two opposing philosophies; but we now know, even those of us who at first were blind, that fundamentally the war is the outward expression of the world-old struggle going on in the soul of man between the spiritual forces of good and evil. Predominantly, the war is religious, in the sense that through this vast catastrophe men and women are being forced to the feet of God. The greater part of the world had turned away from God; therefore, the war, or some equally great disaster, was bound to come; and now, upon the issue of the war, upon its spiritual issue, depends the future of mankind. Before us all is the question: What of Christ?

Catholics throughout the whole world in the storm and stress of the war have proved the social and national value of their principles. They have demonstrated their patriotism. They have displayed the light of their social philosophy which always makes for true social progress without revolutionary excess or deadening conservatism. Above the bloody whirlpool of clashing nations, parties, ideals and ideas stands immovably the Rock of Peter, and from it the Light of the World streams forth. Aye, but remember that the world must be told, and retold, and told again of all this; the world must constantly be reminded, or else the world will forget, and thus ignore the lesson. Remember, also, that bold and powerful, yes, and subtle and unscrupulous enemies of Christ and His Holy Church are active as never before in modern times. Be very sure that these enemies, even more than our misguided and mistaken Protestant brothers, will never neglect the press. If it is our opportunity to make known the beneficial and inspiring nature of Catholicism at this crisis in the history of the world, still more is it our duty. If ever there was a time in the whole course of Christianity when social action was required on the part of the Church, unquestionably this is that time, and truthful, vigorous, skilled, *interesting* publicity is one of the most potent branches of Catholic social action. Consider our opportunity. Think of the 60,000,000 American citizens who live outside the circle of any Christian belief. Think of the 20,000,000 or more who, though they are lamely and haltingly Christian, are outside the one true Church. Surely, then, it is a duty, it is the call of charity, to let the light of which we, though unworthy, are the custodians, shine forth. We must do so. But we cannot do so as we ought unless we do our social service in an up-to-date, practical, American way. We must organize our press service. Here, with our war work to begin with, and then, after the war, with our constructive and healing ideas, laymen may really work for and with their Bishops and their priests, and for their Holy Mother the Church, and for Our Blessed Lord, Jesus Christ, who alone can save this shattered world from plunging back into barbarism, or, what is perhaps worse, yielding to those forces which are striving so mightily to mold it into the awful form of a modern paganism whose social system would be State Socialism, which is slavery, and whose religion would be the last and worst of all idolatries, man's worship of himself.

French War Orphans

J. HARDING FISHER, S.J.

FOR some time Catholics have been disturbed by doubts as to the propriety of contributing to the association called "The Fatherless Children of France." Priests and editors have been consulted on the subject and numerous inquiries have been sent to AMERICA. A categorical answer is difficult to give, but the following facts may aid those who are interested to form their own judgment on the matter.

The alleviation of the pitiful lot of the French orphans whose fathers have so heroically died for the sake of freedom is a work which in itself is beyond criticism. The sincerity of those Americans who have realized the crying need and have opened their purses and given without stint to the noble cause, cannot be questioned. No suspicion whatever attaches to the American men and women who are soliciting funds for the French orphans. Nevertheless well-informed persons in France and elsewhere, about whose love for the French children there can be no doubt, have repeatedly expressed their fear that American money, and in particular that collected by "The Fatherless Children of France," is being used, contrary to declared wishes of its contributors and collectors, to subserve the purposes of anti-clericalism and anti-Christian hatred and to further a deliberate political scheme to rob French children of their faith.

The principal spokesman for this fear is M. Jean Guiraud, the editor of *La Croix,* the well-known Catholic daily of Paris, a newspaper that voices Catholic opinion so authoritatively that Mgr. Martel, the Bishop of Digne, recently spoke of it in the following terms of high commendation: "Never have the Catholics and the clergy had at their disposal an organ so well adapted to their needs and of such value." M. Guiraud is in Paris and has shown the deepest interest in the entire movement in favor of the French orphans, not merely in its broad outlines but also in all its ramifications. His broad-mindedness, accurate information, sterling Catholicism, and interest in the children is unquestioned. His opinion, therefore, especially as reinforced by the attitude of the educated Catholic body, has great weight. It has been expressed fearlessly, repeatedly and in the face of a rigid censorship, in many issues of *La Croix,* the files of which may be consulted by those who are interested.

One of the grounds of his anxiety is the concord which exists between the dominant political party of France and "The Fatherless Children of France." This association, according to Miss F. M. Schofield who has been perhaps the most actively interested person in its organization, is "merely a development of the *Orphelinat des Armées.*" The latter association, as appears from a telegram sent to a delegate of "The Fatherless Children of France," on April 18, 1916, by M. Alfred Croiset, the President of the *Orphelinat* and at the same time the General Correspondent of "The Fatherless Children of France," *is in entire agreement with the French Minister of Education.* And it appears needless to remark that any society which is in entire agreement with the French Minister of Education must be regarded by Catholics if not with suspicion, at least with misgivings.

Twenty years and more of bitter experience with this branch of the French Government has made Catholics the world over very suspicious of any move made by it with regard to school-children. Its character and purposes are sufficiently clear from the Associations law, the expulsion of the religious, the confiscation of ecclesiastical property, and the removal of the crucifix from the schools. Recent events have only intensified deep-seated mistrust.

In the spring of 1916 M. Viviani fathered a project introduced in the Senate, which was to give the *Préfet,* that usually anti-clerical person, practical control over more than fourteen hundred thousand children. M. Viviani's name was in itself enough to fill Catholics with fear, but the articles of the bill further confirmed their anxiety. Eventually it passed the Senate; later it came before the Chamber; and on July 27, 1917, it became the law, which is known as the *Loi sur les Pupilles de la Nation.*

The adoption by the nation of the war orphans, which was the ostensible object of the law, had the fullest sympathy of Catholics, for they, no less than others, were eager to provide for the care and education of those whose fathers had fallen in the defense of France. The provisions of the law were such, however, as to give them only too well-founded reasons for serious apprehension. They made no secret of their anxiety lest the execution of certain articles of the bill should be so applied as to make of the children not so much wards of the nation as wards of the dominant political party and a prey to anti-Christian propaganda.

Accordingly they proposed amendments to the law which would guarantee the preservation of the faith of the children and insure its just application. Their amendments were swept aside, their protests disregarded; and in spite of their insistent representations, the political animus which permeated the entire bill controlled the debate, resolutely refused concessions, and vitiates the law now about to be put into operation. M. Painlevé, addressing the Masonic *Ligue de l'Enseignement,* voiced his jubilation when he described the war orphans as the "sacred battalion of democracy." This phrase, which has a sinister ring to all who know the nature of this powerful Masonic organization, was later characterized publicly by M. Guiraud as one that "unveiled his own

[Painlevé's] designs and those of his friends to make these children minister to the triumph of the dominant political party."

The people of the United States, taken as a whole, have no realization of the true spirit of the law, but some of them have expressed doubts about it, and to reassure them concerning the education which the law proposes to give the children, M. Will Auberl, the *Directeur des Services d'Etudes et d'Information* at Washington, in a letter addressed to an inquirer on April 8, 1918, spoke of the law "as voted unanimously and without alteration in the Senate and the House." He added: "The most punctilious Catholic will not find therein anything to rouse his indignation or cause him worry."

These statements, emanating from the *Haut Commissariat de la République Française*, require some explanation. It is true that the bill, notwithstanding certain changes made in the Senate, was voted through practically unchanged, but this was done in opposition to Catholic wishes. The modifications accepted in the Senate were taken by the Catholic Senators to be a manifestation of good-will and the bill received their votes, not, however, without formal reserve as to many of its articles, in the expectation that it would undergo still further changes in the Chamber, without which it would be neither acceptable nor satisfactory. They were deceived. When the bill came before the Chamber the Catholic deputies pleaded most earnestly for alterations in a number of articles, but were voted down systematically by the majority. When the final vote was taken the bill passed unanimously, but merely because M. Groussau and his party abstained from voting. Not approving of the bill, and finding in it grave cause for objection, they could not in conscience vote for it; on the other hand, being pledged to the *union sacrée*, they could not in honor vote against it. As a consequence they did not vote at all. No one can attach any value to so factitious an unanimity.

As for the further statement that "the most punctilious Catholic will not find therein anything to raise his indignation or cause him worry," it is not borne out by actual facts. The law has caused Catholics extreme indignation, it has caused them great worry in France, England, Ireland and the United States. The fact is that the worry in France has been so acute that it has stimulated French Catholics to unprecedented activity in order to obtain the modicum of minor positions open to election; it has led them to publish minute commentaries on the law with a view to making the beneficiaries aware of their rights; it has been the occasion of repeated warnings to Catholics to be on their guard against Government officials and not to let themselves be made the victims of disastrous deception. Catholics should remember the words of M. Guiraud on the subject:

> In spite of the acceptable changes which our friends have made it undergo in the Senate, in spite of the liberal promises extorted in the Chamber from the one who reported it and from the Government, this law is still full of danger for the autonomy of families, the religious conscience of the children, and the liberty of private and Christian charity.

Catholics have not forgotten M. Guiraud's declaration that the law was drawn up by the worst enemies of the Church and that its single purpose, in the beginning, at least, was the Masonic monopoly of the war orphans. They still recall the words of M. Groussau, who, making an official report on the law at the request of Cardinal Amette, the Archbishop of Paris, exposed its many dangers and stated that the just or disastrous execution of it would depend on the contingency whether the Catholics could and would mass sufficient strength to hold in check the great Masonic machine.

Such is the opinion which French Catholics entertain concerning the French Government's attitude towards the war orphans, as manifested in the recent law. Yet we are told by an official in high standing in "The Fatherless Children of France," that the association is in entire agreement with the French Minister of Education. The nature of this agreement needs some explanation before Catholic anxiety can be set at rest. Catholics are eager to assist the French orphans, but they do not wish to play into the hands of the French Freemasons in the scheme to rob the children of their faith. A second paper on the subject will give further details of the campaign against the children of France carried on, unfortunately, by the aid of American money contributed in part by Catholics.

"The Great Thousand Years"

JOHN C. REVILLE, S.J.

IT was not in vain that the poet sang of the happiness of the man who knows the causes of things. For he it is who penetrates to the heart of life and reads the secrets of nature, humanity and God. He is the true philosopher. Such a man does not merely see in the physical, moral and spiritual world a succession of incoherent events, the loose and fragmentary counters of an insoluble puzzle. He sees a correlated whole. On the stage of life he beholds something more than the actors of a meaningless puppet show, moved by blind chance or cruel fate. He holds in his hand the thread which will lead him from the perplexing mazes through which so many stumble. He grasps an underlying principle around which countless facts naturally and easily cluster. It has ever been the dream of historians to discover such a principle around which they might group the events of the past. Bossuet and St. Augustine behold in the midst of the ceaseless activities of the race, contradictory though they may be, selfish and even criminal, the ever-watchful Providence of God using all things sweetly for His own Divine purposes and forcing even falsehood and evil to serve the cause of virtue and truth. Buckle in his "History of Civilization" maintains that the essence of history consists in intellectual progress, while a widely-spread system holds that economic laws lie at the foundation of all historic development.

The man who will contribute an explanation of the facts of history that will really deserve the name of a true philosophic principle will accomplish a great and lasting work. For history is not a mere collection of dates, the mere chronicling of battles, sieges, fortunes, the recording of the rise and the fall of empires. It is the study and the grasp of those motive powers which impel men along a certain definite course, not blindly,

for men are free and the captains of their fate, but through their spontaneous correspondence and cooperation.

As in the life of the meanest flower that blows, there is a law of progress and development from birth to maturity and decay, and as the solar systems that sweep above our heads have their rising and their setting, majestically describe their pathway in the heavens, and then sail out of our ken on their downward curve, so humanity describes its orbit and keeps on in its appointed path. According to Mr. Ralph Adams Cram in his original essay, "The Great Thousand Years and Ten Years After" (Marshall Jones Company), in that orbit there is a rise and a fall. Each phase comprises 500 years. The ascent and the decline, the rise and the fall constitute the great cycle in which the race rounds out in miniature, if that expression can be used, its destinies, to swing once to the height of noble achievement, then to step on the down-grade of mediocrity or to be hurled into the depths of some world-wide calamity such as we are now witnessing.

Hitherto historians have not looked to the history of the race with that broad vision that encompasses a thousand years as its historical unit. Less extensive fields have so far caught their gaze. They have seen Rome at war with Carthage, Greece embattled at Marathon making a bulwark of her hoplites against the barbaric hordes of Persia; Spartan Kultur triumphing over Athenian culture in the Peloponnesian war; a Pope saving Roman civilization as Leo turned back Attila from the gates of the Eternal City, the Crescent humbled before the Cross at Lepanto, Vienna and Belgrade. They see now, with a broader vision and larger horizons, democracy fighting against autocracy for the liberties of the world. They have written of the Hundred Years' War, and the War of the Spanish Succession, and the Thirty Years' War and the Seven Years' War, and the Seven Weeks' War. No historian has yet given a complete philosophical survey of the cyclic thousand years, of their mighty struggles and underlying currents. But as Mr. Cram says in his suggestive essay, some time or other the truly original and authoritative historian will come, who will overleap the narrow spaces of history in which too many are now cabined and confined. Such a man will not be satisfied with the little space of a kingdom or a continent, nor the little span of the life of a race, much less a party or a dynasty. To such a man standing on the hill-top of vision "all times will unroll themselves in majestical sequence between darkness and darkness: coming from the shadow of the unrecorded, vanishing in the shadow of the unforeseen":

> Then will appear the unity of history, the Titanic pulsation that throbs through all time; and eras and epochs will take their proper place simply as sequent minutes assembling into the hours that make up the long day between the night that precedes and the night that follows after.

There can be no doubt as to the nobility of this conception of history. It is broad, simple, bold. It has a fine unity of perspective and purpose. Is it founded on actual facts? Is there a sufficiently strong foundation in the history of the race, especially from the coming of Christ, on which to build such a theory? It is not to be expected that all will accept what might be called Mr. Cram's "rhythmic" or "cyclic" theory of history, for it is as novel as it is startling. But he gives in outline a series of facts which go far to support it. That theory takes into account the law of unity that underlies the works of the Creator and admirably harmonizes the workings of the human heart in its long history, with those of the physical world. The diastole and the systole of the physical heart of man, Mr. Cram sees reproduced in the thousand years' diastole and systole of historic man. In history he sees the heart of the race throbbing in five-hundred-year epochs, "a tide that rises and falls in obedience to some primal and unknowable law, signalized in its beatings by the lives of men who are the instruments of the will of God, and such efficient instruments that now and then one almost feels that they themselves are the effective energy."

"The Great Thousand Years" of Mr. Cram are the years that extend from the time when Benedict of Nursia, the Patriarch of the Monks of the West and the Father of modern civilization, promulgated his rule in the year 510 of Our Lord to the year 1539, when, under the bidding of a tyrant, Richard Whiting, Benedictine Abbot of Glastonbury, sealed his faith with his blood. To many the statement will seem almost incredible. Yet novel and startling as the thesis may be, Mr. Cram has undoubtedly solidly built it up. Following, unconsciously perhaps, that scholastic theory of which in the "Substance of Gothic" he has already shown such a mastery, he sees in the Benedictine spirit, whether Cluniac or Cistercian, Augustinian, or Norbertine, Dominican or Franciscan, the form that vitalizes the society of those thousand years. The matter which that form vitalizes, the society with which it has to deal, is no longer the exhausted and effete stock of the South which had already done its work in Greece, Rome and Byzantium. It is the hardy stock of the North, the blood of Saxon, Frank, Burgundian, Lotharingian, and of the hardy tribes who looked upon the rugged shores and the billows of the northern seas. "The Great Thousand Years" are the offspring, then, he tell us, of the bridals of monasticism and northern blood.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

The Boy Scouts

To the Editor of AMERICA:

John F. Fogarty's article, "Boy Scouting for Catholic Youth," in your issue of June 8, proved a lucid and interesting treatment of a timely subject. His effort to explain the changed attitude of Catholic churchmen toward the Boy Scout movement is commendable; how far his effort succeeded, must be left to each individual reader. In my opinion, vital phases of the question are left untouched.

The apparently radical change in the attitude of Catholic churchmen and educators in regard to this movement is very disturbing; many laymen are bound to be dismayed by such changes of Catholic opinion. As "scoutmaster" for a Junior Holy Name society, the past three years, conducting hikes, camping trips, etc., at considerable expense and an almost endless amount of troubles, my efforts to keep the Catholic lads from this scout movement, have been constant and successful. I was acting with the approval and at the request of the parish priest; I was led to believe that the movement was not the thing for Catholic youth. Now after three years of untiring effort, comes a reversal of opinion; this Holy Name Society is disbanded and supplanted by a troop of scouts! I hear the very movement from which I have been striving to keep the Catholic boys, openly recommended and lauded from the Catholic pulpits of the city.

Mr. Fogarty did not explain the position of Catholics regarding the boy scout manual. This is the official handbook of the society, which scouts are supposed to possess, to read and to study. In the chapter on "Health and Endurance," under the division "Conservation," a disgusting little dose of sex hygiene is administered to boyish readers, and a book on sex hygiene is boldly recommended to them. Are we to understand that Catholic scouts are permitted to read such matters? If they are forbidden the official scout manual, their position becomes inconsistent.

Again, how are Catholic troops going to maneuver around the question of summer encampments? In this city, where conditions are perhaps typical, the scouts maintain an elaborate camp where all troops of the city gather during the summer months. If the Catholic lads are recognized troops, they will be expected to attend the regular camp. They are thus brought into contact

with the boys of various denominations and their leaders, as they would be in the public schools. They will have their Catholic scoutmasters, perhaps, but so would they have a sprinkling of Catholic teachers in the public schools. The same applies to patriotic gatherings in the Protestant churches, boy scout participation in public affairs, such as Billy Sunday revivals, Y. M. C. A. meets, etc. If it is necessary to safeguard the faith of Catholic soldiers at enormous expense by maintaining the K. C. army work, it should be even more necessary to safeguard Catholic children by keeping them in distinctively Catholic societies, and especially growing boys, whose fathers and brothers are fighting the battle of freedom.

We are surprised at the extremely large percentage of Catholic boys fighting for liberty in France. They are not the product of the Boy Scouts which has existed in America only for a brief ten years, but of the Junior Holy Name societies and the St. Aloysius Sodalities. Even the small branch of the Holy Name with which I was connected, in the three brief years of its existence, gave two seventeen-year-old boys to the service.

Another disadvantage arises from the notorious apathy of Catholic laymen, scored so frequently in these columns. Upheld for a time by the novelty of the thing, Catholic scoutmasters will soon lose interest. Then the Catholic troops will languish and die. The boys, however, will have been given the taste for "scouting" and we shall see them enrolled by the hundred among the Protestant Church troops. Satisfactory Catholic scoutmasters will continue to grow rarer as the Catholic men continue to respond to the call of their country.

The belief that the Catholic Church has to keep up to the times, is a fallacy. By keeping behind the times, the Church has saved civilization for the world. During the decline of the Roman Empire the infant Church had to decry courageously even the art of pagan Rome. She saved civilization, however, and it was not long before she produced Cimabue, Giotto and their followers, even to Da Vinci and Raphael. We need have no fear of our God-guided Church getting behind the times. For my part, the idea of the "Ancient Beauty" getting into the boy scout business, to keep up with the times, actually hurts!

I fail to see how the Scout movement, at its best, can be any improvement over the glorious confraternity of the Holy Name of Our Lord Jesus Christ, for Catholic boys at least. Nor can I see why the better features of the movement cannot be embodied in the Junior Holy Name Society, or any other Catholic boys' organization. A tasteful uniform could be adopted, branches formed under a national board, along the same lines as the scouts. The fact that a certain weak type of American Catholics object to the religious name is to be deplored; surely, there is little danger of inculcating too much piety among Catholic youth in this day and age.

Grand Rapids. HUBERT HART.

The Chapel at Annapolis

To the Editor of AMERICA:

I was greatly interested in Mr. McWilliams' letter proposing a Catholic chapel at the Naval Academy, and hope it will soon be feasible. The naval authorities show the midshipmen every consideration in the exercise of their religion, but at the best it is difficult for the Catholic men to attend to their duties. St. Mary's, the Redemporist church in Annapolis, is the only Catholic church in the city and serves too for several country districts. It has a large and mixed congregation, both of city and country people, besides the midshipmen and Catholic residents in the Naval Academy, and there are at present only two priests to do the work of the parish, besides attending two country missions, at Millersville and Robinson respectively. These priests are full of piety and zeal, but they are heavily taxed, and outside of the routine work, they are unable to accomplish many of those things that are needful in order to raise and keep Catholic standards to the high plane so necessary, particularly in times like these when all religion is on trial as never before, with opportunities for good as never before. There are many things I would like to see accomplished for Catholicism, but the most practicable project from a financial standpoint is a chapel at the Naval Academy, where our Catholic midshipmen can attend Mass, not only on Sundays and holy days, but every day, where they can assist too at Benediction and other devotions, and have the Blessed Sacrament near enough for frequent visits. We can imagine the great good that would result. As it is, the midshipmen can attend one Sunday Mass only in town; they cannot get to Confession on Saturday, but have to go to Confession during Mass. There is usually only one available priest to hear Confessions at this Mass, and sometimes, though they hurry as fast as they can with propriety, the Confessions are not through in time for all to receive Holy Communion until after Mass; then they have to hurry immediately back to the Academy, making their thanksgiving on the way. But under these trying circumstances, which are the best that can possibly be arranged under regulations, the devotion of the midshipmen, their manner of assisting at Mass, going to Confession, receiving Holy Communion, are truly edifying, while never, no matter how hurried they may be, have I found them failing to show the courtesy of true Catholic soldiers. I must relate an incident:

It was the Sunday before the Feast of Corpus Christi when I attended the seven o'clock Mass, which is the midshipmen's Mass. I usually go at eight o'clock and had forgotten it is the midshipmen's privilege to go to Confession before the civilians. Arriving early, I went up at once to Father Rector's confessional. There was one midshipman ahead of me; seeing a lady approach, he bowed and stepped back, which I acknowledged with pleasure as an act of pure chivalry, for "first come, first served" is the rule at the confessional and altar rail, regardless of color, age, sex or race. Possibly as unaware of the midshipmen's privilege as I, a number of civilians were in line on the other side. Presently the whole squad of midshipmen arrived and lined up on both sides of the confessional, and there was quite a crowd of civilians also. As Father Rector came in he announced that the midshipmen would be heard first. I immediately entered the pew nearest me and knelt there to wait. As I left I heard a murmur of protest from the midshipmen behind me, whose soldierly chivalry shrank from seeing a lady give place to them, but I shook my head and signified my willingness to wait. Then the midshipman who had first relinquished his place to me, stepped forward and insisted I enter, holding the door of the confessional open and closing it after me. At the altar rail I again received the same chivalric courtesy. A midshipman, himself going to Communion, guided me through the crowd to an opening at the rail, although I am sure he lost his place and had to wait. Now there was a large crowd in church that morning and the midshipmen had every right to exercise the privilege given them by the Rector, yet they let their privilege wait on courtesy. They are strangers to me, but they have my earnest prayers. These are the kind of Catholic soldiers we need, whose devotion and chivalry is excelled only by the Catholic knights of King Arthur's Round Table. Knighthood today is not dead, for the Catholic religion still lives to foster this spirit in the hearts of her men. Catholic mothers have every reason to be proud of their boys at the Naval Academy. May they soon have a chapel there!

Annapolis. EVA DORSEY CARR.

The Oklahoma Decision

To the Editor of AMERICA:

In AMERICA of June 8, Father Blakely states that "the Oklahoma decision, finding intent of the law in the intention of the legislator indicates that in case the State Legislature should

enact a law for the specific purpose of forbidding the Mass we should have no redress in the State Courts, and if the opinion of those commentators, most in favor, be accepted, we should have none in the Federal Courts." The Oklahoma decision presents no such indication, neither does that or anything else indicate that the commentators referred to are "most in favor." Judge Owen, voicing the Supreme Court of Oklahoma, did not base his opinion merely on the actual intent of the Oklahoma legislators. He did consider that intent, as Justice Brewer, whom he cited, has considered the intent of Congress regarding the Holy Trinity Church case; but the U. S. Supreme Court Justice had gone further; and Judge Owen went along with him, embodying Judge Brewer's opinion in his own: "But beyond all these matters no purpose of action against religion can be imputed to any legislation, State or national, because this is a religious people."

Having quoted or referred to Judge Brewer's exposition of the historical foundation for his conclusion, Judge Owen cites the Enabling Act whereby Congress required the Oklahoma Constitution to provide that "perfect toleration of religious sentiment shall be secured, and that no inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship." He finds similar and constant recognition of religious obligations in the various State Constitutions, and having asserted the national necessity thereof, adds: "We should not impute to the framers of our Constitution, and to the members of Congress who enacted the Enabling Act, the intention to prevent or interfere with public worship."

Justice Brewer's statement extends the basis of the Oklahoma opinion, which embodies it, to all legislative intent, State and Federal, and therefore far beyond the intent of Oklahoma's legislators; and Judge Owen's repeated insistence on the requirements of the Enabling Act extends it to all State Constitutions formed under like requirements. Hence, should such a State enact a law specifically forbidding the Mass, the logic of the Oklahoma opinion would compel any court, State or Federal, to pronounce, that such a law is contrary (1) to the general intent of legislation in this country, State and National, "because this is a religious people," (2) to the intent of Congress as manifested in Enabling Acts; and that it is, therefore, invalid. The court could find other grounds for redress, but these of the Oklahoma decision, would suffice.

New Hampshire's former religious restrictions, and others of the kind, no more prove constitutional warrant therefor, than did the acts of the Hartford convention, of South Carolina, and of the Southern Confederacy prove that Secession is Constitutional. The extreme State Right contention, on which these acts were based, died between 1860 and 1865, and its death was Constitutionally recorded, 1868, in the Fourteenth Amendment. The New Hampshire point would have pertinence only in case the Supreme Court had since pronounced that State's restrictions constitutional. It has not done so.

We should certainly "watch local legislation"; but in many States all our watching would prove futile once legislators of the Catts variety become satisfied that they can legislate against us constitutionally. It is time to stand together for all our constitutional rights, State and National, and cease to engage in controversy while Rome is burning. M. KENNY, S.J.

A "Technical Foul"

To the Editor of AMERICA:

"The letter killeth, the spirit quickeneth!" Thus quoth I after writing a check for the revenue officer to be drawn from the meager treasury of the Young Men's Sodality of St. Mark's Church. And we are still facing the 200 per cent penalty for not collecting or making returns of war tax on a total admission of approximately 937 persons to games during the basketball season of 1917-18. Like hundreds of other boys' clubs, this sodality was organized for the religious, moral and educational good of the young men of this little Catholic parish. Club rooms were devised with the help of beaver board, etc., in one end of the parish school basement, and the school hall has been utilized for a gymnasium.

But as every manly priest knows, one cannot keep the boys coming to monthly Communion in a body, or attending meetings regularly where topics of educational and national importance are discussed, one cannot get them to come to the clubrooms nightly to spend a few hours of innocent recreation in a healthful moral atmosphere, usually with their spiritual director, one cannot accomplish all or any of these religious, moral or educational ends without the means of honest attractions, amusements, clean sports and even a "feed" now and then. In fact in order to get our ordinary working boy to join the club the successful director must almost completely cover up the religious and moral aim and make it appear as a social and athletic organization. Hence we have our piano and pool tables, our bowling alleys and basketball court, etc. These attractions, however, entail great expense for equipment and suits, lighting and heating, wear and tear, not to mention the guarantees to visiting teams. Whence the "wherewithal"? Paid admission to games and entertainments is the ultimate answer.

Then just when you have closed the indoor season and are thanking goodness that the boys escaped bankruptcy, when you have paid $4.25 for the window that was broken the night of the big game, and are counting the remaining change to see if you have enough to repair the tennis court, along comes the revenue officer, flashes his badge, tells you your sodality is a social and athletic association, "an organization within an organization," and because your money is not turned *directly* over to the church treasury, though you know it amounts to the same thing, you are taxable and accountable to Uncle Sam for that 200 per cent penalty. And incidentally he tells you that the Y. M. C. A., whose team you beat twice last season, refuses to pay anything because it is an organization maintained for religious, educational and charitable ends, and that it will escape taxation.

Now I know that there are many ways of getting around the difficulty. I am mindful of Chesterton's remark that "the best way to get around some things is to swallow them." But we are not trying to teach the boys to evade the laws, and we are not going to swallow this silently, because it would stick in our Catholic crops too long. Our boys' clubs are doing too much good for the nation to be put out of business by the Federal law. Hence it would seem that this law in question was not intended to bind in these circumstances.

Oswego, N. Y. H. L. A.

The Time for the Eucharistic Fast

To the Editor of AMERICA:

Will you kindly oblige me, and probably many other readers, by deciding when the Eucharistic fast should now begin. Is it to be observed according to the ancient sun time, or is "from midnight" to be reckoned according to the congressional limited put-the-clock-forward-until-October rule? The doubt came to me the other day, but remembering the lessons of my happy convent school days, at some personal inconvenience, I did not act as I would have liked. But how about future emergencies of similar tenor and import?

New York. K. B. M.

[The daylight-saving scheme has not altered the actual hour of midnight; it has merely set forward our watches and clocks one hour. When they indicate one o'clock a. m., it is really midnight. Therefore if one fasts from midnight, that is one o'clock by the present reading of our time-pieces, he is keeping the Eucharistic fast.—Ed. AMERICA:]

AMERICA

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The Holy Father's Day of Prayer

ON May 11 President Wilson, it will be recalled, issued a proclamation urging the people of the United States to observe Memorial Day this year as a day of "public humiliation, fasting and prayer," on which they should offer "fervent supplications to Almighty God for the safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth." Without question every Christian in the land rejoiced to see our Chief Executive officially attesting that "It has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life," and begging all his fellow-citizens to beseech Almighty God to "forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right and to purpose only those righteous acts and judgments which are in conformity with His will." For that proclamation, being a humble acknowledgment of God's sovereignty and of our utter dependence on Him, presented a striking contrast to the absence of any similar official acknowledgments on the part of the European belligerents.

By a remarkable coincidence, on May 10, just a day before President Wilson issued his proclamation, Our Holy Father, Pope Benedict XV, by a *motu proprio* addressed to the Universal Church, named June 29, the Feast of Rome's chief Patrons, the great Apostles, Sts. Peter and Paul, as the day on which all the clergy and all the Faithful should unite with his Holiness in earnestly entreating Almighty God speedily to "give back His peace to the world and restore the reign of charity and justice among men."

After reminding his children that since he took up the burden of the Supreme Pontificate, almost four years ago, his Holiness has with anguish of heart shared in all the sorrows and sufferings of his children of every race and nation, he assures them that out of a burning desire to bring the war to an end he has "omitted nothing which consciousness of his Apostolic duty or the charity of Christ suggested" to him. He realizes, however, that Almighty God, "who rules the hearts of men and the course of events," and who "heals whilst punishing and forgiving saves," must first be appeased and made to forget the just anger which the world's iniquity has aroused in Him. "Humble and suppliant prayer," the Pope continues, "offered with perseverance and trust, will contribute much to this end; but more efficacious still in obtaining the Divine mercy is the Holy Sacrifice of the Mass in which we offer to our Heavenly Father Him 'who gave Himself in redemption for all,' and lives still to intercede for us."

The Holy Father ends his letter by expressing the hope that if every priest in the Church, with all the Faithful of course assisting, will celebrate Mass that day and unite their intentions to his, the restoration of peace to the world will not long be delayed. "Thus will the whole Catholic priesthood," his Holiness says in conclusion, "in union with the Vicar of Christ, offer on every altar in the world the Host of propitiation and of love and by doing violence together to the Heart of God will strengthen the hope that at length that for which all people long may be realized: 'Justice and peace have kissed.'"

The Pope's choice of the day and his selection of the means for propitiating Heaven and thus securing the return of peace could not be bettered. For the two great Apostles on whose feast the prayers of Catholic Christendom are to be offered up will effectively intercede with God to give the world that freedom from war's horrors which is so necessary a condition for the spread of the Faith among heathen peoples. St. Peter, the foundation stone of Christ's Church, will surely pray that the sheep and lambs committed to his keeping may no longer be scattered and ravened by the dogs of war, and the holy Apostle Paul, the preacher of truth and the doctor of the gentiles, will not cease to intercede for the beloved little ones, whom he brought forth in Christ, until God mercifully lays aside His anger and gives them peace. But far more efficacious even than the intercession of Sts. Peter and Paul is the clean oblation that will be made on all the altars of the world between the rising and the setting of June twenty-ninth's sun. For every priest in the Church will doubtless offer to God on that day for the Pope's intentions the unbloody sacrifice of propitiation which speaketh better than the blood of Abel, and will celebrate the mystical immolation of Our Divine Redeemer Himself, and by thus rendering God a satisfaction more than sufficient to atone for the sins of ten thousand worlds, will hasten the coming of a just and permanent peace.

The Saloon and the Moving-Picture

IT is not a sin to take a sober glass of beer, but in some States it is a crime. The promoters of the traffic in strong drink used to protest, often with tears in their pleading eyes, that they had no connection with certain vicious elements that infested the trade. But there were times when even the most determined anti-Prohibitionist that ever set foot on a rail felt that these protestations rang with a strangely hollow sound, for in more than one community it was quite clear that the vicious elements held the whip-hand. To curb the lawless, warnings proved insufficient; either the liquor trade was blind to the signs of the times or it had never learned to stop, look and listen. As a result, the demon Prohibition now stalks in many States which were once the unchallenged hunting-ground of the demon Rum.

What has happened to the saloon may be the fate of any group of men who undertake to supply the public with its relaxation or amusements. The radical Prohibitionists have won, for the present at least, and in many communities, their fight against "alcohol." For the most part they found few friends in Catholic circles, but if they will now use their undoubted energy to promote a decent standard of morality among moving-picture producers they may count their Catholic friends by the thousands. It may or may not be a holy deed to come between a man and his drink, but none can doubt that it is an excellent thing to come between the public and the harpies in the moving-picture trade, who are now striving to commercialize indecency. The bad saloon was a source of much immorality, but the uncensored moving-picture, with its possibility of suggesting evil to millions, is a source of degeneration almost infinitely worse. "An investigation of film exhibitions on sale at the various exchanges, and displayed in theaters in all parts of the city," reports the Chicago *Tribune* for June 15, "disclosed that the sex-lure is one of the principal stocks in trade." Yet Chicago is supposed to exercise a fairly strict censorship, and if this is the case in the Western metropolis conditions must be immeasurably worse in those benighted communities which regard censorship as "puritanical."

In all States where it still exists the saloon is under at least some legal restrictions. With a few honorable exceptions, no State has yet subjected the moving-picture to censorship. A cyncial disregard for decency, displayed for years, is one reason why in so many localities the saloon is now under the ban. The moving-picture producers, if they are wise, will be quick to take warning. It would be ridiculous to condemn the moving-picture as intrinsically evil, but unless the producers clean house at once they may look for State and municipal legislation of a radical type in the near future. The war has taught us many practical lessons, and it is beginning to teach us the folly of inveighing against the social evil as long as we permit the ever-popular "movie" to pander to licentiousness.

Chaplains Across the Sea

WEEK by week, since the appointment of the Right Reverend Patrick J. Hayes, Auxiliary Bishop of New York, as Ordinary of all Catholics in the American forces, the Catholic journals of the country have stressed the need of more and yet more military chaplains. As our men go across the sea in increasing numbers, this need becomes daily more acute. Mindful of the duties of his unique and important position, Bishop Hayes is calling upon our priests, appealing to them, both as Americans devoted to their country and as ministers of the Most High, to follow their young parishioners. The need is grave, but that it will be met none can doubt. Whenever duty has called, whether to the bedside of the dying, to the battlefield, to cities stricken by the plague, the American clergy have never failed to give a generous response.

Yet it cannot be denied that, as our younger priests go abroad, a serious question arises at home. Far from being a "priest-ridden" people, as the unthinking among our separated brethren would have it, the clergy now at the disposal of our Bishops barely suffice to meet the work in hand. Judging by the experience of the Allied armies, the mortality among chaplains is high, and of those who return it is reasonable to suppose that some at least will never be able to take up again the onerous life of the American priest. Planning for the future, his Eminence, Cardinal Gibbons, has obtained a rescript from the Holy See authorizing him and, doubtless, the other American Bishops to ordain after the third year of theology. This emergency measure, while lessening the strain in some degree, will not entirely do away with the difficulty. A priest is not made in a day; only after years of preparation does he kneel in the sanctuary to be clothed with his awful powers.

But whatever the hardships of the present and the future, the great need of our soldiers will urge our younger clergy to volunteer their services as military chaplains, nor can we fear that the interests of religion at home will be thereby put in peril. Experience has generally shown that in those countries blessed with zeal for the foreign missions, religion has flourished exceedingly. If we are generous in sending our clergy to the battlefields of Europe, to minister under the most trying circumstances to our boys who have left all to fight for our common country, we may rest assured that at home we shall not lack the blessing of our Father in Heaven.

The President's Testimony

MANY people are restless these days and some are quite hysterical. Their imaginations are aglow with the terrors or glories of war, as the case may be, and there is a reaction on the nerves, which finds outlet in sundry amusing ways. One consequence of this is that editors will scarcely pine away for lack of diversion. Their mail-bag is heaped high with letters which bristle with wonder-points that resemble the pikes of Ireland's

fateful '48. This is as it should be, for editors are a canny lot, a *gens lucifuga,* so fruitful of darksome plots and plans that the salvation of the country depends on the ability of their friends, and others, too, to expose them or to enlighten them. And this is an example of the enlightenment, an abstract from a letter signed with the mellifluous name "Pelles":

> Of course everybody knows that your Church has been an age-long and consistent foe of democracy, both within itself and in civil society. In fact, it was the originator and preserver of the tyranny of the Middle Ages. It is too bad that in those days there was no Wilson to testify this to the world. . . .

For the sake of his sweet name, and, no doubt, for other reasons also, Pelles should be spoken to gently. Poor lad, or is it lass? he has never read history with an unclouded eye. However, there is hope for him. Mr. Wilson is his hero, whatever the President of the United States says is true, convincing beyond appeal. Be it so; no one, least of all an editor, cares to add to Mr. Wilson's present trials by contradicting him. And fortunately in this particular case there is no reason for lack of agreement, for in his "New Freedom" the President of the United States has written:

> There is one illustration of the value of the constant renewal of society from the bottom that has always interested me profoundly. The only reason why government did not suffer dry rot in the Middle Ages under the aristocratic system which then prevailed was that so many of the men who were efficient instruments of government were drawn from the Church, from that great religious body which was then the only Church, that body which we now distinguish from other religious bodies as the Roman Catholic Church. The Roman Catholic Church was then, as it is now *a great democracy*. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become Pope of Christendom; and every chancellery in Europe, every court in Europe, was ruled by these learned, trained and accomplished men, the priesthood of that great and dominant body. What kept government alive in the Middle Ages was this constant rise of the sap from the bottom, from the rank and file of the great body of the people through the open channels of the priesthood. That, it seems to me, is one of the most interesting and convincing illustrations that could possibly be adduced of the thing that I am talking about.

Pelles' nerves are quiet. President Wilson has spoken.

Peter Skarga

OF late, attention has been called in the press, both secular and Catholic, to the many-sided Polish patriot and genius, the Jesuit Father Peter Skarga, with whose works the readers of AMERICA have already been made familiar. "If thou wouldst become a good preacher, read Skarga; if a philosopher, read Skarga; if a theologian, read Skarga; if an historian, read Skarga; if a statesman, read Skarga; if a Christian, read Skarga; Skarga has become all things to all men." Such was the sage advice of the poet Woronicz, later Archbishop of Warsaw.

The memory of Skarga is particularly recalled at the present moment because of the remarkable passage in his patriotic speech before the Polish Diet, in which he predicted the fall and dismemberment of his nation, and with the same assurance pointed to its future resurrection. But if the great Polish Jesuit is hailed today as the prophet of his country's sorrows and of its renewed life, at the very moment when for the first time we behold the Polish banners waving side by side with the flags of the Allies; if he is regarded by his poet-biographer as the model of impassioned eloquence, the monitor of statesmen, the crown of historians, philosophers and theologians, no less than the ideal Christian and a new Paul, who indeed proved himself to be all things to all men, the editors of a recent press bulletin of the Central Verein have still another glory, perhaps the greatest of all, to add to his renown: "If thou wouldst be efficiently active in social work," they recommend, "read the writings of Skarga and study the history of his social and charitable endeavors."

Skarga's interest in soldiers' welfare work is manifested by his authorship of a soldier's prayer-book containing prayers and meditations "wonderfully beautiful." So, too, after more than 300 years, the Brotherhood of Mercy, wisely planned and erected by him, continues today in its beneficent course precisely as it was founded by him. Through the establishment of the Confraternity of St. Lazarus, for the care of cripples and beggars, he became the precursor of St. Vincent de Paul by more than an entire generation. As early as 1586, the first *mons pietatis* was erected by him, "the chamber of the needy," as he named it. "He drafted the regulations and provided that no profit should be gained from the transactions of this 'chattel loan bank' for the poor. It was also the first savings bank and served in various ways to prevent exploitation of the needy by usurers."

To this truly marvelous man and indefatigable worker must be ascribed, furthermore, the "Chests of St. Nicholas." The idea, we are told, was suggested to him by the work of a society founded at Rome to provide indigent and worthy girls with a suitable dowry, enabling them to marry and preserving them from the dangers of vice. He was, moreover, the apostle of peace and unity among his countrymen. Multitudes were brought back by him into the true Fold of Christ, and the union of the Ruthenian Church with Rome was largely due to his efforts. Like a prophet of old, he rose up against the social and political corruption of his day and sought to avert the threatening evils from his land. All that man could do, he did to save it. It is well, therefore, that his name should now stand foremost among those that will be written at the head of the resurrected Poland, for a warning and an inspiration to all future generations. He is the soul of Poland's patriotism and religion, the voice of her highest aspirations and the hope of her returning glory.

Literature

ANOTHER LOGICAL ANGLICAN

ALMOST every clear-headed Anglican who is also honest and courageous eventually finds his way, no doubt, into the Catholic Church. Since the time of the Oxford movement, a long procession of pilgrims, led by John Henry Newman, and made up of the choice and master spirits of Anglicanism, have been journeying from Canterbury to Rome, and not a few of them, after searching the city of peace, have gazed back with wonder on the winding road they traveled and then, for the guidance of other pilgrims who have already set out indeed but have not yet reached their journey's end, they trace on the map, as clearly as possible, the path that led them safely home at last.

The most recent of these religious guide-books to appear is from the gifted pen of Mr. Ronald A. Knox, who was received into the true Church last year. On reaching his journey's end he at once sat down and described in detail his itinerary while the memory of its final stages was fresh and before the receding landscape was much altered by the Catholic atmosphere through which he now beheld it. "A Spiritual Aeneid" (Longmans, $2.50) is the felicitous title Mr. Knox selected for his "spiritual biography." At the head of each chapter is placed an appropriate text from Virgil and the Aeneid-*motif* is admirably sustained throughout the volume from the time of his sojourn in the doomed city of Troy, representing the unreflective religious life the author led in the Establishment, his tarrying at the false goal of Carthage, i.e., High Church Ritualism, and finally his safe arrival within the lofty walls of Rome. The transparent candor and unerring logic of the volume, seasoned as they are by the author's genial humor and pleasant wit, for his pen is free from all bitterness, make the book no less fascinating as a biography than formidable as an apologetic.

Born in 1888, the youngest of a clergyman's six children, the author was reared in the tenets and practices of an "old-fashioned" Protestantism. During his early years he came under few Catholic influences, but Catholicism as a "very real and very abominable factor in history" was strongly impressed upon him by such books as Kingsley's "Westward, Ho!" He writes:

> I came to assume, as all normal non-Catholic boys assume, that because the Reformation was successful it was therefore right.
>
> "Treason doth never prosper. What's the reason?
> For, if it prosper, none dare call it treason—"
>
> There was never a more piercing analysis of English historical methods. The losing side is wrong because it lost; William of Normandy was a patriot, Philip of Spain a tyrant. The Reformation may be cherished by its devotees because the fires of Smithfield failed; it is recommended to the hearts of Englishmen because the hangings at Tyburn succeeded.

Entering Eton in due course, young Knox was taught there a religion which the boys' "mothers believed in and their fathers would like to . . . supernatural in its nominal doctrines, yet on the whole rationalistic in its mode of approaching God." He calls it a dye that does not survive as a rule "even the relatively gentle mangle of a university education." As the author's career at Eton was a brilliant one, for he was captain of the school, a first-rate classical scholar and the author of a clever book of lampoons, he went up to Balliol College, Oxford, with "expectations." Moreover, he was quite pious as a boy. Early Ritualistic proclivities made him "adopt some of the gestures of Catholicism," led him to communicate every Sunday, and even during the week, and he records that toward the close of his stay at Eton he "had a strong sense of the patronage of the Mother of God."

On entering Oxford, Knox threw himself whole-heartedly into the University's life, was very active in the college societies and acquired an "unenviable reputation for defending the indefensible," talked some evenings at as many as three separate and unrelated meetings, and contracted such an extraordinary distaste for the obvious that he thinks on looking back that he would probably "have become a Catholic earlier, if Catholicism were not so glaringly obvious." During Mr. Knox's Balliol days his Papistical propensities grew more and more pronounced. He never failed to "hear Mass" on Sundays, generally at the Cowley Fathers' church, and sought shrift four times a year. Pusey House, however, was his "spiritual home," for one of its librarians was his "director," and he was accustomed to attend "early morning celebrations" there with the "few righteous men" of the university kneeling all around him.

In 1900, Mr. Knox visited the Monks of Caldey, who were still hopeful then of being able to graft the Benedictine rule on the Anglican system. There he first met men who "said their Mass" every day, and there too he learned to believe in the intercession of saints and to love the Divine Office. The deplorably Protestant character of the Anglican Episcopate, he records, was so keenly realized at Caldey that a stranger listening to the conversation there "might have imagined 'bishops' to be the name applied to some secret band of criminals." It was also in the summer of 1909 that a sermon he heard made him realize the unique position of Our Lady. The effect of Knox's stay at Caldey was to make him measure the satisfactoriness of all the churches he subsequently visited "by the degree in which they approximated to the island ideal."

In 1910, Mr. Knox, realizing that his view of Anglicanism was not one "tolerated in respectable circles," thought of submitting to Rome, but, stifling his scruples, began to prepare for ordination instead, going into residence at Trinity. He there became very intimate with a circle of clever young ministers of strongly Romanizing tendencies who "declared eternal war on Cant, on Proudieism with its parasite Thumbledom, on clergymen who pulled long faces, talked in unnatural voices, breathed an atmosphere of artificial heartiness, or in general behaved in a fashion for which I coined the epithet 'unctimonious.'"

After being ordained deacon, Mr. Knox read both the Roman Breviary and the Prayer Book every day, accepting the latter obligation as "a sort of penance for the schismatical acts" of his forefathers. It was at this time too that he lost his heart to Virgil, on whom he gave a course of lectures, making of the Sixth Book a discourse on purgatory. Having learned to "say Mass" just like a priest, Mr. Knox was duly ordained, and from that time made it a rule to "celebrate" daily if he possibly could. He soon learned however to divide Anglican churches into those where he was not asked to preach and those where he was not allowed to say Mass. "Yet I do not think I ever doubted," he says, "that I was 'right where I was.'"

It was at this stage of his career that Mr. Knox wrote his clever pasquinade, after Dryden's manner, entitled, "Absolute and Abitophell," satirizing Mr. Temple's "Foundations," an Anglican book which he subsequently attacked again in a solid work called "Loose Stones." In the Lent of 1913, Mr. Knox's Benedictine friends at Caldey nearly all entered the Church, but that event does not seem to have disturbed him much, though he soon began to examine seriously the grounds of his "loyalty." "Am I being loyal—*what to?*" he asked himself. To the Prayer Book? Hardly, for that seemed to the inquirer as monstrous as talking about loyalty to the Breviary. To his Bishop? No, for he was only a fallible and vacillating servant

of the Crown, who merely administered the law of Parliament. He finally decided to be "loyal" to "all the decrees and traditions which were operative in the English Church in (say) 1500, before the breach with Rome."

The renowned Kikuyu controversy drew from Mr. Knox another clever pamphlet after the manner of Swift entitled "Reunion All Round," in which he argued that if it was the duty of all Christian bodies to sink their differences and unite in worship, why should the movement be limited to Christians only? What about the Jews, Mohammedans and Brahmins? Shall they be excluded? From Mr. Knox too, as was to be expected, came that witty digest of the report of the Archbishop's Commission on the Kikuyu Conference: "That the service at Kikuyu was eminently pleasing to God, and must on no account be repeated."

During the August the war broke out Mr. Knox made a three weeks' retreat, during which he swept his soul well. A month later he published a new pamphlet called "Between Two Extremes," in which he attempted to define the maximum of Catholic belief that the Anglican formularies would stand. What sort of a Church was that, he began to ask himself, which today is and tomorrow is cast into the oven? Was his religion to depend, "not merely on a particular interpretation of 1548, but on a particular interpretation of 1918"? Up to this point, it seems, Mr. Knox had had no doubts about the reality of his priesthood and the validity of the Anglican sacraments. But on the occasion of his brother's "first Mass" his mind began to be filled with misgivings on these questions:

Mr. Knox then began to read anti-Papal books, but their effect was to prejudice him more and more in favor of the Pope. Some friends attributed his attack to "Roman fever" or to "war nerves" and advised him to take no decisive step till peace was declared. Others urged him to "read round" the subjects of the Papacy and the Reformation historically. This he did and Milman gave him new light on the question. For that Protestant historian, Mr. Knox observed, "comments upon the extraordinary precision with which, time after time, the Bishops of Rome managed to foresee which side the Church would eventually take in a controversy and 'plumped' for it beforehand." Milman attributes this "uncanny capacity" largely to the cunning of the early Popes, but it occurred to Mr. Knox that, "There was another explanation. I could have laughed aloud," he wrote. The meaning of the word "Catholic" in the early Church brought further light to his inquiring mind. He found that if you ask a Catholic what the Catholic Church is you are not "met with the irritating circular definition. 'The Church which holds the Catholic Faith;' you are told, is the Church" in communion with the Bishop of Rome.

The day of Mr. Knox's conversion was not far off now. Realizing with Plato that there is no greater sin than misleading a fellow-creature into false belief, he stopped preaching, but consented to give the boys of Shrewsbury School Sunday evening "talks" of an ethical nature. He continued to "celebrate," however, though it made him "acutely miserable" to do so. He then gave up teaching altogether, found work in the War Office instead, and seemed for a time to feel little concern about his spiritual state and was content to let himself drift, devoutly hoping however, if he should be struck by a Zeppelin bomb, that his soul would be saved owing to his state of "invincible indecision." But finally an earnest retreat our Virgilean pilgrim made at Farnborough Abbey rid his mind of the last vestige of doubt as to what course he should pursue. Mr. Knox finished the Aeneid the night before he sought the bosom of the Ancient Mother and was received into the true Church. He announced to Father Martindale his decision by sending him a reference to a line in the Sixth Book: *"Jam tandem Italiae fugientis prendimus oras"*; at length we gain the fleeting shores of Italy.

WALTER DWIGHT, S.J.

REVIEWS

You No Longer Count (*Tu N'es Plus Rien!*). By RENÉ BOYLESVE. Translated from the French by LOUISE SEYMOUR HOUGHTON. New York. Charles Scribner's Sons. $1.50.

The central figure of this remarkable war-novel is Odette Jacquelin. When the story opens she is happily married and so devoted to her clever, handsome husband, Jean, that the mere thought of being separated from him even for a day is quite intolerable. Then France mobilizes, Jean is made an officer of reserves, and is slain in battle the first month of the war. His widow then refuses all comfort and determines to devote the rest of her days to keeping the memory of her husband fresh and living. But Odette failed to reckon on what a commonplace a heroic death for France was soon to become. For thousands and thousands of young men as amiable and gifted as her Jean go to their graves like beds and the only mark that distinguishes her sorrow from that of her bereaved friends is its selfishness. Realizing this, Odette takes up hospital work and accustoms herself to the sight and care of the desperately wounded. Her friends remind her, however, that she has not yet done enough, that she ought to marry again and rear a family for France. The end of the book finds Odette preparing to choose a blind soldier as a husband.

The novel's power lies in the description of the psychological reactions that bring her to this determination, and in the artistry with which the author shows how the conviction that the individual no longer counts in the present supreme struggle for the survival of civilization comes home forcibly to nearly all the men and women of Odette's circle. Mothers calmly behold their seventeen-year-old sons rushing to certain death and they marry off their scarcely adolescent daughters to the repulsive wrecks of war. "You No Longer Count" has had a large sale in France, and its author was recently elected to the French Academy. The translation appears to be a good one. W. D.

Japan at First Hand. Her Islands, Their People, the Picturesque, the Real, with Latest Facts and Figures on Their War-Time Trade Expansion and Commercial Outreach. By JOSEPH I. C. CLARKE. New York: Dodd, Mead & Co. $2.50.

Information about the remarkable nation with whose entry into the world's family our own had so large a share is specially welcome just at present. It is also fortunate that it is here offered as first-hand observations of a man to whose long training as a journalist is united the charming literary facility that has made his prose and verse so widely admired. Mr. Clarke intends to present in his book a description of the Japanese people, their country, their lives, home, language, religions, temples, educational system, art, drama, industries, big and little, Parliament, politics, and finances today. Chapter after chapter attest how diligently and successfully he has accomplished his task. Yet that very success in most details of his narrative makes the surprise all the more manifest that a writer of his skill and an investigator of such keen perception should have nothing to say about Catholic progress when he treats of religion and education. The story of Xavier belongs, of course, to old Japan, but in the modern development of the Mikado's realm, over which Mr. Clarke justly grows enthusiastic, there has been much that Xavier's brethren of today have accomplished and deserving of mention. How is it that in the recital of "Japan's Educational Furore" there is no space for even a hint at the new Catholic University to which the Japanese Government has accorded so many privileges and honors? It would seem, too, that, in a book of nearly 500 pages, the growth and status of Christianity in Japan merited more than the six lines devoted to it on page 462. And how does Mr. Clarke reconcile this paragraph, in which he declares that "Christianity, including the Catholic, the Greek Church and several Protestant denominations, have many flourishing institutions," with the rather depre-

ciatory two pages of the Introduction (xxvi—xxvii), in which we are informed that Christianity "makes little progress"?

T. F. M.

BOOKS AND AUTHORS

The *Catholic Mind* for June 22 opens with Bishop Carroll's excellent paper on "Labor Problems and the Church." He shows that Catholicism has always been the workingman's stanchest friend and that the Church has a remedy for all his difficulties. The second article in the issue is the stirring address Father Michael J. Mahony, S.J., delivered on "Our Country and the President" at the banquet given by the first graduating class of the Fordham University School of Sociology. He calls attention to the fact that "In the face of the agnostic, materialistic, pantheistical teachings of the great universities of the land President Wilson dared to assert, because he expressed the convictions and faith of a religious people, that there is a personal God whose Providence rules the nations, to whose supreme sovereignty individuals and peoples are subservient, and to whom they owe uncompromising allegiance." Then follows a sparkling paper by Gilbert K. Chesterton on "The Superstition of Divorce," and the number ends with some timely reflections on "Moving-Pictures' Malign Influence."

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Emile and Tita Cammaerts have written for E. P. Dutton's "Schoolmate Series" a story of Belgian child-life called "A Boy of Bruges" ($1.00). The authors tell how Pieter and Matthieu, two peasant boys, visit the great cities of Belgium, go to school, journey to the country and the mountains, help resist the German invader, etc. But neither lad seems to go to church or to be at all concerned about his religion, which seems passing strange in a Belgian boy. Florence Converse well says in her preface: "Belgium is feeding our souls, and we shall live in the strength of that spiritual food so long as memory lasts. Because Belgium has laid down her life rather than break her word, no other nation will ever again be able lightly to break faith with its fellows."——"Pieces of Eight" (Doubleday, $1.40), by Richard Le Gallienne, is a good old-fashioned treasure-trove story in a modern setting and with a "heart-interest" in the person of the beauteous "Calypso" added. The familiar properties of this kind of tale, the dead pirate's chart, the "rakish" enemy craft, the chest of Spanish dubloons, the grinning skeletons, etc., are cleverly used and the suspense is well-sustained.——Guy Fleming's "Over the Hills and Far Away" (Longmans, $1.50) is a very interesting and admirably told story of a Scotch laddie of about the year 1776 who has thrilling adventures with smugglers, duelists, partisans of the Pretender, gamblers, highwaymen and fair ladies. He seeks and finds the lost heir of Glencairn, witnesses Paul Jones' victory over the Serapis, lives the turbulent life of the Edinburgh law-students, and comes triumphantly into his own at last.

In "Georgian Poetry, 1916-1917" ($2.00), are these lines by James Stephens on the fair colleens of "Westland Row":

Every Sunday there's a throng
Of pretty girls, who trot along
In a pious, breathless state
(They are nearly always late)
To the chapel, where they pray
For the sins of Saturday.
They have frocks of white and blue,
Yellow sashes they have too.
And red ribbons show each head
Tenderly is ringleted;
And the bell rings loud, and the
Railway whistles urgently.
After chapel they will go,
Walking delicately slow,
Telling still how Father John
Is so good to look upon,
And such other grave affairs
As they thought of during prayers.

BOOKS RECEIVED

D. Appleton & Co., New York:
From the Front: Trench Poetry. Selected by Lieutenant C. E. Andrews. With an Introduction by the Editor. $1.00; American Negro Slavery. A Survey of the Supply, Employment and Control of Negro Labor as Determined by the Plantation Regime. By Ulrich Bonnell Phillips, Ph.D. $3.00.

St. Augustine's Novitiate, West Hartford, Conn.:
The Religious Teacher and the Work of Vocations. By Rev. John B. Delaunay, C.S.C., Ph.D., J.C.D.

The Authors' Club, New York:
Feodor Vladimir Larrovitch. An Appreciation of His Life and Works. Edited by William George Jordan and Richardson Wright.

Benziger Brothers, New York:
Religion and Human Interests. By Rev. Thomas Slater, S.J. $0.75; The Catholic Home. By Father Alexander, O.F.M. With a Foreword by His Lordship the Bishop of Salford. $1.25; Our Lord's Own Words. By Right Reverend Abbot Smith, O.S.B., Vol. II. $1.25.

The Century Co., New York:
The Roots of the War. A Non-Technical History of Europe, 1870-1914 A.D. By William Stearns Davis, Ph.D. In Collaboration with William Anderson, Ph.D., and Mason W. Tyler, Ph.D. $1.50.

Christopher Publishing House, Boston:
Insight, a Record of Psychic Experiences. A Series of Questions and Answers Dealing with the World of Facts, the World of Ideals and the World of Realities beyond Death. $2.00.

Dodd, Mead & Co., New York:
Great Ghost Stories. Selected by Joseph Lewis French. With a Foreword by James H. Hyslop, LL.D. $1.50; The Graftons: a Novel. By Archibald Marshall. $1.50; The New International Year Book, a Compendium of the World's Progress for the Year 1917. Editor, Frank Moore-Colby, A.M. $6.00.

George H. Doran Co., New York:
The New Book of Martyrs. From the French of Georges Duhamel. By Florence Simmonds. $1.35; The New Revelation. By Sir Arthur Conan Doyle. 1.00.

E. P. Dutton & Co., New York:
Over the Hills of Home, and Other Poems. By Lilian Leveridge. $1.00; Maids, Wives and Widows. The Law of the Land and of the Various States as It Affects Women. By Rose Falls Bres. $2.00.

Harper & Brothers, New York:
Americanism and Social Democracy. By John Spargo. $1.50; Mimi. A Story of the Latin Quarter in War-Time. By J. U. Giesy. $0.75. Abraham's Bosom. By Basil King. $0.50.

B. Herder Book Co., St. Louis, Mo.:
Sketches for the Exercises of an Eight Days' Retreat. By Hugo Hurter, S.J., Ph.D., D.D. Translated by John B. Kokenge, S.J. $1.25.

Henry Holt & Co., New York:
The New Rationalism. The Development of a Constructive Realism upon the Basis of Modern Logic and Science, and Through the Criticism of Opposed Philosophical Systems. By Edward Gleason Spaulding. $3.50.

Houghton Mifflin Co., Boston:
Germany Her Own Judge. Reply of a Cosmopolitan Swiss to German Propaganda. By H. J. Suter-Lerch. Translated from the German; The Odyssey of a Torpedoed Transport. By Y. Translated from the French by Grace Fallow Norton. $1.25; Cape Cod New and Old. By Agnes Edwards. With Illustrations by Louis H. Ruyl. $2.00; An American Soldier: Letters of Edwin Austin Abbey, 2d. $1.35; Right and Wrong after the War; an Elementary Consideration of Christian Morals in the Light of Modern Social Problems. By Bernard Iddings Bell. $1.25.

B. W. Huebsch, New York:
The Poets of Modern France. By Ludwig Lewisohn, A.M., Litt.D. $1.50.

Extension Press, Chicago:
Two Crowded Years. Being Selected Addresses, Pastorals and Letters Issued during the First Twenty-four Months of the Episcopate of the Most Rev. George William Mundelein, D.D., as Archbishop of Chicago. Foreword by the Right Rev. Francis C. Kelley, D.D.

Longmans Green & Co., New York:
Studies in English Franciscan History. Being the Ford Lectures Delivered in the University of Oxford in 1916. By A. G. Little, M.A. $3.00; Oxford Poetry, 1917. Edited by W.R.C., T.W.E., and D.L.S., (Second Impression). $0.50.

Loyola University Press, Chicago:
A Religion—With a Minus Sign: an Open Letter to Mr. John D. Rockefeller, Jr. By Rev. Joseph P. Conroy, S.J. $0.05.

Erskine Macdonald, Ltd., London:
Drums of Defeat and Other Poems. By Theodore Maynard.

The Macmillan Co., New York:
Attack: an Infantry Subaltern's Impressions of July 1, 1916. By Edward G. D. Liveing. With an Introduction by John Masefield. $0.75; Draft Convention for League of Nations. By a Group of American Jurists and Publicists. $0.25; The Rise of the Spanish Empire in the Old World and in the New. By Roger Bigelow Merriman, Professor of History in Harvard University. Volume I, The Middle Ages. Volume II, The Catholic Kings. $7.50.

Robert M. McBride & Co., New York:
Interned in Germany. By Henry C. Mahoney. $2.00.

Moffat, Yard & Co., New York:
The Book of Job as a Greek Tragedy, Restored with an Introductory Essay on the Original Form and Philosophic Meaning of Job. By Horace Meyer Kallen, and an Introduction by Professor George Foot Moore of Harvard University. $1.25.

G. P. Putnam's Sons, New York:
Sea Power and Freedom. A Historical Study. By Gerard Fiennes. With an Introduction by Bradley Allen Fiske, Rear Admiral, U. S. N. Illustrated, $3.50; Catholicity, a Treatise on the Unity of Religions. By Rev. R. Heber Newton, D.D. $1.50.

Society for the Propagation of the Faith, 25 Granby Street, Boston:
A Catechism on Catholic Foreign Missions. Number 2. $0.05.

Frederick A. Stokes Co., New York:
Grenstone Poems. By Witter Bynner. $1.35; Ardours and Endurances. Also a Faun's Holiday and Poems and Phantasies. By Robert Nichols. $1.25.

Schwartz, Kirwin & Fauss, New York:
An Elementary Handbook of Logic. By John J. Toohey, S.J., Professor of Logic and Metaphysics in Georgetown University, Washington, D. C. $1.00.

EDUCATION

Education and the Poor House

HAMILTON SEARS, my young friend behind the footlights, was obviously nearing a conclusion. With an interest that was not wholly put on for the glad occasion, to wit, the thirty-eighth annual commencement of St. Anselm's High School, I listened to this young gentleman as he outlined a national social policy, based upon the soundest principles of Christian ethics. If followed by all good Christian men and suffragettes, this program would assuredly make our happy earth dance with corn and wine and oil, and all good things for mind and body and soul. But as I have been waiting on school and college commencements for more years than I am now willing to acknowledge, I had heard these sentiments before, and I confess that I began to breathe more contentedly, when I perceived that my young friend was preparing to draw by sure and easy stages into the terminal. For he was to be followed by a clergyman, a veteran educator, in an address to the "graduates."

Putting Him at Work

NOW I know that many things were said by him, which will not be soon forgotten either by the youthful graduates, or by their friends who had gathered to grace the scene. But as for myself, what stirred me most was his appeal, that every father and mother there before him be prepared to assume the further burden of "sending the boy to college." He reminded them, that, while a boy who had finished the high-school course was better fitted, other things being equal, to make his way in the world, than the boy whose schooling terminated with the eighth grade, yet, after all, the high school was only the necessary preparation for the acquisition of something higher, a college training, without which the Catholic young man of the future will be under a heavy handicap. Education, only a few years ago the privilege of the favored class in this country, was now being made the possession of the many outside the Church, and if the prizes of life were numerous, the educated always bear away the lion's share. Like wisdom which, in some measure it confers, it is a pearl of great price, and Catholic parents ought to be willing to pay a great price for it. "To put the boy to work" is a temptation to which many yield, and in these days of high prices, perhaps we ought not to bear too heavily upon those hard-pressed parents who succumb. Nevertheless, it is a short-sighted policy.

Our Jewish Brethren

THE speaker added an example, drawn from his years of experience in directing large educational establishments. "I have known many parents, parents of all nationalities," he said, "who came to my office to give notice of a boy's withdrawal, because 'he can get work at eight dollars a week.' But I have never had that experience with a Jewish father or mother. For it is the Jew who recognizes that in whatever way education may 'pay,' it almost always pays in financial returns." The example reminded me of a paragraph which I clipped some years ago from the pages of a Jewish weekly magazine. "Will an education pay?" asked the writer. "Pay in what? In money? In nine cases out of ten it does that. Statistics show that the vast majority of men who stand high in business have been educated men." This may be considered expert testimony, and the gist of it forms a text from which, in my humble way, I have preached many a sermon. For I fear that it does not loom large in the consciousness of Catholic parents, and in these days of inflated wages for unskilled labor, it is likely to fade away altogether.

The young orator himself, who is the peg from which these remarks are suspended, likewise serves me as a horrible example. It is plain that he has a good mind, and is altogether a youth who could profit by collegiate and professional training. Yet I am given to understand that the boy, aided and abetted by his parents who, if not wealthy are by no means in an abject state, is to take some clerical position in a department store that will pay about ten dollars a week. My young friend may develop into a merchant prince some of these days, and be able to endow his Alma Mater, but, on the other hand, he may not so develop. The chances are at least equal that some fifteen years hence he will be one of Manhattan's thousands who have filled an inferior position most of their lives, and have long since ceased to hope for anything brighter or more remunerative.

Does It Pay?

MY good friend, Mr. Patrick Mallon, of Brooklyn, an authority on the boy and young man problem, has stated publicly that, unless a boy has at least a high school education, "it is becoming more and more difficult to get a position above the rank of office boy or messenger." Last year, a Chicago newspaper, after a fairly searching investigation, concluded that, generally speaking, a man's earning capacity is in direct proportion to his education. The Rev. Fitzgeorge Dinneen, S.J., who has given many years to the study of problems in education and sociology, believes that, as a rule, the most successful men are college men. I know that many are the exceptions to this rule, for, as President Wilson once said, "You can't pin a $5,000 education on a fifty-cent boy." But if the boy is worth anything, four years in a good college will teach him how to make the best of himself. Father Dinneen, who has carefully marshaled his facts, writes:

> College graduates make up about one per cent of the total male population of the United States. Yet this *one per cent* furnishes *sixty per cent* of the successful and influential men of this country, thus leaving only forty per cent of the best places for the other ninety-nine per cent of the population.

Far be it from me to exaggerate the value of an education, computed in terms of dollars and cents. I do not wish to be counted among those who hold that all human happiness is conditioned by the pay-envelope. I have seen too many joyous poor and miserable rich, to be caught by that sophistry. Yet I would not subscribe without reserves, to the "love in a cottage" theory. For her content and well-being, Angelina needs bread as well as busses, and if Clarence toils for less than a minimum wage, the cottage will soon be sold over their heads, roses and all. A decent income does not constitute human felicity, but it surely does smoothe away many a rough passage on the road to its attainment.

JOHN WILTBYE.

SOCIOLOGY

Sluicing Our Forces

CANON SHEEHAN once wrote: "The Catholic priesthood knows not its power. If it did all forms of error would go down before it. The consecrated force of so many thousand intellects, the pick and choice of each nation under heaven, the very flower of civilization, emancipated too from all domestic cares, and free to pursue in the domains of thought that subject for which each has the greatest aptitude, should bear down with its energy and impetuosity the tottering fabrics of human ingenuity or folly." With the same respect with which the good pastor of Doneraile spoke thus of his brethren of the cloth, might we not say the same with some degree of truth, not only of the clergy of our own land, but of our laity as well?

Our Eminent Leaders

IT is true, we do appreciate in large measure our abilities and strength. A fever is abroad among our people. It is not the exceptional conviction today, but a fairly universal one that has made us conscious of our power. Else why the mooting of a Catholic daily, a Young Men's Catholic Association; why the

stirrings afoot for organization? But how far is this impression crystallizing in practice? Are the golden seconds of opportunity slipping through our fingers? Are we failing to thrust ourselves through the opening made by present-day conditions or are we waiting watchfully for a hundred things that may never come to pass, or if at all, too late? Despite some indications to the contrary it does appear that we are hanging fire too long.

. Surely no diffidence need hold us back. What united Catholic effort can do is evidenced, for instance, by the failure of the *Kulturkampf* in Germany, by the literary achievements of such men as Barrès, Bazin, Brunetière and others, in France. Or to come nearer home, could we ask for greater success than that of the recent War Fund drive of the Knights of Columbus? Again: events such as the newly instituted C. Y. M. A. in the Bronx, assure us of a potency which, if united into one stream, must sweep all before it. We have, moreover, the spirit of the Church, the magnanimous spirit of Christ, to animate and guide such societies, to suppress any petty jealousies and narrowness that end only in disruption and scandal. Glance finally, if you are looking for Catholic genius, at the great figures now guiding the future destinies of nations. At once many Catholics stand forth pre-eminent. The Holy Father, Cardinal Mercier, Albert, the Lion of Belgium, Foch, Petain, Cadorna, Kerr, Benson; these are names conjured up without an effort. They are an earnest of Catholic ability. Were we to regard other fields of activity, here in America we should see Catholics equally as capable in their own line.

The Results of Union

WHAT a splendid thing it would be then, if in every large city of the United States, the brains, the energy, the talent of our Catholic men were welded into common effort! Certainly Catholic business men's associations, Catholic library circles, science clubs, workingmen's organizations, could be formed in many cities and, in some lines, national Catholic associations would be possible. Suppose, for example, prominent men like Father Rigge, Father Ricard, Drs. Walsh and O'Malley and Father Zahm, were banded into a scientific association. If they are powers now, *a fortiori* their strength and influence would be trebled by union. Darwinian organizations and evolutionary propaganda, would find an even greater foe in such amalgamation. Or again, would not a Catholic business men's club in this or that city, bring modern magazines to their senses, if, for instance, when the latter made attacks on the Church, their advertisements were withdrawn?

The moment too, is at hand, now if ever, for us to unite. Never was the time more propitious. Despite the persecutions we hear and read of daily, there is an enlightened and liberal attitude among a host of our separated brethren. And the *Zeitgeist* is thrilling through our people. A thousand wait only for a leader. Catholic associations exist—are being formed. But what we want, is to spread this spirit, these efforts; to fuse, and not to dissipate them; to make them big, prominent, influential; not to have small knots and gatherings, struggling for existence, feeble, almost unknown, impotent.

Signs of the Times

To this end can there be any stronger motive than the reaction which is sure to come after the war? The end of the present world-struggle will usher in a new era. Already we have heard rumblings of the mountain in travail. Revolution has gnawed its way to the thrones of Portugal, Turkey, China, Greece and Russia, has laid Mexico prostrate; Socialism, birth-control and Spiritism stalk abroad; modern philosophy markets all sorts of unstable notions, and feminism is spreading. Education tends to abandon discipline for information; science has culminated in an instrument of destruction, and prohibition and "democracy" are the catch-words of the day. But in all the chaos, two facts are clear. The nation, whatever its faults, is learning conservation, generosity, self-sacrifice. As a result, greater consideration for others will abound. Moreover, the day will soon dawn when the trench will give way to the classroom, the battlefield to the forum, the alembic to the laurel. The *lucum ligna* type will retire before the high priests of nature. War has taught the present and the coming generations, a value even in hardship, discipline and training, taught them that money and indiscriminate pleasure are not the "be-all and the end all" in a mortal's career. The influence of the Church, historic Catholic scenes and edifices, the sterling example of Catholic soldiers and sailors, the heroism of Sisters, and the devotion of priests must have their effects. Out of this latter influence then will emanate a love, not for sordid material things, but for those of the mind and spirit. There will be a general trend toward spirituality in both a literary and a religious sense, and out of the two influences will arise a sterner, hardier, less worldly manhood.

Such a reflux then, as well as the returning tide of vice, must be met by a united Catholic clergy and a united Catholic laity. Let our papers and magazines up and down the land, take up the cry for organization, let the plea for united effort be heralded forth from the pulpit. Out of this mighty swell must come the action and the leaders of an organization so necessary, so advantageous and so opportune.

R. J. McWilliams, S. J.

NOTE AND COMMENT

Catholic Schools' Record in Thrift Stamp Campaign

THE school children of Toledo, says the Toledo *Blade,* have sold more than half the savings stamps disposed of in that city. In calling attention to this activity the Catholic schools alone are singled out by the *Blade,* both for their general average and their "magnificent" individual records. The Immaculate Conception school, with 400 pupils, sold $17,000 worth of stamps. The *per capita* purchases of the children in this school amounted to forty-two dollars and their sales outside to nineteen dollars. The six-dollar quota of purchases or sales, set for each of the school children of Toledo, was thus multiplied many times over. Cathedral chapel exceeded its quota four times and the Ursuline Academy three times. The parochial schools of the city are furthermore mentioned as having exceeded their quota in the general average. Experience has shown that in every test of patriotic devotion the Catholic Church and the Catholic school have always stood foremost.

Catholic Priest Appointed Fleet Chaplain

CATHOLICS will be pleased to note the recognition given them in the appointment of the Catholic navy chaplain, Father Matthew C. Gleeson, as Fleet Chaplain by Secretary Daniels. Chaplain Gleeson has been in the service fourteen years and was stationed at the Newport Naval Training Station, R. I. He will serve under Admiral Mayo, who is commander of the fleet, and will have active oversight and direction of the work of all chaplains in Atlantic waters on the American side. He has been highly recommended, says the Federal Council of the Churches of Christ in America, by both Protestant and Catholic chaplains. "Chaplains high in the service say that his appointment as Fleet Chaplain is the best thing that has been done for the naval chaplaincy for some time." His duties, we are told, will be to inspect all chaplains of the fleet and their work, to advise them of whatever may be for the good of the service and to call them together for consultation when necessity arises. He is to arrange for services on board the ships that do not

carry chaplains and for the interchange of chaplains of different denominations so that all the men may, as far as possible, attend their own religious services. He is also to arrange for the attendance of parties of sailors at church when in port on Sundays. The appointment of a large number of new navy chaplains was believed to make the advice and assistance of an experienced fleet officer particularly desirable. His work is thus supplementary to that of Chaplain J. B. Frazier, who is stationed at Washington in charge of the selection of new chaplains and who appoints them to their stations. With this information comes the news that another Catholic priest has been honored in France. Chaplain William J. Farrell, of the Field Artillery, has been decorated with the French War Cross. He is mentioned in a recent dispatch containing also the names of a Protestant Episcopal and a Congregational chaplain, similarly honored.

Sunday Baseball in the Camps

ACCORDING to the New York *World*, "several well-meaning but not mentally strong associations" have asked Congress to abolish baseball on Sunday in all army camps. "There are all sorts of people in this world," as the editor remarks, even individuals who favor Sunday baseball, but in matters of this kind, Congress sometimes follows the urging of those who can talk loudest and longest. In the ensuing uproar, the real merits of the case are usually overlooked, for the canny Congressman will vote with at least one eye upon the results of the next election. It should hardly be necessary to point out that, if a certain amount not merely of physical exercise, but of enjoyable physical exercise, is a necessity in normal life, much more is required in the case of young men accustoming themselves to the new restrictions of army life. Even under the most favorable circumstances, the relaxations which can be allowed in camp life, are meager enough, and only ignorance of the most deplorable type can urge that these opportunities be further retrenched.

> After six days of grinding military work in the midst of the monotony of pine board barracks, dusty or muddy streets, with no shade trees and no green grass to be seen, the boys in the camps need a little recreation. The only recreation available is some branch of sport. It would be little less than criminal to deprive them of this relaxation. They are not free to go somewhere else. And there's not much entertainment in sitting around doing nothing.

It is one of many eccentricities inherent in the puritan mind that it cannot see the profit to body and soul in innocent recreation. Cakes and ale will soon be a thing of the past if the puritan mind is allowed to have its way, but as long as human nature is human nature, there will be a substitute for the cakes and ale. Nor will that substitute be as innocent as the proscribed vanity.

Succor or Perish!

IT is the conviction of the United States Food Commission that more people have perished through hunger in the present war than have been killed by gunpowder, gas or steel. The estimated deaths by starvation are 4,750,000, while only about 4,250,000 have been actually killed in the fighting. Hunger gnawed at the vitals of Russia and weakened her power of resistance, and now the same cry comes to us from England, France, Italy and Belgium. Wheat must be supplied these nations, we are told, or no assurance can be given us that the heroism which now sustains suffering, sacrificing millions can be maintained behind the battle lines. Americans are therefore asked to abstain wholly, so far as circumstances permit, from wheat and all wheat products until the next wheat harvest. It is understood that all cannot equally endure this total sacrifice. Those engaged in physical labor need larger bread rations, the Food Commission explains, than those engaged in sedentary occupations. So, too, the special requirements of children and invalids must be carefully consulted. But the serious warning should be taken to heart by all that "As a nation we must save or sink, succor those overseas or perish with them. To grasp our opportunity and abstain from wheat is a privilege and not a sacrifice."

The Mystery of the Silent Khaki Line

PREACHING at a military Mass before thousands of officers and men and in the presence of the Governor of the State at Newport Camp, the Rev. Joseph N. Dinand, S.J., president of Holy Cross College, paid a worthy tribute to the exceptional heroism and humanity of the American navy. Looking out then over the cantonments and navy yards of the nation, each a "crucible of sacrifice," he asked the pertinent question:

> To me as I visited Camp Bartlett and Camp Devens, Newport and Charlestown, and saw the fusing process in action, the overwhelming, crushing thought that seemed to baffle and benumb me was: Why this annihilation of the individual? Personal ambitions, past experiences, individual talents—all, all were swallowed up in the military routine of the present.
>
> At the call of duty every man had laid aside his tools, his pen, his books, life's bright hopes, future success, the affection of dear ones, the very center of his heart's love, home, all were foresworn as each boy contributed his best and his all to the crucible of sacrifice. As he stood in that silent, strong, khaki line, each man, no matter what his qualities, his studies, his influence, his race, his creed, was "one," "two," "three," or "four" when the order "Count off" was given. This was the mystery of Bartlett and Devens to me, and what is the mystery of Bartlett and Devens is the mystery of Upton, Dix and of every camp clear across to Lewis on the Pacific.
>
> Is it not a crime against reason? Is it not folly and madness of national pride to demand such sacrifice, so utterly to crush and seemingly annihilate the individual? Every man in that line is a living breathing witness of sacrifice. Was it for this service uniform and hat that the college man exchanged his academic cap and gown? Was it for this service rifle he exchanged the parchment of his degree? Was it to fit him for a commission in a camp that his Alma Mater gave of her life, her talents, her years of toil?
>
> Shall the mystery of Bartlett, Devens, Upton, Dix and Lewis be solved, when before the bow of the transport the mist-clouds of ocean shall lift and, revealed in clear vision, shall be seen the outline of the shores of France? The man who stands beneath that emblem of our liberties, the man who takes that sacred standard in his hands can never, according to our American mind, be too worthy of it, whatever be his education, his environment, his character. When his country's honor is at stake, when her safety is to be guarded, her preservation maintained, no sacrifice is too heroic, no obedience too irksome, no labor too difficult, no annihilation too profound. "Sacrifice" is the call from the soul of America: "Service," is the reply from the heart of the people.
>
> Clearer than the light of the noonday sun comes the truth for the mind of the nation in khaki; stronger than all the forces of earth, stronger even than death, comes the message of courage for the soul of the nation in khaki: That the authority behind all temporal sovereignty is from God. Thus alone can we rightly solve the mystery of that silent khaki line. The voice of the legitimate ruler of these United States is the voice of God. When he commands, God commands, and man in obeying him is obeying God.

So in every century and under every rightful form of government the Catholic Church has upheld by her doctrine the arms of authority, bidding her children: "Be obedient unto your temporal lords as to Christ Himself." But neither has she feared, by the sole might of that same doctrine and in the name of the same Christ, to check the abuse of power and declare: "Thus far shalt thou go and no farther."

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Chronicle

The War.—The great event of the week was the final and complete check of the Austrian offensive from Montello to the sea along the Piave. As last week's review closed the Italians had wrested the initiative from the enemy and were pushing the fighting along the entire front, but particularly along the Piave. The river was in flood. The pontoon bridges on which large bodies of Austrian troops had crossed to the west bank of the stream were nearly all swept away, leaving these forces completely isolated and out of touch with their supply trains. After a fruitless attempt to provide them with food and ammunition by airplane, they had to retire. The line of retreat lay along the points indicated in our last chronicle, Montello, Nervesa, Fagare, Musile and Capo Sile to the sea. At Montello the Austrians were grouped in large masses and the capture of this dominant position allowed the Italian artillery full play. The enemy losses were particularly severe at this point.

Bulletin, June 24, p.m.-July 1, a.m.

From Montello southward, the Italian pressure continued. On the Montello-Capo Sile line where the enemy had not crossed so far west as they had been able to do at Montello itself and below Capo Sile, the Austrians were in a dangerous position with the river close to their backs. Their position was made still more hazardous by the capture of Montello itself. This high plateau commands the lowlands to the south and the moment its eastern extremity was occupied by the Italians the Austrian right flank was endangered. On this front, with only a few bridgeheads for the passage of the retreating Austrians and a consequent congestion still greater than that east of Montello, the losses to the enemy were heavy. After this section had been cleared, the Italians began to operate on the region below Capo Sile. They first struck at the defenses of San Dona di Piave where the river leaves its old bed for the new. The Austrians had pushed their lines westward several miles beyond San Dona, crossing the Fossetta Canal at Meolo and running along the canal to Fossalta. This section was cleared of enemy troops after hard fighting at Musile, and the Italian positions were restored to their original lines behind the river bed. At Capo Sile the Italians established a bridgehead on the eastern bank of the river, and sent some cavalry in pursuit of the fleeing Austrians but they do not seem to have followed up the movement in force, and the enemy, at one time in imminent danger of capture, made good their retreat. On the Asiago Plateau the Italians supported by French and British troops captured Austrian positions on Monte de Val Bella, taking 800 prisoners. Amidst the conflicting rumors with regard to the extent of the losses on both sides in the Piave offensive, it is almost impossible to come to a definite conclusion. Rome claims that the losses to the enemy amounted in all to 270,000, among these being 20,000 prisoners. Dr. Wekerle, the Hungarian Premier, admits Austrian losses up to 100,000 in all, among these 8,000 prisoners, while he affirms that the Austro-Hungarians took 50,000 prisoners. While the Italian victory is not a decisive one and still leaves the Austro-Hungarian troops in a position to renew the offensive, it has been a severe and unexpected blow to the enemy.

In spite of local successes in the territories occupied by the British, French and American troops the situation in France remains practically unchanged. The French successfully carried out a vigorous attack south of the Aisne in the loop formed by the Laversine Ravine. Here the ravine twists between the villages of Laversine and Dommiers, its southern part skirting Compiègne Forest. At this point the French straightened out their lines. Attacking south of Amblény they swept up to the high ground north of Cutry, almost entirely cleared the Forest of the enemy and occupied Hill 150, a small circular elevation on the edge of the Forest. They took over 1,000 prisoners and in some places advanced their lines over a mile in depth. The ground gained is considered of great strategic value. South of the Ourcq they captured at Antoc the crests situated between Mosloy and Passy-en-Valois, advancing 800 yards on a two-mile front.

On the French Front

The British attack was launched in French Flanders along the Hazebrouck salient, whose apex rests on the La Bassée Canal, south of Merville. The British attacked north of Merville and drove nearly a mile into the German lines. The British advance, which pushed as

far as the Plate Becque River, past L'Epinette and Verte Rue, is of great importance as it threatens the German positions south of Merville.

Continuing their operations of last week northwest of Château-Thierry on the Marne, the Americans cleared the enemy from Belleau which dominates the village of Torcy. In their advance they captured several hundred prisoners. At Cantigny also they reached the enemy's lines and gained important ground.

Canada.—The disgraceful night raid on the Jesuit novitiate in Guelph is still the subject of much discussion on the part of the Protestant ministers whose false statements were the occasion of the proceedings. After the Jesuits of St. Stanislaus novitiate, had retired for the night, Assistant Provost Marshal Macauley threw an armed cordon around the building and thus fortified entered the house with his fellow-inquisitors. The rector of the invaded institution wrote to General Mewburn, the Minister of Militia, a letter in which are found these passages:

The Midnight Raid

> Captain Macauley assured the A. G. that there had been no friction of any kind. This is true in the sense that on our part he met throughout with unfailing courtesy; that the delay caused in the beginning, due to his failure to show proper written authorization, was qualified by the assurance of our readiness to comply under proper procedure; that we even gave refreshments to all his party, most of whom had spent several hours in the cold. But it is not true in the sense that we did not most deeply feel and resent the opprobrious treatment to which we were so unjustly and unjustifiably subjected.
>
> It is not for me to say who is to blame for such an unprecedented manner of acting, but this I will say, that it would be hard to devise a clumsier or more exasperating manner of extorting information which a polite letter or visit would have readily elicited, than that of bringing a posse of armed men from London to Guelph to a peaceable religious house.
>
> This morning, when Captain Macauley called, he seemed at pains to minimize the events of last night. He excused himself for the number of men he had brought with him from London on the plea that he did not know what violence he might have to contend with. This is almost on a par with the disappointed credulity of those searchers who poked into the alcoves of the dormitories, and even into the latrines, and were amazed to find only bareness and simplicity where they hoped to raise startling mysteries.
>
> It is thanks to the Hon. Minister of Justice and to the prompt and courteous intervention of Major-General Ashton that a very painful situation was somewhat softened and a much more critical situation averted. A repetition of such an indignity would be bad for the country at large. Is it too much to hope that those who have such large discretionary powers as those enjoyed by the provost marshals should be possessed of at least ordinary consideration and tact, and not permit themselves to become in any way the instruments of bigotry?
>
> It is not intended that this letter should see publication. The same motives that prompted us to endure with patience what we considered unjust and high-handed treatment, rather than to create a scene, prompt us now to withhold from the press anything of a nature to excite public opinion. If, however, untrue and defamatory accounts of the events complained of should be circulated it may become necessary to publish this letter, adding, if need be, some further details.
>
> Incidents of this nature become known very rapidly, and so strange a proceeding could soon be reported not only in Canada, but also in the United States and elsewhere, causing a great deal of ill-feeling and possibly religious strife, which at all times is most deplorable, but especially when the exigencies of war demand a closely united people.
>
> I am, sir, yours very respectfully,
>
> H. Bourque, S.J.

The General's reply reads:

> Am just in receipt of your letter of the 8th inst. on my return to Ottawa, and words can't express to you my deep regret of the action taken by the deputy provost-marshal, Captain Macauley, on the evening of the 7th. My attention was called to this matter on my arrival in Ottawa this a. m., and I find that my A.G. has taken immediate action for a most thorough investigation, and if the facts are as stated in your letter, which, of course, I do not doubt, I can assure you that the error in judgment committed by this officer will be dealt with in a proper way, as I will not tolerate any such action on the part of any military officer as far as the operation of the Military Service Act is concerned. As I have already stated, I deeply regret this occurrence, and I thank you for your frank letter.
>
> The question of liability for military service of any of your students is a matter that is now being considered by the Department of Justice.
>
> Believe me, yours faithfully,
>
> (Signed) Mewburn,
>
> The Rev. H. Bourque, Rector of St. Stanislaus Novitiate.

Shortly after this Macauley was transferred from London to Winnipeg, and according to the Toronto *Evening Telegram* a high official in speaking of the transfer said:

> It was perfectly proper to make investigation to ascertain if the institution contained any men eligible for military service. It is a different thing to "raid" the place, at night, surround it and make a demonstration in force when there was no need for it. We wish to stand by our men, but do not wish to encourage dragooning.

The three novices arrested by the raiders were found not liable for service and were, as a consequence, released. In the Government's opinion two at most of the men at St. Stanislaus fell under the M. S. A. Their rector answers this contention as follows:

> I have wired to Major-General Ashton at Ottawa the particulars in each case, and I have no hesitation in stating the contents of the message. John O'Holloran is an American citizen born in 1897. He came to our institution from St. Paul, and brought papers showing that he had properly registered with the U. S. Government, and also carried an exemption card for religious reasons.
>
> John Holland was a clergyman before entering the novitiate, and was tonsured by the Rt. Rev. Bishop Dowling in St. Mary's Cathedral, Hamilton, on September 9, 1917. There is no doubt that he is exempted under clause five of the M. S. A.

The preachers who had put on their list of fugitive Jesuits a discharged soldier, who was at one time a laborer about the place, continue in their unblushing effrontery despite Macauley's minute search. Brother Palmer thinks that the Government has not all the facts and the papers. After announcing that Messrs. Gordon of the Baptist Church, Palmer of the Presbyterian

Church, Christie of the Dublin Street Methodist Church, Pearson of the Norfolk Street Methodist Church, Wyle of the Disciples and Spence of the Congregational Church, would treat of the matter on Sunday, make the significant statement that "A large number of people are expected to attend Sabbath services tomorrow." The Rev. Mr. Spence is indignant at General Mewburn's apology. "It would be a long time before an official of the Government would apologize to us, if a military policeman stopped any one of us and asked to see our papers," he declared. Bro. Palmer has a curse for the Hierarchy. Naturally the Montreal *Star* finds a tinge of creedal prejudice back of the agitation.

The Montreal *Gazette* pays its compliments to the "ultra-Protestant" press and declares that the nasty affair is a base attack on the Minister of Justice who has done valiant service for the Dominion. Fanatics, it would appear, are trying to oust him from office. The most valuable testimony of all comes from Lt.-Col. Machin, D.S.O., an Anglican in religion, English by birth, Director of the Military Service Branch of the Department of Justice. After praising the spirit of the Province of Quebec and the impartiality of the Minister of Justice he says:

> Further, as an Anglican, I desire to protest as emphatically as I know how against the brutal treatment meted out to the Jesuit College at Guelph, and to say that the men who were responsible for that action ought to be made to realize that when they are indulging in personal spite they are risking at this time, possibly the most critical time in the Empire's history, strife between religious denominations. If they are prepared to accept the responsibility of such a grave condition to indulge personal vanity then I say they are worse than traitors—they are worse than the Huns.
>
> Speaking off hand, I would say that the greatest number of recruits according to religious denomination that have left Canada for overseas service are, first, the Anglicans; second, the Presbyterians; third, the Roman Catholics, and, fourth, the Methodists. But according to the shouting, one would think that the Methodists of Ontario had done more than any other religious denomination.
>
> I say it advisedly, knowing full well my responsibility in my official capacity, and as a member of the Ontario Legislature for Kenora, that the greatest menace in the Province of Ontario today is the Methodist Church, which seeks to make us the most hypocritical people in the Dominion of Canada.
>
> . . . I told you at the start that I expected to be "fired," and was prepared for that, but I feel that it is time for somebody to make this break. I do not pretend to be more than an ordinary citizen, but I do say that after eight months of strenuous work it breaks one's heart to see the fool things done to start racial and religious strife in Canada rather than to smooth things out.

In conclusion Lt.-Col. Machin remarked that he realized fully the significance and consequence of his statement but as a citizen of the Empire, who had served six years in Africa and had won both medals in this war he felt he had a right to state the truth.

Ireland.—To the discerning reader the week's news accentuated the strange position in which England finds herself. The Irish papers continued to challenge Lloyd George to produce evidence of the Sinn Fein-German plot. Wimborne still insisted there was no plot; Shortt, Chief Secretary of Ireland, laid bare alleged treasonable facts only to be put in a supremely ridiculous position by the Premier who, the instant after Shortt had sat down, made the amazing and ridiculous admission, in the House of Commons, that the evidence was the same as that adduced in 1916; it was lost for a time, he declared, and then recovered. The Irish Bishops are standing firm under attacks. Their attitude is illustrated by this portion of a letter from Archbishop Harty to the Tipperary Guardians:

The Plot and Conscription

> We care very little for these attacks so long as we are conscious that we have acted rightly towards our country. For us the love of our own people far outweighs the abuse lavished on us by people whose names have long been linked with injustice to Ireland. We trust that the world's verdict will justly appraise the action of the Bishops, priests, and people of Ireland in this new chapter which has been added to the story of our race. We are confident that history will see in our united efforts the true interpretation of the rights of nations, small and great, to determine their own destinies.

Several other Bishops spoke in the same strain, including Cardinal Logue. The Hierarchy has been at pains to deny once again that its action was prompted by the Holy See and Cardinal Gasparri sent this note to the Catholic Union of Great Britain in answer to its protest against the Bishops:

> In acknowledging the receipt of the resolutions passed by the Catholic Union of Great Britain, at the meeting of April 30, which have been forwarded to me with your letter of May 2, I beg to observe that the Holy See, as his Eminence, Cardinal Logue, has already stated publicly, had no part whatever in the action taken by the Irish Bishops concerning the law of conscription, and received the first intimation of the manifesto of the Bishops on April 27, eight days after its publication.

Meantime opposition to conscription is growing stronger each day. On June 15 the defense fund amounted to £230,000, and what is more remarkable still the agitation has reached unexpected quarters. For instance, at the Presbyterian General Assembly Dr. Osborne declared that the application of conscription would bring hideous results and Dr. Armour said, "It was not sure that there are not more people in the [Presbyterian] Church against conscription than for it." An extraordinary pilgrimage of Protestant women, led by Mrs. Stopford Green, the wife of the historian, approached Christ Church Cathedral, Dublin, to pray against the enactment of the draft. Finding the church locked, the ladies knelt on the ground, in a downpour of rain. Throughout the whole county the women are taking an active part in the agitation, even the Sisters having signed pledges of protest. A few figures quoted at random from the Dublin *Weekly Freeman* and the *Irish Weekly Independent* will show how widespread the movement is. In Dublin, up to June 15, 40,000 women had signed the pledge not to replace the drafted men,

in Bray 800, in Drogheda 2,000, in Limerick 700, in Tipperary 3,000, in Derry 5,000, in Clondalkin 700, in Maynooth 200, in Arklow 1,200, in Kilkenny 1,500, in Castlebridge 200, in Columcille 400, in Ballymahon 1,000, in Ballinasloe 800, in Boyle 300 and so on throughout the entire country. Add to this the fact that rural councils and associations of all kinds are putting out resolutions of protest and some idea of present conditions can be had. Our own country has not been altogether free from the agitation. The Irish Fellowship Club of Chicago has petitioned Mr. Wilson to point out to Great Britain that its attitude towards Ireland is injuring the cause of the Allies and on June 28, 2,500 Irish of New York passed these resolutions:

WHEREAS, The English Government has deported the present leaders of the Irish people out of their own country and has imprisoned them in England, where they are held incommunicado, on alleged charges for which there is not a shadow of foundation; and

WHEREAS, This action of the English Government is but part of the persistent policy that England has always pursued to crush the Irish people and deny them their independence, and is aimed at this time in particular to misrepresent them in the eyes of the world, and if possible alienate the sympathy that all liberty-loving people have on their behalf; be it

Resolved, That we, Irish citizens of New York, in mass meeting assembled, condemn this wanton act of cruelty and injustice against a people who are rightly struggling to be free, and that we call upon the United States Government, not alone in the interests of Ireland, but for its own interests as well, to demand of England that these Irish men and women be at once restored to their liberty, and that the Irish people, in accordance with the principles for which President Wilson says we are carrying on the war, be permitted at once to determine by a plebiscite of the whole adult population of Ireland what form of government they shall live under; and be it further

Resolved, That we congratulate the united Irish people on the splendid fight they are making against conscription, and we pledge them in their struggle for independence our utmost sympathy and support.

Russia.—Telegraphing under date of June 14, the Petrograd correspondent of the London *Times* announced that the capital is suffering severely from the lack of food. For two or three days at a time no bread is distributed, dried pot-herbs being the staple of life. He describes conditions thus:

Petrograd Starving

The all-important business here at present is to get enough to eat. The exiguous morsels doled out by the Provision Commissariat or otherwise obtained with great difficulty at ruinous prices barely suffice to keep body and soul together. Men and women frequently succumb and sink down in the street from sheer exhaustion. The *Novya Viedomosti,* putting it strongly, says that "hungry citizens seek ravenously among offal and rubbish heaps and lick the paste off street posters and placards." Everything of any value that has not been stolen or requisitioned is pawned in order to provide food. The waning shop trade is gradually going over to street hawkers, many of whom sell sweet trifles at unconscionable prices, such as small lumps of sugar sufficient for one cup of tea at the Russian equivalent of 50 cents each or more. Among these street venders are former officers, officials, and ladies from the bourgeois class now undergoing the punishment of impoverishment. Almost everything political and military pales into the shade in comparison with this famine, which, it must be remembered, connects also with extreme scarcity of all raw materials and manufactured articles. The consequence is that the economic situation is far more pressing than the political troubles. Hundreds of armed workmen dispatched by the Petrograd Commune are prowling around the countryside to detect and seize grain and bring it into the famishing town. More conflict and bloodshed is expected from encounters between these licensed foragers and the unwilling peasants, who are not altogether weaponless.

Finland is also reported to be menaced with famine, some 1,700,000 persons now being fed there by the State.

President Wilson has been formulating the details of a plan to relieve Russia. At a Cabinet meeting held June 25 it transpired that his project does not call for military intervention, but aims at the commercial, industrial and agricultural upbuilding of the country through a policy of mutual helpfulness. The plan contemplates sending to Russia a commission of distinguished civilians empowered to discuss and arrange with Russian representatives measures of cooperation which will restore the fallen country. Troops may be sent to give the commissioners protection and to police territory where local governments are set up, but the aid offered is to be chiefly economic. The Russians will be helped to restore their agriculture and commerce. The commission would undertake to furnish farming machinery and implements, and to exchange the produce of the land for American goods. Business and industrial leaders, rather than diplomats and soldiers, it is understood, are to have charge of these relief measures.

American Aid for Russia

Alexander F. Kerensky, formerly Premier of Russia, surprised the world by suddenly appearing in England on June 27, on his way to America, and addressing the Labor Conference in London. He is strongly in favor of Allied intervention, but not by any one Allied Power, and is convinced that the Russian military forces will eventually take a leading part in driving out the Germans. At present he sees large elements in the "reactionary parties" turning to Germany as their only salvation from the Bolsheviki. Kerensky is also reported to have said:

Kerensky's Coming

All classes of Russians strongly protest now against the tyranny that again reigns in Russia. To my astonishment some very serious European political men consider Bolshevism as democratic, although it has abolished freedom of speech, made human life the easy prey of every red guardsman and has made an end of all institutions of self-government.

Every Russian who refuses to recognize this method of government is declared a counter-revolutionary. Bolshevism, the strength of which mainly lies in the disorganization of the worn-out masses of soldiers, was merely the vanguard of triumphing German imperialism. To reach its aim Germany must paralyze Russia.

Various rumors that came last week about the assassination of the ex-Czar and about the overthrow of the Bolshevist Government at Moscow lack confirmation.

Prohibition and Alcoholism

MICHAEL KENNY, S. J.

THREE years ago Father Julian Johnston wrote in the *Ecclesiastical Review:* "I make this prediction, that at no very distant date Protestant bigotry will recognize in Prohibition a means of prohibiting the Mass." We have seen his prediction verified. Heathen, Moslem and heretic everywhere converged on the Mass the multiple ingenuities of their war on Catholicism and our Colonies followed their example. But at the birth of the United States, the Mass came forth as by miracle from its hiding places to be offered continuously to His Name, from the rising to the setting of our sun, under the labarum of liberty. Bigots, impelled by fanatic ignorance or Masonic "enlightenment" attacked it at times as by demoniac instinct, but the free spirit of our laws and people rendered open assault hopeless of success. Then commenced a flanking movement which would seem to be the cleverest maneuver ever engineered by the enemies of Christ. Hosts were enrolled for Prohibition who would never have rallied for persecution; Methodist and Baptist bigotry soon voiced their recognition of its potent aid; Masonry, which was cradled in a tavern and prescribed spirits for its meetings, often notoriously exceeding the prescription, suddenly discovered the new "light" that "alcohol is the Outlaw" (*New Age,* February, 1918); and so the movement waxed towards the climax, when lo! it would eliminate the Mass automatically by the insidious implication of a phrase.

This implication lurks also in the National Amendment. Catholics know by faith that what the priest consumes in the sacrificial act of the Mass is no longer wine; but to the vast majority who have not this faith it is a "beverage." Surely the devil is not stupid if, despairing of destroying God, he would destroy God's image in man's soul, and in aid thereto cut off His greatest economy of grace, the life of the soul, by preventing God's physical presence in the Eucharist. It is not likely that the Supreme Court will hold valid a law prohibitive of a worship coeval with Christianity and practised freely in this land from our birth as a nation, a law that over a sixth of our population and a third of our armed defenders should in conscience repudiate; and the likelihood is lessened by the influence of the Oklahoma decision on State and Federal interpretation.

But even when sacramental wine is declared exempt of Prohibition laws, an insidious influence remains. Christ constituted wine a necessary element to continue His Atonement and perpetuate His physical presence among men. To many, if not most, absolute Prohibition carries the implication that this alcoholic element is an odious and evil thing, stamped as such by national reprobation. But such an element, banned and accursed of the nation, is precisely that which Catholics select for their most sacred rite of adoration. The further reaches of this logic may spell wrath and hate and persecution. Hence, were sacramental wine made safe, the fight would not be over. It were wise to forestall it now by preventive measures that is, by combating Prohibition in itself and in its causes. Not only as a menace to the Mass, but as an easy avenue to the tyranny of governmental interference in whatsoever private and personal activity, Prohibition is itself far more dangerous than the multiple evils it aims to eradicate. But these are real evils. As Catholics and citizens we should be the first to give them battle; and we have been remiss. If, at the time and in the spirit of the Third Baltimore Council, we had established a constructive citizen movement to eliminate, by legal enactment and enlightened public opinion, those abuses of alcohol which make Prohibition's program plausible, it would not now be threatening to undermine the fabric of our religious and civil liberties. Even now such action should prove a healthy and helpful influence.

Prohibition is no preventive. It has already multiplied the making and distribution of bad whiskies, and of drugs, as alcoholic and more poisonous, and therewith the immorality and contempt of authority that such practices are wont to beget. "Throw nature out through the door, 'twill come back through the window"; and always worse than it went. But even were Prohibition a preventive it would have to be rejected on the triple ground, that it is a religious, a scientific, and a constitutional heresy. Prohibition's fundamental doctrines are: (1) That alcohol is necessarily evil, in itself, or in its effect, or in both; (2) That it is always physically injurious, or, at least, never beneficial; (3) That the State has the right to invade hearth and home and every avenue of liberty to prevent the making and taking of alcoholic beverages. These doctrines are false.

The use of wine is frequently commended, and is sacrificially commanded, in the Old Testament, and its abuse only, as St. Epiphanius wrote against the Encratites, is condemned. The New Testament enlarges the commendation. Christ our Lord not only made wine essential to His perpetual Sacrifice, not only miraculously provided "good wine" for a wedding feast, but He drank Himself of the wine presented Him, and He condemned equally both pharasaical extremes on the liquor question: "John the Baptist came neither eating bread nor drinking wine, and you say: he hath a devil. The Son of Man is come eating and drinking, and you say: behold a man who is a glutton and a drinker of wine, a friend of pub-

licans and sinners." Hence, the Church, which condemns intemperance as a vice, has branded the teaching of the Encratites and Manicheans, that wine is inherently evil, as a heresy. St. John Chrysostom, as is his wont, speaks as pertinently to the twentieth century as to the fourth:

> I hear many cry when these deplorable excesses happen: "Would there were no wine!" Folly and madness! When other men sin you find fault with the gifts of God. What an insanity is this! Is it the wine that causes this abuse? No, it is not the wine, but the intemperance of those who take an evil delight in it. Cry rather, "Would to God there were no drunkenness, no luxury"; but if you shout, "Would there were no wine," you should add, "Would there were no iron," because of the murderers; "Would there were no night," because of the thieves; "Would there were no light," because of the informers; "Would there were no women," because of adulteries. In this way you might destroy everything. . . . This, he continues, is a satanical mode of reasoning.

and having shown that wine is given to produce joy and health and to remedy disease, he adds: "God honors you with the gift; why do you dishonor yourself with the excess thereof?"

From the teachings of the Scriptures and the Church on the use and abuse of alcoholic beverages, it follows that Prohibition is also a scientific heresy, for truths of religion and science, emanating from the same source, cannot be contradictory. The last word of medical science is quite in harmony with St. John Chrysostom. Prohibitionists in Great Britain, as with us, were first in the field with their favorite prescription "to win the war"; but the expert Committee appointed to examine the question, reported that the moderate use of alcoholic beverages should be permitted and provided to workers and fighters, precisely in order "to win the war." So it was ordered. This policy was strengthened by the great medical authority of Sir James Crichton-Browne, who, in a monograph remarkable for literary charm as well as scientific value, reviews with admirable poise the good and evil, moral and physiological, resulting from the past and present use and abuse of alcohol. He shows that the chemists who denied Liebig's assertion of the food value of alcohol were deceived by faulty experiments, that modern research has proved that alcohol "is undoubtedly a genuine food," that there are good physiological grounds "for the universal employment of fermented beverages," and that these have important alimentary and medicinal value. Used moderately and proportionately to needs, alcoholic beverages, he insists, promote digestion and assimilation, supplement defective dietaries, quicken recuperation of the sick and physically exhausted, and are "so eminently useful" in combating disease and for general therapeutic purposes that "almost every practitioner finds it to be of value in his particular department" and "most sober-minded medical men today . . . admit they would feel lost, lamed and impotent if deprived of its use." Noting that all progressive races have been consumers of alcohol and the only races that abandoned it, the Moslems, fell into intellectual stagnation; that nature which provides the appetite has been most liberal in diverse means of supplying it; that alcohol has proved a liberator of energy, a stimulant to individuality, a lubricant for the friction and an anodyne for the miseries of life, he concludes that its judicious use has been beneficial intellectually in stimulating the brain, and morally in developing the will-power requisite to select and reject judiciously. While keenly alive to the dangerous evils of its abuse, he is at one with Lord Lister, Gautier, Sir James Paget and other eminent medical scientists, that,

> Alcohol has . . . an enormous balance of good to its credit. It has thrown down; but it has built up on a far larger scale. It is somehow bound up with human destiny. It has been abused and subjected to abuse as if it were possessed by a devil; but it still holds its own, and in a multiplicity of ways ministers to the well-being and happiness of mankind. Our aim should be to avail ourselves of the gracious services it offers and to prevent its prostitution.

The British authority has this to say of Prohibition's constitutional aspect:

> The acquirement of self-control is one of the main objects of education, the exercise of it a chief part in the discipline of life; and to substitute for it grandmotherly legislation is to debilitate human nature and court disaster. There is no danger to a lawful government greater than for a well-behaved subject to feel himself deprived of his natural rights.

This danger is aggravated when the good citizen is deprived also of his constitutional rights, and threatened with further usurpation. Our Government has specially emphasized the principle that men should be free to go their own way so long as they trespass not on others' rights. This freedom has been constitutionally secured to each State in the control of its domestic affairs, and custom has extended it in degree to county, city and township. Prohibition would wrest this control in purely domestic concerns, not only from the local bodies in the State, but from the State itself, adding to the national Government's supremacy in interstate relations, supremacy also in the State's own internal affairs; and not in liquor questions only, but in all. Give to a government of centralizing tendencies and multiplying bureaucratic facilities, the power to regulate one of the matters within State jurisdiction, and you give it a foothold for regulating all. You are abdicating democracy for absolutism. Moreover, the State is, in effect, usurping the rights of other States while relinquishing its own. Mississippi and Florida or some sectional group may dictate habits and conduct to Illinois and New York, and vice-versa. "Majority rule" may alienate inalienable rights, and there is no knowing what conduct its unreasoning advocates will next assail. In fact, that section, which once with its blood championed State rights to prevent the freedom of many, is now foremost in renouncing State rights to diminish the freedom of all. Central control of the States' domestic affairs is a far-reaching constitutional heresy, the most perilous to the nation's destiny of the three heresies which Prohibition embodies.

But the State has the right and duty to eliminate those

elements which are directly promotive of public disorder, in so far as they so promote it. Drunkenness, with its concomitant and resultant evils, is notoriously such a disorder; but not all alcoholic beverages tend of their nature to produce it. The main cause of drunkenness, as the British experts reported, is not beers nor pure wines, but the abuse of strong drink or distilled spirits. The natural distinction between the two classes should be noted. Beers and natural wines have a positive food value, and their use constitutes no proximate menace to public order; spirits do constitute such a menace, and their food value is indirect and mainly medicinal. These Government should rigidly control in manufacture and distribution, and entrust their direction to medical and scientific experts.

The manufacture should be regulated even more carefully than the distribution. Most of the bourbons, ryes, etc., advertised as "pure" are dangerously impure, containing much fusel-oil and other poisonous by-products of fermentation. It is these, and not pure ethyl alcohol, which usually create the alcoholic appetite that makes inebriates. Government should see that these toxic poisons be absolutely eliminated in distillation and rectification. It should also suppress the general practice of manipulating wines with alcohol and injurious chemicals, which make the product not wine but an alcoholic stimulant; and it should extend its watchfulness to the patent medicines, scores of which contain more alcohol than spirits and strong wines, are more poisonous than the common whiskies, and through drug store and mail order are more extensively distributed than either.

The distribution of pure wines and beers should be in proportion to population and entrusted to reputable men, who should be under bond to provide no liquors to minors or inebriates, to permit no indecencies of act or word, to close on Sundays and observe the hours and other reasonable restrictions prescribed. Under such conditions the liquor traffic would bring no disgrace on those engaged in it.

A sound public opinion is a prerequisite for such a reformation, and in forming it Catholics must take a leading part. Protestantism in swaying from one extreme to another has lost the sense of proportion, of comparative moral values, of the distinction between use and abuse. Catholics, who know, with the philosophy of Catholic truth, that temperance and abstinence are begotten of the will, not of external compulsion; that the will should follow the findings of the intellect and be trained in home and school and church to find and follow wisely; and that the command to pluck out your own scandalizing eye never warrants your plucking out the eye of your scandalizing neighbor, should seize on every avenue of intelligence to instruct their less-favored fellow-citizens on the true moral basis of civic rights, duties and forbearances. We should teach them that alcohol if thrown out through the door of Prohibition will return in a more vicious form through the windows of illicit stills and drinking dens and drugs. We would do well to circulate such balanced studies as Father Johnston's "An Aspect of Prohibition," Crichton-Browne's "What We Owe to Alcohol," Martin's "Fallacy of Prohibition," De Focatiis' "Main Source of Alcoholism," Rev. Dr. Wasson's "Religion and Drink," and Hon. Royal Cabell and ex-Senator Bailey's addresses; which cover the religious, scientific and constitutional phases of the question.

But our best propaganda will be our own example. If as Catholics we practise ourselves, and form in our children and dependents that self-control which begets temperance and abstinence in liquors as in other subjects of indulgence; and if as citizens we bring an enlightened conscience into politics and business, and thereby enact good laws and see that they are kept, such emotional extravagances as Prohibition will soon settle into sense. In the United States Constitution we are heirs to the wisest instrument of government that obtains in any great nation of our day. It devolves most on Catholics to preserve it in the sense and spirit of its founders. If we maintain this heritage, it will of itself preserve all our liberties.

The Decline in the Birth-Rate

James J. Walsh, M.D., Ph.D.

A RECENT reprint from the *Congressional Record* contains a very frank and straightforward discussion of one of the most important problems facing the world at the present time. It is an authoritative presentation of "The Significance of the Declining Birth-Rate" which has been such a marked phenomenon of our civilization during the past generation. The discussion in question comes from a high authority in the field of statistical research. It is the address delivered by Mr. Louis I. Dublin, the retiring Vice-President of Section I of the "American Association for the Advancement of Science," at its last annual meeting. Section I is that of "Social and Economic Science" and the Vice-President of the "Section" is the elect representative of the body of men whom he addressed for the year. He confesses quite freely that while the declining birth-rate has been the subject of very careful investigation in Europe it has received but little scientific attention in the United States. Owing to conditions in France, that country particularly has been the subject of special study.

Even before the war the question of depopulation had become acute there, and with reason, for the birth-rate had become lower than the death-rate and the population of France was actually decreasing.

The whole story is interesting. At the beginning of the nineteenth century France was the most populous country in Europe, having some 29,000,000 inhabitants. Next came the United Kingdom of Great Britain and Ireland, with about 18,000,000 inhabitants. The States which now comprise the German Empire were all separate entities, but taken together they had a population of about 23,000,000, or over a fourth less than France. At the beginning of the twentieth century, however, the situation was changed so completely that the German Empire headed the list of European countries with a population officially estimated at nearly 65,000,000, the United Kingdom was second with a population of 45,000,000, while France was third with a population of only 39,000,000. As late as 1860 France was still in the lead and had already reached a population of 37,000,000, but after that date, for more than a generation, it gained only 2,000,000 while Germany in the same period almost doubled her population. The percentages of populations in Europe are still more interesting. In 1811 France constituted sixteen per cent, that is to say, Frenchmen were about one in six of all Europeans. A hundred years later the French population was scarcely more than one in ten of Europeans.

A careful classification of French births showed very clearly that the decrease in the birth-rate occurred mainly in the better-educated or, let us say, better-to-do classes. The poor had the largest number and the rich the smallest number of children. The order of size of the family is invariably the reverse of the order of economic conditions. It is sometimes said that the reason why the birth-rate has declined everywhere is that people have discovered that they are unable to afford children. Children are now expensive luxuries which only the poor can afford. As a matter of fact the people who could well bear the expense refuse to assume the burden, not because of economic reasons, but through personal selfish excuses. They do not care to devote the time required for the rearing of children, they do not wish their leisure to be interfered with, they do not care to assume obligations that may compel them to make any sacrifice of their inclinations or alter their individual plan of life.

It is a popular impression that we ourselves have no need for alarm in America. As a matter of fact, however, the birth-rate in our country before the war was lower than the death-rate and depopulation had already set in, wherever there was not a large foreign-born element. This was not true throughout the South, but it was true throughout the North and even in the West, but especially throughout the New England States. The Vice-President of the Section on Social and Economic Science of the American Association, for instance, quotes the figures which show that in the New England States the proportion of the native white stock decreased from over fifty-two per cent in 1890 to about forty per cent in 1910. In the Middle Atlantic States the same decrease is noted in the twenty years, though not to quite the same extent. It is easily understood, therefore, why he says that "A very definite tendency toward depopulation has already fastened itself upon a large part of the native stock of the country."

Professor Willcox, an authority on the subject, has shown in a recent paper that the number of children under five years of age, per thousand women of the child-bearing age in this country, has decreased from nearly 1,000 to only slightly above 500. In the early part of the nineteenth century every woman between fifteen and forty-five was on the average represented by one child in the next generation. Today she has scarcely more than half a child to replace her. The rate of decline in the recent decades has been so rapid that Professor Willcox suggests that "If it were continued over a period of a century and a half, which is after all a comparatively short time in the life of a nation, there would be no children at all at the end of that time." We may think that the problem of depopulation is confined to the older European countries, and especially to highly sophisticated nations like France, but it looms directly ahead of us as well. Before the war, when birth-control was freely discussed and advocated in America, it seemed impossible to understand how selfish tendencies in this direction could ever be restrained. But now a new value has been given to the child and opposition to birth-restriction has been made a patriotic issue.

The Vice-President of the American Association has especially dwelt on the fact that the families of college graduates, both men and women, have the smallest number of children. It is well known that the birth-rate among graduates of our two oldest universities is so low that were they to receive as students only the sons of former graduates they would have a very small and a rapidly vanishing number. He emphasizes particularly the statistics from the women's colleges. Less than fifty per cent of the graduates of these institutions marry. I suppose they are not to be blamed for that. But what is more interesting from an ethical standpoint is the number of children the graduates of women's colleges have when they do marry. The number of children per married graduate of Smith College was a little less than one and one-third, of Vassar slightly more than one and one-half, of Bryn Mawr one and seven-tenths, and of Holyoke one and four-fifths. The ratio of children per graduate altogether is less than one, so that the educated woman is not replacing herself.

Another extremely serious feature is that the native-born mother does not succeed in raising so many of her children as the foreign-born mother. When the statistics demonstrating this were first announced from Boston

there was some doubt with regard to their genuineness, but careful investigation in New York confirmed this conclusion drawn from them: that the foreign-born mother saves one more out of every seven children than does the native-born mother. When one considers how ignorant the former often is, and how frequently in the past her family has lived upon less than a decent living wage, in the midst of the infectious, crowded tenements, deprived of pure air and skilled care, the conclusion indeed seems almost incredible. Yet the facts remain, and they suggest the conclusion that since the prime condition in the rearing of children is maternal devotion, the native-born woman has failed to perform her duty to her offspring. The unnursed child dies rather readily and has but a very slight chance for life, considering the ills that crowd around the first year of its existence. It is many times more dangerous for a baby to pass through these than it is for soldiers to pass through the wire entanglements "over there."

Reform must come in this important matter or our generation will prove to be even more foolish and short-sighted than any of its worst defamers has dared to proclaim it. What is the use of fighting for a country wherein men do not expect their children to live?

The Vice-President of the American Association suggests that the trouble is with our education. There has been no teaching of unselfishness, no inculcation of national ideals. The one thing that has been insisted on is personal success. Naturally I prefer to quote his own words, especially at this time when graduates are ready to take up life for themselves:

> Our young people have grown up without a broad outlook on life. They have been taught to think in terms of personal convenience and advancement, and not in terms of the common good. Democratic education is a failure, if it neglects to make provisions for the character of its future citizenship. Our young men and women must be taught to realize early that we do not live for ourselves; that our intellectual, economic, and social advancement must be carried forward, not only as tradition, but more especially in terms of new, vigorous and worthy personalities. Our educational system must make our various racial groups conscious of their best traditions and instil desires to see their better strains strengthened and increased as a foundation of the greater democracy of the future.

He does not hesitate to trace the evil to its true source: the individualism which has been such a marked characteristic of our recent civilization and which has even been proclaimed as an important factor in the evolution of the race. Mr. Dublin rightly sees in it the source of racial degeneration:

> Individual selfishness is, at bottom, the source of the evil I have described. An increasing number of men and women do not assume the marital state or, when married, do not raise a family of children because they prefer to live better than their forbears and to spend more on themselves than would be possible if they had children to raise and educate. Under present conditions children are not an economic asset. Restrictive compulsory education and child-labor laws make children an expensive luxury which only the poor can afford. In fact, there is no very good reason, on the score of personal comfort alone, why individuals should assume the obligations and sacrifices which large families entail. Such, indeed, is the logical conclusion of our growing materialism. Yet the shallowness of this attitude must be obvious. Men and women who today are rallying to the defense of the country in war time need not be reminded that we live not for ourselves, but rather for the fuller life of the community. If only the same spirit would animate us in times of peace, more would then meet their obligation to the State through parenthood.

The war is illuminating many problems which in the selfish times of peace were settled entirely in terms of individual comfort and ease. It is indeed possible for an all-wise and all-powerful God to bring good out of what at first seemed to be an almost unmixed evil. The revolution in social-thinking alone is sufficient to show how much profit can come for humanity out of physical suffering and conflict. Birth-control now stands revealed in its moral and physical degeneracy, as an evil for the nation and the race. France today is profoundly regretting her unborn millions. The moral regeneration she has experienced will create new conditions within her when the war is past. America, too, must search her soul if she would keep this glorious country for the descendants of the men who now are fighting so bravely to make the world safe for democracy, and not leave it as an inheritance to future immigrants.

Army Statistics of the Civil War

THOMAS F. MEEHAN

A NUMBER of AMERICA's subscribers recently received the following document through the mails:

WHO DID THE DESERTING DURING THE CIVIL WAR?

In reply to the boasts so freely made by Roman Catholic editors and orators that the Irish fought the battles of the civil war and saved the Nation, the following document, received from Washington, is here given:

Whole number of troops engaged in the Northern Army, 2,128,200; natives of the United States, 1,625,267; Germans, 180,-817; Irishmen, 144,221; British (other than Irish), 90,040; other foreigners, 87,855.

The desertions were as follows: Natives of the United States, 5 per cent; Germans, 10 per cent; Irish Catholics, 72 per cent; British (other than Irish), 7 per cent.; other foreigners, 6 per cent.

In other words, of the 144,000 Irishmen that enlisted 104,000 deserted, and it is reliably stated that most of these desertions occurred after the recognition of the Confederacy by the Pope.

It is also a fact that of the 5 per cent of the native Americans rated as deserters, 45 per cent of the 5 per cent were Roman Catholics.

When a copy of these "statistics" was presented last week for verification at the Adjutant General's office in Washington a weary chief-clerk sadly remarked: "What! Is that old thing up again? Why I know enough Irishmen right here in Washington who have been through the Civil War to give the lie to that assertion." Then he went to a nearby drawer and from it produced a printed copy of an official memorandum, prepared by

the Record and Pension Office of the War Department, to answer this question about "statistics," which keeps bobbing up persistently. This printed answer has been performing service in the cause of historical truth since July 15, 1898. It reads as follows:

MEMORANDUM

RELATIVE TO THE NUMBER AND NATIVITY OF DESERTERS FROM THE UNITED STATES ARMY DURING THE WAR OF THE REBELLION

The actual number of desertions from the United States Army during the late civil war is unknown, but it has been estimated by this office, from the best data obtainable, that the number of actual deserters at large at the close of the war (making due allowance for those incorrectly reported as deserters) was 117,247.

Many charges of desertion have been removed by the War Department on the ground of manifest error in the record, and under the acts of July 5, 1884, May 17, 1886, and March 2, 1889, and the acts amendatory thereof. No record has been kept showing the number of cases in which the charge of desertion has been removed by the War Department, and it would be impossible to determine that number, even approximately, without examining the records of the Department from the war period to the present time, and this, of course, is impracticable with the limited clerical force available.

The whole number of soldiers of any given nativity in the service during the War of the Rebellion is not known, and it is impossible from any data yet prepared to make even an approximately correct statement of the number or percentage of deserters of any given nativity.

When it is understood that the War Department is the sole custodian of the records of the armies in service during the late war, and that it has never made a statement or estimate of the number of deserters of any particular nativity during the war, it will be seen that published statements showing the number or per cent of deserters by nativity are entitled to no credence whatever.

From the same official sources of the Record and Pension Office another memorandum has been issued in regard to the nativity of soldiers in the United States army during the War of the Rebellion. This document declares: "No compilation has ever been made by this Department showing the nativity of the whole number of men accepted for military service during the late Civil War."

It notes, however, that the Provost Marshal General's Bureau and the Chief Medical Purveyor have some tables of this character in their respective reports, and of these tables the Record and Pension Office memorandum observes:

"It is proper to add that no satisfactory or reliable deductions can be made by applying the ratios obtained from either of these compilations to the total number of men serving in the army, as the examinations referred to were only made during the *last two years of the war,* and include both those accepted and *those rejected.*

Dr. Benjamin A. Gould, who was the Actuary to the United States Sanitary Commission from July, 1864, to the end of the war in 1865, published a bulky volume, the "Statistical" compilation of the "Sanitary Memoirs of the War of the Rebellion, Collected and Published by the U. S. Sanitary Commission." (The Cambridge Press, 1869.) In this he devotes Chapter XI to the topic of the nativities and nationalities of the soldiers, and from the figures he gives writers of a certain class draw most of their assertions. Those who write in good faith give Dr. Gould's own opinion about his statistics. Other writers merely use the figures to bolster the lies they have so industriously invented.

When Dr. Gould came to compile his book he found, as the War Department's official memorandum printed above states, that there were no records made of the race, nativity or religion of the soldiers. In order to overcome, as far as possible, this deficit, he says he sent out a series of questions to about 1,000 commanders of regiments and received some 350 answers. From these he makes his "apparent estimates," figures, which in the absence of actual records, receive scant recognition in these days of exact historical science. Dr. Gould's own words, supplementing the statements of the War Department, best fix the historical authority of his book, and incidentally the quality of all the bogus statistics regarding the Union troops in circulation now, and since this peculiar Know-nothing and A. P. A. industry began its libels on the loyalty of one of the most important sections of the citizens of the Republic. Here is what is set forth in Dr. Gould's book:

At almost every stage of our inquiries it becomes desirable to obtain tolerably close information concerning the general statistics of the volunteer army. . . . For obvious reasons no accurate knowledge can be obtained. . . . The materials available for forming a trustworthy estimate of the nativities and even the nationality of our soldiers have been very meagre and estimated by different persons at different times have varied to an almost incredible extent (p. 15).

Then, after explaining how he had used the results of his questionnaire-method in working out the "approximate judgment" and "reasonable inference" he arrived at, Dr. Gould is honest enough to declare (p. 26):

As it is clearly out of the question to form any trustworthy numerical estimate of this mode of estimation, it seems the better course to give the resultant figures after calling attention to this source of inaccuracy in the inference.

With all the resources of the War Department placed at his disposal Dr. Gould could make no better showing than this. Moreover the statistics he actually gives, inaccurate and even ridiculous as they are, give absolutely no color to the accusations made against the Irish of the Civil War. Finally there is no better proof of the ignorance or bad faith exhibited by the accusation than the statement that "most of these desertions occurred after the recognition of the Confederacy by the Pope," for even school children know that the Pope did not recognize the Confederacy. It is one of the consolations of these attempts to impeach the loyalty of the Catholics of the United States that a most prominent feature in them is always a self-starting accelerator for the nearest entrance to the domain of Ananias.

New Light on the Early Persecutions

A. Hilliard Atteridge

THE stress of the war is putting a temporary stop to much useful work, and every scholar will regret to learn that Dr. Flinders Petrie, to whose labor as an excavator and explorer of the ancient sites of Egypt we owe so much, has found it necessary to announce that for the next twelve months there will be a suspension of the issue of *Ancient Egypt,* the quarterly bulletin of Egyptian research which he has so ably edited for some years. The issue which contains this announcement gives us among other interesting matter an account of recent discoveries that throw a vivid light on the story of the Decian persecution.

The exceptionally dry climate of Egypt has led to the preservation of an enormous mass of documents written on sheets and rolls of papyrus. Every museum in the world that contains an Egyptian department has its papyrus manuscripts of the "Ritual of the Dead," and many other documents survive written on the same material in the days of the Pharaohs. But besides these essentially native Egyptian documents we have, thanks to more recent research, manuscripts of various kinds dating from the time of the Greek Ptolemies and the early Christian centuries. About the middle of the last century the first discoveries were made of fragments of the texts of Greek authors written on papyrus leaves. Thus more than one work has been recovered that, until this new mine of literary treasures was opened, was known only by name.

It was interesting to find fragments of the Iliad or of well-known historians and orators copied by Greco-Egyptian scribes in the three latest of the pre-Christian centuries, but it was beyond all expectation to be able to add complete, or nearly complete, works to our classical libraries from manuscripts buried for nearly 2,000 years in the Egyptian sands. We have thus recovered five orations, nearly complete, of Hyperides, a contemporary of Demosthenes, and reputed to be only second to him as an orator. He was known only by allusions in other writers until in 1847 one of his orations, written on papyrus, was found at Thebes. In 1889 Dr. Petrie discovered amongst other documents in a subterranean passage at Deir-el-Bahari, near Thebes, part of the lost tragedy of "Antiope," by Euripides. This find included several "boxes crammed with papyri." In the same year, at the British Museum in London, there was found among a number of papyrus rolls sent from Egypt an almost complete copy of the lost work of Aristotle on the "Athenian Constitution," the manuscript dating from the first century, A. D. Besides these literary treasures there have been uncovered letters, accounts, official documents, etc., throwing new light on the life of a far-off past. And as the period during which papyrus was the ordinary material for writings of all kinds covers the Roman and early Christian period of Egypt, these discoveries have given us some documents that have an important bearing on the Church's history.

Amongst non-Catholics an exaggerated importance was attached to the discovery a few years ago of the fragment of manuscript known as the "Sayings of Jesus," a few lines of Greek text, purporting to be sayings of Our Lord. With that loose appreciation of theological and evidential values that is only too common outside the Church, they were hailed by not a few writers as if they were part of a fifth Gospel. They really rank, of course, with the literature of the Apocryphal Gospels, which may contain some traditional facts, but have no authoritative value.

Far more important was the unexpected discovery of a number of census papers, that placed in a new light the Gospel story of the census that brought the Holy Family to Bethlehem. These for the first time revealed the methods of the census established by Augustus, and afforded the means of fixing the intervals between successive "enrolments" and the dates of the census years. Ramsay's notable apologetic work, "Was Christ Born in Bethlehem?" gives a full account of the discovery and of its bearing on the Gospel narrative. A mere recent discovery, described in the current number of *Ancient Egypt,* throws new light on the days of the persecutions.

The persecution of the brief reign of Decius (A. D. 249-251) is always spoken of by historians as one of exceptional severity. It was carried out with methodical thoroughness. Amongst its martyr-victims were the Pope, Fabian, the Patriarch of Antioch, Babylas, and the Bishop of Jerusalem, Alexander. Dionysius, the Patriarch of Alexandria, Gregory of Neo-Cesarea and Cyprian of Carthage were among the Bishops who escaped death by hiding from the persecutors. There were hundreds of martyrdoms. But many saved their lives by yielding to the demands of the persecutors. These who thus fell away were spoken of as "*thurificati*" (offerers of incense before the idols), "*acta facientes*" (those who had performed the required test acts), and "*libellati*" (those who had taken out the certificate "*libellus,*" that they had obeyed the law).

It was the introduction of this universally obligatory certificate of compliance that made the persecution exceptionally severe. Hitherto Christians in times of persecution had to run the risk of being denounced, or of being called upon to perform a pagan action that would force them to choose between apostasy and martyrdom. But Decius introduced a method by which few could escape the trial. The local authorities were directed not merely to search for Christians and put them to the test, but to call upon every resident in their district to prove his fidelity to the religion of the Empire by appearing before the local tribunal and securing a *libellus* or certificate. Until lately none of these documents was known to exist But Egyptian research has now led to the discovery of no less than twenty-six of them. They are mostly fragmentary, but as there was obviously a general formula, it is possible to put together the whole document by the col-

lation of the manuscript, the gaps in one being supplied by the text of another. This comparison of texts shows that there was an accepted form with minor local variations.

Here is the text of a *libellus,* taken out by a villager of Middle Egypt. It will be seen that the applicant makes his statement of facts and the official verifies them:

To the commissioners of the village of Alexandrou-Nesos, elected to superintend the sacrifices. From Aurelius Diogenes, son of Satabos, of the village of Alexandrou-Nesos, aged seventy-two years, with a scar on his right eyebrow. I have at all times offered sacrifices to the gods, and now again in accordance with the edict in your presence I have made sacrifice and libations, and partaken of the sacred offerings, and I request you to certify this statement. May you prosper. I, Aurelius Diogenes, have presented this application. I, Aurelius Syros, have witnessed your sacrifice. The first year of the Emperor Cæsar Gaius Messius Quintus Trajanus Decius, pious and prosperous, Augustus, on the second of the month Epiphi.

This is not a case of apostasy. The old villager comes to the commissioners to obtain his certificate of protection, as all had to come. He throws a few grains of incense into the fire before the idol, takes a proffered wine cup, pours out a few drops as a libation, drinks the rest of the wine thus offered to the gods. It is a triple test. The commissioners make out his *libellus,* noting the scar of his face as a precaution against the paper being used by someone else.

That the *libellus* was taken out by pagans who were beyond suspicion is proved by another document given to a woman, who is described as "Aurelia Ammonous, priestess of Petesouchos and the gods of the Moeris quarter." She was daily taking part in pagan sacrifices, but even so was called upon to sacrifice before the commission. These *libelli* come from the neighborhood of Arsinoe, about sixty miles south of Cairo. It will be noticed that the name Aurelius is common to all concerned in these papers, the explanation of the fact being that the people of the country had received forty years before a grant of Roman citizenship from Aurelius Caracalla and assumed his name with their new privilege.

Religious Spirit of Catholic Soldiers

CHAPLAIN THOMAS F. COAKLEY, U. S. A.

SWEEPING generalizations are dangerous. No less an authority than St. Thomas Aquinas tells us that all extremes are wrong, for he defines goodness as the plain high middle of the road. *In medio stat virtus.* This is the writer's warrant for refusing to declare in categorical fashion that all Catholic American soldiers in France are saints. Neither can he for a moment entertain the thought that a soldier's life in this distant land has served to break down the lofty moral standards observed at home.

I cannot speak for any one but myself, and I am not authorized to voice the opinions of other chaplains. I can only testify to things heard and seen at first hand, after a brief experience of but four months with the American troops in France, in widely scattered places, and in all branches of the service. It is possible that the conclusion as a result of these experiences may be altered in after months, although I do not think it at all probable. But at the present moment it is my settled conviction that our Catholic soldiers in France are just as virtuous as they were at home; if there is a change at all, it is a change for the better.

There are still many nominal Catholics in the army who have not been to Mass nor to the Sacraments for years. But we must remember that they did not go to Mass nor to the Sacraments before a declaration of war drafted them into military service. There are still some careless Catholics in the army who will not go to Mass on Sunday, nor to the Sacraments frequently, if they are compelled to ask the permission of their commanding officers to do so, a permission, by the way, that to the writer's certain knowledge, has never been refused by any officer he has met. Investigation usually discloses the fact that such lukewarm Catholics have been in a state of lessening warmth for some years, and army conditions are not responsible for their religious frigidity.

Taking it by and large, a man is the same spiritually in the army in France as he was before he entered it. If he never deliberately missed Mass on Sundays at home, neither will he do so in France, even though this often subjects him to great inconvenience. If he went to the Sacraments frequently at home, he will do the same overseas. "Where there's a will, there's a way."

This leads to the second observation, that if any difference is observed, it is that the curve plots upward. There are hundreds, yea, thousands of consoling instances, some of which I may, perhaps, deal with in a subsequent letter, to corroborate my belief that army life in France has not weakened the faith or morality of our Catholic soldiers, but rather has enlarged, deepened, strengthened and quickened both.

First of all, the men are nearer to death over here, edging up closer and closer to the front line day after day. The next station for them may be eternity, and they wish to be prepared, absolved and solaced for that last great journey. Then they are in a country that in ages past was saturated through and through with the very essence of Catholicism, and the enduring perfume, diminished, alas, but still fragrant, of that overwhelming, ubiquitous presence of the great Church, One, Holy, Catholic, Apostolic and Roman, fires their imagination, captivates their senses, and in far-off lovely France, even though the eldest daughter of the Church be now a widow, and far advanced in years, they find the Cross of Christ the peak of every landscape, and the church the principal edifice in every hamlet. They are awakened every morning by the ringing Angelus from countless slender spires, darting their delicate outlines into the clear blue sky. They meet the aged curé, in cassock and surplice and humeral veil, flanked by his tiny acolytes bearing lighted torches, and tinkling a silver bell as he carries the *Bon Dieu* processionally to some dying parishioner. They march along the truly magnificent highways of France, and at every intersection there is the crucifix, a "cross" road indeed, with its pile of votive crosses placed there by the devout villagers. There is the familiar evening call to prayer, to obtain God's benediction after the close of the day's weary toil. They follow the assembling multitude into the dim great church, so old, so cool, so beautiful, the heritage of ages of Catholic faith, and they say the same well-known and well-worn rosary, and sing the same accustomed hymns, and hear the same holy Latin tongue, and there is the same odor of cloudy incense that bring back unforgotten childhood days, and the recollections, fresh and sweet, of maturer years. With "taps" at night there is the farewell *De Profundis* bell, a warning summons, solemn, imperious, heart-compelling, to pray for the dead soldiers of France, fallen on the field of honor.

It is impossible for a Catholic soldier in the American Expeditionary Force in France to keep from thinking about God all

day long. Like Francis Thompson's "Hound of Heaven" God follows him down the nights and down the days in myriad outward forms, the symbols of the inner life that ought to be led by every soldier of Jesus Christ. Is it any wonder that the Catholic soldiers in the American army feel that this war is in very fact a war against Christianity, and that the enemy is doing the work of anti-Christ, when they witness hundreds of Catholic churches in Belgium and northern France in ruins, the deliberate targets of German shells; when they see the sublimest thought ever expressed in stone a mass of smouldering débris, "its glass, rivaled only by that of Chartres, shattered in starry fragments on its bloodstained pavement, and its fragments made the settings of soldiers' rings"?

But of all the appeals to the Catholic soldier in France, there is one that has a force and a directness that are well-nigh overpowering. It is the antiquity of the Church. The buildings in which he says his prayers are old, centuries old, and they stand erect today, despite generations of war and persecution, firm as the eternal hills, a type of that rock on which Christ has built his imperishable Church, with their fortress-like walls, and massive flying buttresses, and forest of giant columns, and soaring arches and twinkling glass, flashing out into the gathering darkness with an indescribable burst of color. As he prays he calls to mind that Jeanne d'Arc, too, said her prayers in that very church some five hundred years ago. Long before the warrior Maid of Domrémy, another old time Crusader, Richard the Lion Hearted, "hung up his arms, his bannered spoils displayed" and at that very shrine of the Madonna, besought Heaven for victory. Centuries before that, St. Martin trod the ground where our modern American Crusader now sweeps the plains with his machine gun, and St. Louis, King of the Franks, and his famous successors, were crowned in the grand old Cathedral that is "daily suffering its martyrdom at the hands of German gunners." But now these great shadowy names of the vanished past are dead and gone, the world is up-side-down, all things are changed—all save one, God's Church. *Ecclesia autem in aeternum stat.* Immediately our soldier's thoughts run off into rich new fields, his surging emotions pulse with a strange new joy, he is carried back by leaps and bounds into the dim distance of the earliest antiquity, and as he opens his eyes he sees that as far as there is any monumental evidence at all in France, it is Catholic evidence, and he rejoices in possessing the Faith of his fathers, his mind is expanded, his vision has become enlarged, and he thrills with pride at being a member of that great world-wide communion, Catholic in time, Catholic in place, Catholic in doctrine.

If a sufficient number of American-born Catholic chaplains is sent overseas there is no reason why Catholic American soldiers in France should not lead lives as saintly as that of the Centurion of the Gospel, who received such high praise from Christ Himself, nor is it too much to expect them to rival St. Sebastian in holiness, in courage and in patriotism, and give to America a modern military patron as a synonym for all that a soldier ought to be.

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words

A Raid on the Prize Table

To the Editor of AMERICA:

At the commencement of the University of Pennsylvania, in Philadelphia, on June 19, Mr. Louis F. McCabe was graduated with a remarkable basketful of prizes. In 1914 he ended the courses at the Philadelphia Catholic High School, and he then took the highest prize for mathematics and won a scholarship in the University of Pennsylvania.

While at the University he received the Phi Beta Kappa prize, which is awarded by a committee of the Faculty to a student who has the highest rating in all his courses. At the commencement he gathered in the first prize in mathematics with the interest for three years on a foundation; a fellowship in the Graduate School; the senior honors in English with the interest for three years on another foundation; the senior honors in Latin; and the alumni prize for the best Latin essay, which carries with it the interest for a year on another foundation. The reason he did not take other honors is that there aren't any others.

McCabe works at his religion, too. He probably would have done well even if he had not had the exceptionally solid training given at the Catholic High School here, but it is strange that the Catholic High boys of Philadelphia have a general habit of appropriating much more than a reasonable share of scholastic honors. We are proud of our Catholic High School in Philadelphia and lads like McCabe prove that we have good right to be proud.

Philadelphia. AUSTIN O'MALLEY.

A Catholic Daily

To the Editor of AMERICA:

A subscriber and a constant reader of your valuable publication since its very first issue was published, I am taking great interest in the discussion that has been going on in AMERICA for the last two or three years about the advisability of organizing a Catholic daily in this country. I was particularly struck by the articles, "Leadership and Publicity" by Richard A. Muttkowski and "Catholic Publicity" by Michael Williams. Both writers seem bold enough to shake off at last that old, I was going to say that perpetual, fear of a financial failure which seems to have taken such a hold upon the minds of so many American Catholics. Is it indeed possible that in archdioceses like New York, Boston and Chicago, there would not be a sufficient number of subscribers to support such a venture?

I have had the privilege of living in both the United States and Canada, and could not help being struck by two outstanding facts: the steady and encouraging progress of the Catholic daily press among the French Catholics in Canada and the absence of any Catholic daily in the United States. The Province of Quebec, with its 1,500,000 Catholics, supports many Catholic dailies, besides a good number of excellent Catholic weeklies. Take, for instance, *l'Action Catholique,* that strong militant Catholic daily of Quebec, founded in 1907 by Cardinal Bégin, Archbishop of Quebec. It started with the recommendation of the Archbishop and the good-will of the clergy and laity of the diocese, though there was some opposition on the part of some laymen and a few priests. Under the inspiration of the Cardinal and the able leadership of his auxiliary, Archbishop Roy, the clergy as a whole showed their generosity in responding to their leaders' appeal; and the laity soon followed. After a few months of propaganda the daily came into existence and ever since has been steadily progressing.

Now, what seems to me particularly interesting in the controversy which has been going on in the columns of AMERICA about organizing a Catholic daily in this country, is the fact that all the objections made against the idea were made, time and again, in Quebec, by the group of opponents who did not want to hear of such a "daring," a "hazardous" and a "dangerous" enterprise. "Calamity-howlers" would announce, now and then, a tremendous failure and nothing less than the end of all Catholic progress in the Province with the establishment of a Catholic daily. In the meantime, Freemasonry was finding the means to organize in Montreal a paper of its own to help the propaganda through the Province of its cherished sophisms on education and all connected matters. But the venerable Archbishop of Quebec would not be denied and, with the special blessing and encouragement of Pope Pius X, he started,

on December 21, 1907, the daily publication of *l'Action Catholique*. The paper is therefore in its eleventh year and as yet shows no signs of approaching death. In safeguarding Catholic interests, the paper did excellent work, especially in the matters of education, social work and public legislation. I heard Archbishop Roy make the public statement, two years ago, that without the Catholic daily, not one organization of Catholic defense in the diocese of Quebec could live today.

To any ordinary observer it appears that *l'Action Catholique* owes the best of its success to one main cause, a united clergy in the support of the Archbishop's daily paper. I was often told by those in charge of the Quebec Catholic daily that whenever the parish priest recommends the paper in his pulpit, he carries with him practically his whole parish. Has not the *Sunday Visitor* had the same experience in this country?

As with the *Sunday Visitor*, so with the much desired American Catholic daily. It will meet with success the day it is started with a united diocesan clergy behind it. Let us pray to see that day.

Pass Christian, Miss. ANTONIO HUOT.

Sisters and Nuns

To the Editor of AMERICA:

Will you please tell me the difference between Sisters and Nuns? I have been using these terms indiscriminately but a kind, and I suppose wiser, friend has corrected me. Like a great departed statesman I would sooner be right than President, so I ask a formal interpretation of the terms at your hands.

Albany, N. Y. B. K.

[Father Hector Papi, S.J., in his "Religious Profession," page 6, answers the question as follows: "In accordance with Canon 488 of the Code, the term religion applies to every institute in which the three vows of poverty, chastity and obedience are taken. A religion is called an Order or a religious Congregation, according as its members are admitted to solemn vows or only to simple vows. Likewise the term religious applies to all the members of every institute in which the three above mentioned vows are taken, while the members of a religion in which the solemn vows are taken are called also regulars, and when there is question of women, nuns." This is the technical, accurate, canonical use. In this strict terminology there are but few nuns in the United States, for generally speaking religious women in our country have only the simple vows. By a broader use, however, the term, nuns, is applied to all religious women who are cloistered.—ED. AMERICA.]

A Catholic Press Bureau

To the Editor of AMERICA:

Mr. Michael Williams suggests that the Catholic editors of the country take up the matter of the Catholic press bureau for which he is pleading so eloquently. Fortunately an excellent opportunity for action on their part presents itself now. For within a month or two the annual convention of the Catholic Press Association will be held in Chicago and what better chance to broach this subject could be desired? It only remains for some alert editor who realizes the imperative necessity of some action along similar lines, if not the adoption of the precise project of Mr. Williams, to take upon himself the task of bringing the matter to the attention of his fellows. And, for fear that everybody's business will once again prove nobody's business, who could more fittingly present the subject than the editor of AMERICA?

Meanwhile, important work of preparation must be done. Some effort should be made to ascertain more definitely the practicability of the thing, the operation expenses, the support to be counted on from diocesan papers and just exactly what work the bureau should do. In this connection, it seems to me, some consideration should be given the fact that there already exists a press bureau that performs some of the functions of Mr. Williams's ideal. This is the Central Bureau of the Central Verein, not the least important of the many activities of that great organization. Those of us who have read the timely articles furnished the diocesan papers by this bureau on Mexico, bigotry in Georgia and other matters of Catholic interest, have only regretted that they were not longer and more frequent. Why not look into the workings of the Central Bureau and thus get some notion of how the thing works out in practice? Surely the men who operate it have had experience enough to give some valuable suggestions and to point out the difficulties and trials to be encountered.

Again, though Mr. Williams expressly disclaims any expert knowledge of the cost of this enterprise, his wide acquaintance in the newspaper world, or at the very least, the fact that he is a member of the craft, should put him in a position to know the men who *could* furnish the desired information. Why not make an effort to assemble some data now, and forearmed with this, bring the matter to the consideration of the Catholic editors of the whole nation? Certainly, the charities "investigation" in this city which was horribly misrepresented by a Catholic newspaper in the Middle West, the recent, if not current, drive on the Pope, and the suspicious readiness with which the Associated Press seizes upon any item that might possibly be the handle of an anti-Catholic attack—all emphasize the need now of an effective counter-active agency.

New York. WILLIAM A. CLARKE.

A Primitive Stage of Reflection

To the Editor of AMERICA:

Your Catholic synthesis of estimates of Poe's verse and prose contained a dictum attributed to Henry James, that a relish for Poe's verse, in sum, argues a primitive stage of reflection. In these war times I cannot stop to reflect on poetry; but instantly I reacted at the notion of "primitive reflection" as indicative of a primary grade on Mount Parnassus. It was precisely the pure primitive cycle of reflection that begot Homer, and quite the best lines in the usually sophisticated and "high-school" reflective Matthew Arnold; for example, his "Sohrab and Rustum," and "Balder Dead," and De Quincey's prose-rhapsody, "Flight of a Tartar Tribe," and the red Indian's genius for volatile poetry of names, metaphors and similes. For primeval poetry, like the Catholic theology of inspiration, is born full-fledged, not reflected on the plan of Henry James's ruminations to the limit of arid evaporation. This is not arguing up or down as regards the topic, Poe; only pleading that a "primitive stage of reflection" has been sponsor for much of the sublime poetry on record since first the "spirit of God moved over the waters."

All honor, nevertheless, to Henry James for discerning between that primeval *order* of the world and its contrary chaos, when he solemnly cast his lot in the balance with England, France and freedom, denouncing the "mailed fist."

New Orleans. WILLIAM PRICE.

Spiritism and Spiritistic Phenomena

To the Editor of AMERICA:

My own opinion about Spiritism may not be worth very much, but at least it is founded on an extensive reading of the literature and interviews with a dozen or more mediums. Modern Spiritism began in fraud with the Fox sisters, continued in iniquity with thousands of mediums who have been exposed, and has always had as its ally credulity. How the scientists have been duped over and over again! What a fool Slade made of Zöllner, thought at that time to be the greatest of living psychologists! Your correspondent has quoted Richet, Flammarion, Lodge, Crookes, Barrett, Wallace and James. Profes-

sor Richet was a teacher of mine for a time in Paris. That makes me know what to think of his opinion on subjects outside of his immediate domain. Flammarion is a romancer, always ready to attract attention. Poor Lodge's last book would be ridiculous only that it is so pitiable. Professor Barrett believes as firmly in finding water or metal with a forked stick as he does in Spiritism or Spiritualism. Alfred Russell Wallace declared that the greatest mistake that physicians ever made was to accept vaccination as a protective against small-pox, that the most serious error of students of neurology was in refusing to accept phrenology. That combination is interesting: an "anti-vac," a phrenologist and a believer in Spiritism.

All of these scientists serve to illustrate very well the good old rule, "Shoemaker, stick to your last." Set a conjurer to catch a medium and the medium gets caught. No medium that has been before the public for any considerable period is without an exposure to his or her credit—or discredit. There are now many hundreds of distinguished men who were very much interested in spiritism here on earth who are in the beyond. Many of them promised that, if they could, they would send communications to us. Nobody thinks seriously that we ever have had a communication.

Personally, I see no reason to believe that any spirit, either good or bad, has ever communicated through a medium. There are phenomena in the literature of the subject that I cannot explain, but as objective proof of spirit communication they are too paltry for consideration. Madame Palladino's exposure is only typical of the history of all mediums. If the pitcher only goes to the well often enough it is broken. I have no faith in any communications that come through people who have been caught cheating.

There is not near so much evidence for spiritistic phenomena as there was for the wonderful curative power of hypnotism at one time, or of magnets, or of the cures that are worked in Eddyism, or, for that matter, for the cures worked by that arch-imposter, Dowie. Yet those who want to believe in these cures not only believe in them, but got cured by them.

New York. JAMES J. WALSH, M. D.

An Official War Prophecy

To the Editor of AMERICA:

Scarcely had the great world war begun when prophecies were published in various papers, showing at least variety in detail and in the amount of truth scattered therein. Some of these recalled a statement made in my school days by our scholarly pastor in illustration of the fact that even Lucifer does not know the future, which is really known to God alone. "But Lucifer still has all his original intelligence," he added, "and by knowing a great many circumstances of which we are ignorant he may be able to make a close hit in guessing. Similarly, sharp politicians in Washington may be able to foretell pretty closely the result of a coming election, for they are in possession of facts which have a telling effect upon the vote in the various sections of the country."

Amusing tests of the sharpness of the Washington politician have frequently come my way during my dozen years in the capital, and one of my "indoor sports" has been to horde the daily newspapers of November 1 to November 5 each election year, to read them all the day after election. It is impossible to imagine the effect of such a course on one without a saving sense of humor, but the prescription is free to the ordinary fun-loving American.

The underlying principle of the remark of my pastor is well seen in the following letter, which I carefully copied from the compilation of diplomatic papers issued by the Department of State, known as "Foreign Affairs, 1867." The extract is taken from page 490 and can be read in any public library. This extract is far-sighted enough to reveal the Franco-Prussian War, of which it is now said the present war is but the sequel, and is also prophetic of the peace conditions before the present outbreak, which had surely become "the habit of peace."

LEGATION OF U. S.,
THE HAGUE, Dec. 29, 1867.

SIR: . . . The fear is general that the coming year will witness the breaking out of a European War. Governments are ready, or in active preparation for the threatened event, and the populations nervous and irritated. It will require moderation on the part of those who conduct foreign affairs to avert it.

One of the best guarantees for the maintenance of peace lies in the disinclination evinced to strike the first blow, and to be held responsible for the incalculable results.

Though the habit of peace is the more difficult to throw off by reason of its long continuance, yet the fact that it has lasted longer than usual is almost of itself sufficient notice that a period will soon be put to it. That the continent will be convulsed during this, or early in the aproaching decade, may be asserted with confidence. It may occur in 1868 from careless handling of existing differences, but no cause is now ripe, or apparently nearing maturity, that will probably produce the outbreak. . . .

HUGH EWING.

[To] Hon. Wm. H. Seward, Sec'y of State.

If this forecast was not a prophecy, it was to say the least a very shrewd guess.

Washington. M. PELLEN.

Preacher or Politicians

To the Editor of AMERICA:

Thirty-nine clergymen have sent out an appeal to all the Churches of this State, urging them to use their influence to secure the renomination of Governor Whitman. Their reason for taking this extraordinary action is said to be a desire to aid the Governor in return for the assistance given by him to the cause of prohibition.

The traditional principle of the American Governments, State and national, has been that the Government should not interfere with the religious opinions and observances of the people. No State religion, and no State church, has been the policy of this country since it became a free nation. The first amendment to the Federal Constitution provided that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Along with the principle that the State should not meddle with religious beliefs, there has gone the implied duty of the Churches not to interfere in political affairs. If the State must not control religion, the church must not control the state.

The movement for prohibitory laws forbidding the manufacture and use of alcoholic beverages is purely political. It has no warrant in any religion except the Mohammedan, which has practically no adherents in this country. There is not a line, not a word, in the Bible that justifies a resort to law as a means of promoting temperance. The policeman's club and the threat of jail have no place in either the Christian or Jewish religion.

Whether the State or National Governments should prohibit the sale of beverages used by many millions of sober temperate men and women, is a question that the people must decide for themselves. They should not be coerced by their religious teachers, nor should their representatives in the State legislatures and Congress be forced to vote against their convictions by the threat of the churches to defeat them at the polls. If the clergy are allowed to dictate the election of legislators and public officials we shall have, instead of a republic of free men and women, a religious oligarchy that will be able to impose its narrow views upon the people without regard to their wisdom or justice.

New York. WHIDDEN GRAHAM.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 6, 1918

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The Pope's Approval of "America"

To the Reverend Richard H. Tierney, priest of the Society of Jesus, editor of the weekly review, AMERICA, *now in its tenth year.*

Beloved Son, Health and Apostolic Benediction:

AMERICA, *the weekly review, of which you are editor, is now in its tenth year. From the outset it has united its forces to those agencies which tend to make the Divine efficacy of the Church felt throughout the length and breadth of North America. We have, as you know, always held the spread of newspapers and periodicals to be a most effective means of forming public opinion; and since the unprincipled, wrongly, but with great cleverness, adopt this way of disseminating what perverts men's minds and hearts, it is surely incumbent on the good to be no less strenuous in making use of this selfsame means of propagating all that makes for sanctity, uprightness and nobility of life. It was with this object that you undertook the work of giving a clear and accurate exposition of Catholic principles and activities, and, when occasion offered, of defending them against every attack. You have adhered steadily to your original purpose, and in consequence have done much to further the interests of your countrymen and especially those of your own Faith. We congratulate you; and We desire that in the future, as in the past, you should continue to render signal service to the cause of Catholicism. It is extremely important to have at hand a norm of thought and action, which shall keep before men's minds the precepts of the eternal law and not let them be lost sight of in the mad rush after the goods of this life. And so, it is Our wish that all who are conscious of this fact should give you every assistance in their power to extend still more widely the beneficial influence of your work.*

As an earnest of the Divine favor, which in Our paternal affection We invoke on you in all its fulness, We bestow on you, beloved son, on your associate editors, and on all who help you, Our Apostolic Benediction.

Given at Rome, at St. Peter's, the fifth day of May, in the fourth year of Our Pontificate.

BENEDICT XV, POPE.

Fourth of July Musings

"FOURSCORE and seven years ago, our fathers brought forth on this continent, a new nation, conceived in liberty." Fifty-five years have been added to this fourscore and seven since with prophetic eyes Lincoln looked across the bloody field at Gettysburg, on which Americans had died in fratricidal strife, to see a new nation rejoicing "under God," in a new liberty. Even more truly than on that fateful day in July, 1863, is the nation now engaged in a great conflict that "government of the people, by the people and for the people, shall not perish from the earth."

More than a year ago, after Congress had spoken, the President issued his directions as Commander-in-chief of the army and navy, and the flag of the United States was once more raised in the battle for human liberty against godless oppression. At the command of legitimate authority, our young men left their homes for the training-camps, and the nation at large girded itself for war. What will be the end of it all? Are our young men, the flower of our people, to fight and suffer, perhaps to lay down their lives on foreign fields, in vain? Shall we who remain at home, live through weeks and months, if not through dragging years of anxiety and grief, to behold as the outcome of this high and heroic endeavor, the defeat of justice and the exaltation of tyranny? We cannot believe that this is the sentence held for us in the inscrutable decrees of Providence. God who searches the hearts of men and the counsel of nations, knows that our cause is just. We entered into this conflict, with no thought of aggression or any manner of injustice, but solely to put forever beyond jeopardy, the social and political liberty without which man cannot live in a manner befitting human dignity, nor nations maintain their rightful authority.

These are the days that should see the nation on its knees before God. It was this thought that prompted the venerable Cardinal, the Archbishop of New York, to draw his people into the churches on Independence Day, to assist at the Holy Sacrifice, "for the welfare of our country, and the victory of the American arms." As the people, so the nation, and the rectitude of our personal lives will make a nation acceptable in the sight of the King of kings. Not alone by vast armaments does a nation advance to victory. Unless the Lord of Hosts keep the city, our efforts shall be put forth in vain and our strength poured out like water.

Coal Oil and Theology

HE was indeed an obscure clergyman who did not receive during the last three months at least one copy of a pamphlet, "The Christian Church, What of Its Future?" by that eminent prince of theology, Mr. John D. Rockefeller, Jr. This exposition of unreasoning and unblushing dogmatism was first submitted to the laity in the pages of a weekly magazine. Received in silence by the crowd, it was then passed on to the clergy. This inclusion of the clerical element of the population produced at least one result which Mr. Rockefeller probably did not anticipate. In one of the cleverest brochures of the year, "Religion—with a Minus Sign," published by Loyola University, Chicago, the Reverend Joseph P. Conroy proceeded to show that even a man able to peddle coal oil with rare success may cut a very poor figure when he undertakes to dabble in logic or theology.

There is a quaint and somewhat amusing tendency in this country to allow the successful man the privilege of dogmatizing on any and all subjects that may chance to swim into his ken. The venerable electrician, for instance, seeking to disprove the immortality of the soul, gravely discourses on biology, thereby assuming authority in at least two disconnected fields which lie entirely outside his province. The manufacturer whose mechanical genius is attested by establishments producing 1,000 motor-cars a day, poses as an expert in history and international law, and wonders why his pronouncements are not accepted as ultimate by the chancelleries of Europe. The owner of a chain of department stores leaves off his stock-taking and his labor problem to dogmatize on exegesis, maintaining that Christ never meant what He said when He pronounced an eternal hell for those who wilfully reject Him. The physician in his declining years sets himself to attack the reality of certain miracles at Lourdes, and in blissful ignorance of the fact that it is the merest of burlesques, quotes Huxley's account of the first apparition to Bernadette. Huxley spoke, and although Huxley was neither an historian nor a theologian, the matter was at an end.

All this was before the war, but even yet we have not fully learned that the cobbler does his best work at his last, and that Mr. Rockefeller preaches most wisely when he discourses on matters of the trade. We rigidly restrict the construction of U-boats to naval experts, but no expert is needed to build a better Church that that which was planned by Jesus Christ. An oil man can do that.

Is Destitution Desirable?

NOT many months ago a ragged, dirty old man was picked out of a gutter and hurried to the city hospital. He died before he could be assigned to his proper ward in that institution. While the physicians in charge had a learned name to designate the cause of his taking off, the illiterate would say that the old man had starved to death. Only a day or two before this not uncommon occurrence, the metropolitan press told the story of a woman, who, sick after a hard day in the sweat-shop, staggered "home" to her top-floor East Side tenement, locked the door, and fell asleep. Her sleep was the sleep of the dead, but the neighbors, hard-pressed by their own fight for a living, knew nothing of this until the incessant crying of the woman's little children suggested an investigation.

This does not seem to be the poverty of which St. Francis sang when he indited his panegyrics of my Lady Poverty, and it is not. It is destitution. Poverty, in the correct social sense, is the lot of those whose possessions, gathered by industry and frugality, enable them to live within a recognized standard of decency. In the Christian sense, they are poor who voluntarily give up the ownership of temporal goods for Christ's sake, so that, free from even the desire of the things of this world, they may practise more perfectly the two great commandments of the law. But the lot of the old man picked out of the gutter and of the woman who died in the tenement is not poverty. It is plain, every-day destitution, and between the two is a vast gulf. One is desirable, a virtue. The other is hateful, a calamity, and if not a vice, most frequently a source of social and moral disorder. Even St. Francis himself, the great apostle of poverty, did not live in a state of destitution, nor did he propose destitution as a virtue. Hunger and cold, when they came, he bore with joy, but as a rule he and his closest followers had enough to eat and wherewith to be clothed. Man does not live by bread alone, but without some bread he cannot live at all, as He well knew who had compassion on the crowd and multiplied the loaves, lest His people faint in the way. So, too, His faithful imitator, St. Francis, filled with the spirit of His Master, understood that to preach the deprivation of man's necessities is not to counsel virtue, but to promote fanaticism. And the usual result of fanaticism is violence and vicious living.

It is high time that our social leaders and our expositors of asceticism drew the clear and common-sense line of demarcation between poverty and destitution. If we are to propose the first as a virtue, most profitable to the State and to the soul, to reduce the second, as far as may be possible, is one of the duties of all who would follow Christ. As Leo XIII has told us, the Church has never been "so preoccupied with the spiritual concerns of her children as to neglect their temporal and earthly interests," and it was St. Thomas, quoted by the great Pontiff, who laid down the principle that "It is in no wise a matter of small moment to provide those bodily and external commodities, the use of which is necessary to virtuous action." Riches have their dangers, but it may be questioned whether the dangers arising from destitution are not equally great. The idea that destitution is an actual, never-failing help in the acquisition of virtue smacks of the Manichean rather than of the Christian. Certainly it has no fellowship with the teaching of the Church or with the spirit of the Angelic Doctor, who

wrote that not only the possession of the bare necessities of life, but "a certain amount of comfort," was necessary for the practice of virtue.

Bone Dry Prohibition, Patriotism or Blasphemy?

ALL Amercia is divided into two classes—Prohibitionists and anti-Prohibitionists, and the former are patriots, while the latter are traitors bent on handing the country over to the Kaiser by drinking a glass of light beer instead of gulping down a bottle of grape-juice or a dozen cups of tea at a sitting. Everybody knows this, from the "Great Commoner" to the village deaconess, but it is to be feared that citizens do not realize how much the country owes to the insight, courage and courtesy of these dry-as-a-chip people. Their parched tongues have been ceaseless in orations worth anything from ten to fifty dollars apiece, and their nimble pens have thrown across the country a river of ink free from any vestige of alcohol. The effect has of course been marvelous: they have accused the brewers of Kaiserism and, as a great earnest of victory over the Teutons they have succeeded in banning ginger ale from the lordly city of Nashua on the Merrimac, because forsooth the wretched stuff contained a trace of alcohol. No doubt the wind blew brewery-way one fateful morning and entered the place where the ginger ale was in the making.

But great as are these contributions to victory, they are as nothing to the fact that the angels of small beer and Ceylon tea, spiced with lemon, have succeeded in blocking the passage of a most important agricultural bill by attempting to stick to it an amendment which would drive people to coca-cola or the mad-house. Further—and this is really a notable contribution to our war-strength—they have insulted and angered millions of citizens by their fanatical and blasphemous attitude towards the Mass. Just how far their patriotism or blasphemy can reach in this direction is well illustrated by these letters:

PROHIBITION NATIONAL COMMITTEE
VIRGIL G. HINSHAW, CHAIRMAN

EXECUTIVE COMMITTEE
VIRGIL G. HINSHAW
CHAIRMAN
W. G. CALDERWOOD
VICE-CHAIRMAN
MRS. FRANCES BEAUCHAMP
H. P. FARIS

EXECUTIVE COMMITTEE CONTINUED
ROBERT H. PATTON
DANIEL A. POLING
F. C. HENDRICKSON
E. L. G. HOHENTHAL
SECRETARY FRANCIS E. BALDWIN
TREASURER

HEADQUARTERS
326 W. MADISON STREET
CHICAGO

June 11, 1918.

AMERICA,
New York, N. Y.

DEAR SIR:

As a part of, and in connection with, the program of the National Dry Federation, we are preparing an article which will cover one page, showing the necessity of War Prohibition to save fuel, transportation, labor and food, and requesting everybody to wire or write Congress to this effect. We hope to get this into every religious paper and many others. We will furnish this in plate form. We are writing to ask you if you will run this free of cost, and if not what is the least amount you will do it for? We believe this is the most patriotic thing that can be done at this time.

Yours for Winning the War,
VIRGIL G. HINSHAW.

P. S.—Please state exact size of page.

The following note was sent in reply to this:

Campion House,
39 West 86th St.,
New York, June 14, 1918.

Mr. Virgil G. Hinshaw,
326 W. Madison St.,
Chicago, Ill.

DEAR SIR:

I am in receipt of a form letter from you concerning a specially prepared article on Prohibition. The letter prompts me to ask you the following questions:—1. Does the National Committee favor the use of fermented wine for sacramental purposes? 2. Has the Committee ever taken any action to prevent the use of fermented wine for sacramental purposes? 3. Has the Committee prepared to take any such action in the near future? 4. Does the Committee contemplate taking any such action at any time in the future? I am, Sir,

Very respectfully,
R. H. TIERNEY.

An answer to these questions was never returned; instead, this interesting letter was received:

Chicago, June 17, 1918.

Mr. R. H. Tierney,
39 West 86th St.,
New York, N. Y.

DEAR MR. TIERNEY:

Your letter received. I will say that since I have been here (six years) I have never mentioned Communion wine, one way or the other. It has never entered my mind, inasmuch as I belong to the Quaker Church, which does not indulge (*sic*) in Communion service. I have no objection to a Church using fermented wine if it wants to use it, providing the use will be confined to a sacred purpose and not to (*sic*) the satisfaction of an appetite for strong drink. If I were to give a personal opinion upon the subject, I would say that to me it sounds ridiculous that the Lord ever wanted any one to use "booze" for Communion. Briefly speaking, I see no connection between the indwelling of the Divine Spirit and the using of a drink that would make one drunken (*sic*). However, will say that if any person does not see any such connection, I am perfectly willing, as long as he suffers from the delusion, that he shall (*sic*) be satisfied. With best regards, I am

Yours sincerely,
V. G. HINSHAW.

There it is, in its naked ungrammatical effrontery, too profoundly theological to bear minute analysis by a mere editor, but altogether illustrative of the bone-dry soul. Is this letter patriotic or merely blasphemous? The question is not of importance to the latest-day saints of the lime-dust halo. They and they alone are going to win the war, by sensational charges against those who differ from them, by setting the fanaticism of the minority above the rights of the majority, by political chicanery, by crude, brutal attacks on the religion of 18,000,000 Americans.

Literature

THE PROSE OF ALICE MEYNELL

IT is a relief to turn aside from the loud and jostling streets of cities to a quiet meadow, gleaming under the summer sun, where into the silence rises the clear voice of one singing bird. There are also such refreshing spaces in literature, where, after empty debate and trafficking, the heart is consoled with loveliness. The professional entertainer, the vulgarian, the "booster," the record-seller, the man—or worse still, the woman—with a purpose, fill the market with their clamor; but the flowers are hid in shy places, and are easily to be missed by the inattentive eye. From modern wastefulness we may keep a precious treasury of small books. They are always few in number and unobtrusive. The lily has neither need for gilding nor for the blowing of her own trumpet.

Alice Meynell has during the last year published a slender sheaf of verse and a volume of her essays. In an age when every author is expected to publish at least one book in every twelve months, one writer of unassailable distinction can only point to half-a-dozen volumes after a long literary life. Something better than bulk and quantity are given us, to those of us at least who weary of the pretentious and the trivial, to those who are content to wait patiently for excellence.

In these pages—brooded over and lived into, before written—there is a delicate rhythm not to be caught by other than a delicate ear. "If life," she says, "is not always poetical, it is at least metrical." Mrs. Meynell is at her best and most characteristic in her commentaries, slight essays on such subjects as "Rain," "The Color of Life," "Composure," and "Solitude." In these how keenly intuitive is her power of observation, how sweet her detachment! She has noted the exact note and modulation of the thrush and its variation; the woodland blooms and the shadows upon the grassy downs are known and known *exactly*. Nothing escapes her; even carelessness must be carefully guarded.

Other hands have often turned the exquisite into the finicky, but in Mrs. Meynell austerity is wedded to a great and gracious spirit, a spirit of humor and of pathos and of laughter. Mysticism is here, but a mysticism that is gay. To the poet may be applied her own "Wind of Clear Weather in England":

> How keen his choice, how swift his feet!
> Narrow the way and hard to find!
> This delicate stepper and discreet
> Walked not like any worldly mind.
>
> Most like a man in man's own day,
> One of the few, a perfect one:
> His open earth—the single way;
> His narrow road—the open sun.

One other "delicate stepper and discreet" has for "narrow road, the open sun." She is not finicky but spacious. Hear the first paragraph of "The Horizon":

> To mount a hill is to lift with you something higher and brighter than yourself or than any meaner burden. You lift the world; you raise the horizon; you give a signal for the distance to stand up. It is like the scene in the Vatican when a Cardinal, with his dramatic Italian hands, bids the kneeling groups to arise. He does more than bid them. He lifts them; he gathers them up, far and near, with the upward gesture of both arms; he takes them to their feet with the compulsion of his expressive force. Or it is as when a conductor takes his players to successive heights of music. You summon the sea, you bring the mountains, the distances unfold unlooked for wings and take an even flight. You are but a man lifting his weight upon the upward road, but as you climb the circle of the world goes up to face you.

In "Hearts of Controversy," as in the earlier book, lives the same finished art, but with the exception of its last two short essays, "Charmion" and "The Century of Moderation," its pieces are more considerable in matter than her previous work. She becomes very definitely a controversial critic. Before, criticism was *obiter dicta,* casual, suggestive; now, vexed questions are asked and answered. Here, too, is the flashing thrust of an epigram. Many of the wisest and wittiest passages are spoken in a stage "aside." How much humorous good-sense is in her comment upon Matthew Arnold's classification of the French as the people of "ideas" and of the "English" as the people of "practicality." "*Practicality,*" she cries, "ascribed to the nation that has the fifty religions! *Ideas* to the nation that has the fifty sauces."

Again, speaking of Charlotte Brontë, Mrs. Meynell marvels at the way her freedom was gained from the bonds of Gibbon-English. "It is less wonderful that she should have appeared out of such a parsonage than that she should have arisen out of such a language." What shrewdness is in this delightful antithesis:

> It is not to the wild light hearts of the seventeenth century that we must look for extreme conceits and for extravagance, but to the later age, to the faultless, to the frigid, dissatisfied with their own propriety. There were straws, I confess, in the hair of the older poets; the eighteenth-century men stuck straws in their periwigs."

In the four main essays in "Hearts of Controversy," Alice Meynell sits as a judge upon, in turn, Tennyson, Dickens, Swinburne and the Brontës. In each case she does indeed get to the heart of the controversy. Discriminating between the loose admiration Tennyson received during his life and the looser reaction of neglect that has befallen him in our day, she strikes a just balance. "He . . . had both a style and a manner: a masterly style, a magical style, a too dainty manner, nearly a trick; a noble landscape and in it figures something ready-made." Again brushing aside all mean criticism of Dickens' style and grammar, of his wild, and to my mind, divine power of caricature, she reaches to the essential soul of the great Victorian. "Nothing places him so entirely out of date as his trust in human sanctity, his love of it, his hope for it, his leap at it. He saw it in a woman's face, first met, and drew it to himself in a man's hand first grasped."

To Swinburne, however, the writer feels that Mrs. Meynell is not so just. Reading her indictment, even a great admirer of the poet might find no word of reply. The case seems complete and unanswerable. Swinburne *did* only too often give us a jingle rather than poetry; his thoughts *did* have "their source, their home, their origin, their authority and mission in . . . his own vocabulary and the passion of other men"; too much of his verse *did* come from "a perfervid fancy rather than an imagination." All this we must grant. But his great genius must not be judged by "Dolores" or even by the choruses from "Atalanta." These are of his most amazing but not of his best work. Moreover it is cheap to charge him with an absurd couplet (hackneyed beyond endurance) written in youth, or to pour contempt upon him because "foam" and "flame"—words like these—are too frequently used to deck out his verse. Swinburne as well as Tennyson is suffering from a reaction, but the writer ventures to think that his place in English song will ultimately be reckoned higher than that of Tennyson or of many more of the lordliest companies of the poets.

Mrs. Meynell's love of simple and spacious effects; her art which, like her religion, gives the freedom of a law; her aloof-

ness—all these mark her off from her contemporaries. Many of them write exceedingly well, but they are implicated in barren affairs. They sit at their desks with an eye on the clock, which must not move more quickly than their scribbling, post-haste pens. They serve their causes, and often wage noble battle, but the ephemeral happening which called forth this poem, or the crank or politician who was confuted by that article is unsubstantial. When forgetfulness takes them away, the journalism of their period—though it be literature also—must go with them. This Mrs. Meynell knows. But "Who of the wise would hesitate? To be honorable for one day—one named and dated day, separated from all other days of the ages—or to be for an unlimited time tedious?" She herself has made her choice honorably. The contemplative of letters, she lets the world go by. The swords of soldiers receive only the aid of her dedicated cloistration, for her eyes are fixed upon the reality they struggle for.

THEODORE MAYNARD.

THE DEAD AVIATOR

(RESNATI. Buried May 21, 1918.)

He moves how slowly through the silent street,
  He that the dullard earth was wont to scorn,
For pace with him on slow and leaden feet
  His fellows walk, and bow their heads and mourn.

The wings are clipt at last that used to soar,
  And dark the eyes that would confront the sun.
He leaps to greet the dayspring never more,
  And with the lark his last glad race is run.

He fared amid the continents of space,
  Air's denizen, familiar, unafraid,
He knew the clouds as girls their garden place,
  And with the vagrant winds his tryst was made.

Earth was his death and not the fields of air;
  Let earth receive and hold his body fast,
But his swift soul that made his body dare
  Slips from her grasp and has its will at last.

Free of the body's shard he flies, he flies,
  Fleeter than thought and subtler than a breath,
Unhindered now he seeks his native skies,
  Beyond the little tyranny of death.

BLANCHE M. KELLY.

REVIEWS

Drums of Defeat and Other Poems. By THEODORE MAYNARD. London: Erskine Macdonald.

The title of this musical and thoughtful little book of lyrics is admirably chosen, for the best of the poems in the collection have as their theme the triumph of failure. "The Fool," "Don Quijote," "Ireland," which is a poem that appeared originally in AMERICA, "In Memoriam, Patrick Henry Pearse," and the following "Ballade of Failure," are all beautiful poems in which Mr. Maynard proclaims melodiously the victorious folly of the Cross:

With boom and benison and blight,
  With cunning and with smooth accord
You smote us. In the stark sunlight
  We melted as the snows are thawed.
  Yet these can show a broken sword,
Because their sword was not for sale,
  Where you can show a shining hoard—
But were you strong enough to fail?

In pride and panoply and might
  Your great triumphant legions poured
Upon us, swift to slay and smite
  Us few on the embattled sward.
  Oh, as a bull gores so you gored,
For you were many and could prevail.
  Your wings of victory are unflawed—
But were you strong enough to fail?

Now we ride homeward through the night,
  And bearing as our sole reward
A banner trampled in the fight,
  A tattered rag to show for gaud.
  We must admit that you have scored;
Yet honor is an ancient tale.
  Take all the glory we afford—
But were you strong enough to fail?

L'Envoi

True, Prince, your champions ride abroad
  Superbly in their silver mail,
And all the wide earth owns you lord—
But were you strong enough to fail?

The sonnet entitled "Silence" and the "Birthday Sonnet" too are admirably conceived and expressed, while "Sight and Insight" and "Gratitude" are beautiful poems of thanksgiving. "To the Dead" puts old thoughts well, and "*In Domo Johannis*" paints a charming picture of Our Lady in the evening of her days. Mr. Maynard reprints in this volume a number of poems which were first published in "Laughs and Whifts of Song," a slender book of verse which was warmly praised in our issue of June 24, 1916. The author is a Chestertonian, with much of the manner of his master about him. The "Tail-piece" had best been omitted.

W. D.

Essai sur la Philosophie de Gratry. 7 fr. 50. Par B. POINTUD-GUILLEMOT, Docteur ès Lettres. **La Doctrine Sociale de Gratry.** 3 fr. 25. Paris: Gabriel Beauchesne.

The author whose thought is reviewed in these two excellent volumes has often been called the greatest French Catholic philosopher of the nineteenth century. His works possess a lively interest as they are energized by the tireless struggle of a brilliant and sincere mind with intellectual and social problems that are still paramount. Among other vital problems they treat of the proofs of the existence of God, the dialectic process, the "Divine sense," the relation between reason and faith, the soul and its laws of development, the cognoscitive faculties, the will and liberty, death and immortality Their author was intimate with such widely different minds as Aristotle, Plato, St. Thomas, Leibnitz, Descartes and Malebranche. M. Pointud-Guillemot has given us the essentials of his thought separated from the bold, sometimes reckless, imaginative and intellectual flights of the author, and subjected them to a sure criticism.

The book on social science is perhaps the more interesting of the two. It gives us Gratry's remarkable nineteenth-century prophecy of present-day social conditions and an exposition of the Christian basis for a true democracy. It treats, too, of war with its origins and uses, the prospect and means of obtaining permanent peace, the economic character of the coming era, the dangers of secret societies and of diplomatic lying, capitalist control of the press, labor unions, modern pauperism and its medieval remedy, Socialism, the duties of the rich. Here again the able criticism of M. Pointud-Guillemot has separated truth from error. Those who were impressed by Mr. Hilaire Belloc's "Servile State" should read Gratry's chapters on "Financial Feudalism." The variety of subjects covered in the books under review is an indication of their suggestive character.

D. F. R.

La Question sociale et nos Devoirs de catholiques. Le Clergé et l'Action sociale. Par JOSEPH-PAPIN ARCHAMBAULT,

S.J. Préface de MONSEIGNEUR GAUTHIER. Montréal: Ecole Sociale Populaire. 40 sous, chacun.

Popular action, says M. de Lamarzelle, quoted in the first of these volumes, is work done, not for those who have already succumbed in the struggle of life, but for such as are actually engaged in the very heat of the combat. To attract to the Church the great masses of our labor population is to win for her the true power of modern society. Catholics have not sufficiently manifested a realization of this great fact. Father Archambault is one of the few energetic Catholic leaders whose clearness of vision has pointed out to him the nature of the coming struggle and the need of preparing ourselves for it, if we would not leave the field to Socialists, radicals of every type and the enemies of the Church. The volume in question is directed mainly to his own fellow-Canadians of the Catholic province of Quebec, which, he says, should be an example to the rest of Canada, as Belgium has been for all of Europe. Yet here, as elsewhere, there is much to be amended. Taking the most important industry of Quebec, he finds that three typical classes of laborers in the local shoe factories are deplorably underpaid. Giving the budget of wages and of the normal expenditure of the average Catholic Canadian family, consisting of a father, mother and five young children, he shows that there is an annual deficit, respectively, of $150.30, $249.37, and $228.96. The family must, therefore, live far beneath normal Christian conditions, or mother and children will be driven into the factory to the ruin of morality and the home. Yet even this could offer no remedy, but would only increase the evil, which is largely attributable to want of steady employment. The first chapters of the book deal with fundamental social principles of universal interest.

The second volume is of the utmost importance for the Catholic Hierarchy, the directors of seminaries and for the clergy in general. It is to be hoped that it will be widely studied and lead to practical applications. The author shows what has actually been accomplished in many of our Catholic seminaries, and indicates the nature of the social courses given in them or the methods followed in preparing our clergy for their serious duties in relation to the great labor problems of our day. Carelessness in this important matter would evidently be the utmost folly and fully justify the accusations made against us by our enemies.

J. H.

BOOKS AND AUTHORS

"Her Irish Heritage" (Kenedy, $1.35), by Annie M. P. Smithson, while "Dedicated to the Memory of the Men who Died, Easter, 1916," is not a story of strife in Ireland, but of the bitter conflict which sometimes fills the soul of the convert to the Faith. The "plot" of the story is somewhat forced, but this genuinely Catholic book is well worth reading, if only for Mrs. Smithson's sympathetic presentation of all that the Church means to Irish Catholics.——"The Amazing Interlude" (Doran, $1.40), by Mary Roberts Rinehart, is a good illustration of Mrs. Rinehart's skill in expanding a short story into a novel of 317 pages. Sara Lee behind the lines, administering cheer and chocolate to the Belgian troops, is a gallant little figure, but her companions frequently form a rather uninteresting company. ——In "Salt, the Education of Griffith Adams" (Dutton, $1.50), Charles G. Norris has a keen eye for many of the defects of American schools and colleges which, he claims, not only do not impart "culture" but are calculated to destroy what little the average freshman brings with him. The publishers announce that "the author speaks plainly on vital factors in a young man's life," but this plain speaking is one reason why Mr. Norris, for all his undoubted ability, has failed to write a great novel. There is art, even in the disposition of sewage.—— As is usual with books of the advanced economic type, "Gertie Swartz, Fanatic or Christian" (Doubleday, Page, $1.40), by Helen R. Martin, ends where it should begin. The story is founded on the foolish question, "Is it Christian to treat workmen well, or is it mere fanaticism?" and is developed along extreme lines, with extreme characters. Gertie Swartz, who quotes Shaw and Tolstoy quite nonchalantly, wars on all existing economic conditions and the Church's (presumably Protestant) treatment of the workman. Her sister, Stella, a very Machiavelli in intrigue and selfish duplicity, wishes to deprive the workman of even his freely conceded rights.

The author of "Shellproof Mack" (Small, Maynard, $1.35) is Arthur James McKay, who earned the name of "Shellproof" by undergoing a shocking experience with German shells without suffering anything resembling shell-shock. He offers the reader an interesting narrative of twenty-eight months in the British army and of seventeen months in the trenches, a narrative at once humorous and thrilling, and which cannot but throw great light on what our boys are doing "over there," battling for liberty.——In "Winged Warfare" (Doran, $1.50) Major W. A. Bishop, V. C., D. S. O., M. C., a Canadian aviator who has some fifty victories to his credit, tells of all his hairbreadth escapes. Killing German airmen and destroying their machines, so ruthless has this war become, is a cold, calculating business to be described without enthusiasm or emotion. "My Boy in Khaki" (Harper, $1.00) by Della Thompson Lutes is the title of a book describing a widowed American mother's feelings and reflections when her only child goes off to the war. An unwavering faith and a stanch patriotism enable her to make the sacrifice bravely.

Though Mr. William Rose Benét is not a Catholic, what he saw during "The Graduation" at Georgetown University last month made him write the following stanzas, which Don Marquis of the New York *Evening Sun* recently set on the top of his "Sun Dial":

The gray walls of Georgetown
Where priests have ever trod
Are voiceless in stone,
But they hold the voice of God.
I saw a boy in khaki
The burning censer swing,
And other lads in khaki
Raptly listening.

I bent the knee beside them,
I prayed for once their prayer,
In the cool June sunlight,
In the sacred air.
The high cross went by me,
The trumpets blew beside,
With sorrow and thanksgiving
My heart was crucified.

There's a flag over Georgetown,
A flag full of stars,
And her priests tread slowly
And her boys go to the wars.
But they bear in each breast
Such a sacrament of sun—
That, as my heart can well attest,
I seemed the lonely one.

A tiny boy was leaning
By the choir-master's knee,
A face full of meaning,
A seraph's face had he.
And I shall recall
His face for years to come,
The gravest of them all
With a grace that struck me dumb.

On a sunlit June morning
Like a bird's clear call,
With the flag of my country
Over us all,
I knelt with them at Georgetown
And heard the ivy say,
"God is with us, God is with us,
Forever and a day!"

EDUCATION

Stephen Girard's "Charity"

ON May 21, 1750, Stephen Girard, the second child of Pierre Girard and Odette Lafargue, was baptized at St. Seurin's Church, Bordeaux, the day after his birth. That French Catholic boy subsequently became the richest man in America, for when he died in Philadelphia in 1831, he left a fortune of $7,600,000 the bulk of which he bequeathed to that city for building and maintaining a school "to provide for such a number of poor male white children. . . . a better education as well as a more comfortable maintenance than they usually receive from the application of the public funds." After naming the various branches of sound education which the orphans were to follow, the testator added:

> I do not forbid, but I do not recommend the Greek and Latin languages. I would have them taught facts and things, rather than words or signs; and especially I desire that by every proper means a pure attachment to our republican institutions, and to the sacred rights of conscience as guaranteed by our happy constitutions shall be formed and fostered in the minds of the scholars.

Accordingly the Girard College curriculum emphasizes English, history and general sciences, and the boys are taught trades or prepared for commercial life.

"The Sacred Rights of Conscience"

THE scholars in question, it is worthy of note, were to be admitted to Mr. Girard's institution "between the ages of six and ten years" and might remain until "between fourteen and eighteen years of age." But in order, presumably, that the little orphans' "sacred rights of conscience" might be effectively safeguarded, their "benefactor" made the well-known provision:

> No ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatsoever in the said College, nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said College: In making this restriction I do not mean to cast any reflection upon any sect or person whatever; but, as there is such a multitude of sects, and such diversity of opinion among them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitements, which clashing doctrines and sectarian controversy are apt to produce; my desire is, that all the instructors and teachers in the College shall take pains to instil into the minds of the scholars the purest principles of morality, so that on their entrance into active life, they may, from inclination and habit, evince benevolence toward their fellow-creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer.

How came it to pass, the thoughtful reader of the foregoing extraordinary provision will naturally inquire, that this child of Catholic parents committed in his old age so cruel an act of injustice toward the thousands of orphans who would enter Girard College as to deprive them, during the most impressionable period of their lives, of all religious training whatever? A little light is thrown on the problem by a perusal of the recently published two-volume work, "The Life and Times of Stephen Girard, Mariner and Merchant" (Lippincott), written by John Bach McMaster, Professor of American History, University of Pennsylvania. Though the voluminous and, for the most part uninteresting, letters that chiefly make up the biography do not reward the patient reader with nearly as much information as could be desired regarding the intellectual and moral character of Girard College's founder, still among the dry details of his transactions in cotton or real estate and the prosy instructions to his European agents, a few lines occasionally appear which indicate what sort of man Stephen Girard was.

He Lacked the Natural Touch

THE biography has little to tell about his early life. We find him at the age of fourteen making his first voyage with his father who was a sea-captain, and he was in command of his own ship by 1773. Three years later Girard became a citizen of Pennsylvania, and soon began to lay the foundation of his large fortune. In 1814 he was so rich that he subscribed for almost the entire amount of the Government war loan of $5,000,000, and his ships were on every sea. His cruel treatment of a servant who ran away from him, and the heartless way he refused to help his brother's indigent family would seem to indicate that he lacked the natural touch. Unlike most Frenchmen, he was "perfectly indifferent" to the land of his birth. It must be said, however, that when yellow fever scourges visited Philadelphia we find Girard devoting himself courageously to relief work. He died in 1831 and was buried first in the Catholic cemetery of Holy Trinity Church, but twenty years later his remains were placed, with elaborate Masonic ceremonies, in the college he founded.

Infidel Influences

THE fact that he was fond of naming his ships after prominent French atheists appears to show that Rousseau, Voltaire, Helvetius, etc., were his favorite authors. It would be interesting to learn how far they were responsible for the clause in Girard's will which excludes clergymen from his orphanage. Daniel Webster was of the opinion that the influence of "Tom" Paine and Constantin Volney, whom Girard must have known personally, also had considerable to do with the insertion of the clause in question, which Webster characterized as a mark of "sheer, ribald, low, vulgar, deism and infidelity." In the famous speech he made, beginning February 10, 1844, before the Supreme Court of the United States, in behalf of Girard's heirs, who tried to break the will, Mr. Webster called the excluding provision the "most opprobrious, the most insulting and unmerited stigma that ever was cast or attempted to be cast upon the preachers of Christianity . . . in the history of the country." The orator based his argument chiefly on the contention that Girard's gift to Philadelphia was not really a "charity" at all, because "a school for the instruction of the young which sedulously and reproachfully excludes Christian knowledge is no charity either in principle or authority." Webster concluded his plea with the words:

> In my opinion, if Mr. Girard had given years to the study of a mode by which he could dispose of his vast fortune so that no good could arise to the general cause of charity—no good to the general cause of learning—no good to human society—and that which would be most productive of protracted struggles, troubles and difficulties in the popular councils of a great city, he could not so effectually have attained this result as he has by this device.

All of Webster's eloquence and arguments, however, failed to win the case, for Chief Justice Story decided that the clause in question is quite constitutional and that Girard's heirs could not break his will. Consequently up to this day no clergyman has ever set foot within the walls of Girard College.

The Provision's Practical Results

FROM the excluding clause quoted above it is quite clear that Stephen Girard did not want the orphans he sheltered brought up Christians. The directors of the institution took care, however, that from the beginning the laymen on the faculty of the College should conduct "unsectarian" religious services for the boys. According to the "Rules for the Government of the College" adopted by its board, February 15, 1848: "The prayers and hymns or psalms to be used in these [religious] services . . . shall be so framed as to form a full and appropriate service without sectarianism but calculated to arouse and preserve true devotion and piety in the mind," and subsequently a book of hymns and prayers was printed for the use of the orphans. A booklet entitled "Girard College and its Founder," dated Philadelphia, 1917, and presented to applicants by the Board of Directors of City Trusts, remarks under the caption, "Religious Teaching": "No conception of the work of the

College is more false than that the institution is irreligious or non-religious." For

> the first book brought to Girard College was the Bible, and the Bible has always had a foremost place in the teachings of the institution. The difference between Girard College and most other institutions is that religious instruction at Girard College has been given by laymen, and not by ecclesiastics. No meal is eaten in the institution without the invoking of the Divine blessing. The assembling of the College for chapel service, of which a part invariably is Scripture reading and prayer, is a daily practice. On Sunday two chapel services are held, and at these services addresses are delivered either by some member of the official staff of the College or by a visiting layman.

So Stephen Girard's "philosophical morality," colored and modified a little by a vague, undogmatic sort of Protestantism would seem to be the only spiritual food the orphans of the institution are accustomed to receive from the age of six to eighteen, the most impressionable period of their lives. The founder of Girard College was willing indeed that the boys on graduating would "adopt such religious tenets as their matured reason may enable them to prefer." But it would be interesting to learn how many of the orphans who leave the institution have remaining any faith whatever in revealed religion.

What Becomes of a Catholic's Faith?

THERE are now about 1,540 boys in Girard College and since the institution was founded in 1848 some 9,000 orphans, it is computed, have been educated there. How many of them were the baptized children of Catholic parents? It is hard to say. In the "Report and Catalogue of Girard College" for the year 1891 there are a number of boys bearing such suspiciously Catholic names as Corcoran, Devlin, Gaffney, Dolan, Kelly, etc. During the seventy years of the institution's existence several hundred Catholic orphans were doubtless committed to the institution by their lukewarm relatives or by the courts, and they now swell the ranks of the "should be's" that live in Pennsylvania. A number of the Catholic boys who entered Girard College, it must also be remembered, died there before graduation without a priest and without the Last Sacraments, for according to the founder's will "No ecclesiastic . . . shall . . . ever be admitted for any purpose, or as a visitor" into the college.

One is loath to believe that there are Catholics in Pennsylvania today so blind as not to see what a menace Girard College must be to the faith of the Catholic orphans bound over to that institution's directors to be "educated." For what chance of surviving has the faith of a boy who loses one or both of his Catholic parents early in life and is then committed, until the age of eighteen, to an institution within whose walls no instruction in his religion is permitted, where Holy Mass is never celebrated and where a priest is never allowed to set his foot?

WALTER DWIGHT, S.J.

SOCIOLOGY

A Social Mission to Protestants

A TREMENDOUS opportunity for Catholic workers is pointed out by Cardinal Bourne in his remarkable pastoral on Catholics and Social Reform. "If we review," says his Eminence, "the main principles of Catholic social teaching, we shall observe how many of the utterances of 'modern unrest' are merely exaggerated or confused statements of those very principles; and since, as has been truly said, 'the Catholic Church is not afraid of enthusiasm,' we should not find it hard to put before the most ardent their own ideals, in a more coherent and satisfying form than they could do it for themselves."

No one who has been in association with the more earnest-minded of our separated brethren can doubt that what the Cardinal says is profoundly true and important. It applies to social questions, but not to them alone. It applies to international and all questions that have a moral bearing; and it applies to purely religious questions, to the fundamentals of Christianity. It used to be my fortune to attend inter-denominational conferences on social work. All except a handful of the people at those conferences were Protestants, but they were all earnest Christians. Most of the things said at the conferences were excellent and, indeed, fundamentally Catholic. But it was a most noticeable thing that these good people were sentimental, rather than intellectual. The favorite formula with which they would begin their expressions of opinion was, "I'm sure we all feel that," and so on.

"Sentiment" and Intelligence

IT was with them a matter of feeling, of instinct, rather than of reasoned principles. They would be enthusiastic about the living wage, but they could not themselves have based it on the bed-rock of natural law as Leo XIII did. They would have been indignant with the "profiteering" that the war has shown to be so shocking, but they would not have known the constructive doctrine of the just price that medieval thinkers stated so precisely. A score of similar examples might be given. The Catholic tradition of logic, of definiteness, of striving after clarity, of arguing from principles, gives us the power of putting these "feelings" and "instincts" of Protestants into intellectual form. We can express for Protestants their own principles better than they can do it for themselves, provided always we are ourselves not too absolute, and that we try to understand them.

Yet it is a curious fact that because Catholics hold truths intellectually rather than sentimentally, they often realize less of their force. There is a wealth of sociology in every seminarian's course of ethics, and even in the catechism, but how few are aware of it! How few can translate the technical terms of theology into the language of the newspapers! The great majority of the most successful modern Catholic writers in the English language have been converts. Some of the best lives of saints, have been written by Protestants. We Catholics learn old truths in an old way, and we do not discover their perennial newness. That is why it so often happens that converts see more in Catholic truth, when once they meet it, than "born" Catholics have ever seen, and thus the converts excel in interpretative power. If we Catholics made a greater and more sympathetic attempt to understand the difficulties of Protestants, we should get a better appreciation of our own solutions.

The Need for Social Studies

I HAVE said that Protestants are often Catholic without knowing it. It is unfortunately true, also, that they are sometimes un-Christian without knowing it. Because they lose grip of the intellectual principles fundamental to the Christian view of life, they uncomprehendingly endorse proposals that are incompatible with Christianity. For examples of this we might refer to the eugenistic proposals, involving the denial of human rights to "the unfit," which have been so widely accepted in theory, by non-Catholics, and even put into practice. It is the lack of grip on intellectual principles that betrays Protestants into these lapses into paganism. Sentiment is dominant among Protestants, especially the most earnest Protestants, and even though their sentiments be largely right, they are prone to indefiniteness, exaggeration and inconsistencies. The insistence upon precision of statement, logical reasoning, and consistency of action with principles, which distinguishes Catholic thought, is just what is needed to correct the vagaries of social movements guided chiefly by mere philanthropic impulse.

It is part of the missionary task, which Catholics should per-

form for Protestants, to do this work of social enlightenment. We should be anxious to advocate and defend such Catholic doctrines as the living wage, the rights and duties of property, the dignity of poverty, and the sacredness of the individual, as well as the more purely theological doctrines which divide us from Protestants. The preaching of Catholic ideals of social life is part of the teaching of Catholic truth. It is indeed a missionary task. In the words of Cardinal Bourne:

> Understanding all these [social] truths as parts of one Christian scheme of life, may we not hope that the people of this country will come to have a new conception of what Christianity means? Finding a guide whom they can trust in the complex social problems of today, will they not examine the claims of the Catholic Church to guide them in those religious perplexities which, under the pressure of war, they are begining to feel?

It is for Catholics to fit themselves by social study for the delivery of that social message which must have such great religious value in our day.

HENRY SOMERVILLE.

NOTE AND COMMENT

New College at Marymount

THERE has been a constant growth in the development of higher education for our Catholic girls. The Church in past centuries has never neglected the educational as well as the spiritual welfare of women and today we find her no less eager to provide whatever can contribute to the safety and dignity of woman. The latest accession to her educational facilities for our Catholic girls is the opening of a new college by the Religious of the Sacred Heart of Mary at Marymount, Tarrytown-on-Hudson, N. Y. A gift of twenty acres, with Italian gardens and three handsome buildings, on the Castle Ridge section of Tarrytown, recently made by Mr. James Butler, has rendered possible this latest development. The new curricula are to include a two-year finishing course for high-school graduates and a four-year course leading to degrees. Reference was made in the past year to the establishment at Marymount of new courses in social science, the recent additions will now crown the educational efforts of the Religious of the Sacred Heart of Mary in the United States.

Archbishop Messmer Legislates Against Prohibition Movement

IN a strong and timely pastoral letter, Archbishop Messmer points out the insidious dangers of the Prohibition movement and the false principles underlying it. The movement is now serving as a mask for some enemies of the Church, who have confessed, explicitly or implicitly, that they are aiming at the Mass.

> It becomes more evident from day to day that there is a strong sectarian power back of the present Prohibition movement. We may not deny that many Catholics, priests among them, are actuated by good motives and acting in good faith in this matter, but they fail to see the absolutely false principle underlying the movement and the sinister work of the enemies of the Catholic Church trying to profit by this opportunity of attacking her in the most sacred mystery intrusted to her.
>
> For these reasons I hereby positively forbid all pastors of parishes in this archdiocese to allow any Prohibition speeches to be given on any premises, be it the church, the school, or a hall. On the other hand, this is a most opportune time to preach on the Catholic virtue of temperance, exhorting every one to practise true moderation in eating and drinking and even total abstinence from intoxicating drinks. Prohibition is in no sense moderation, yet this is the true meaning of the cardinal virtue of temperance.

It is well that while Catholics unite to attack the bigotry and intemperance of the Prohibition movement, its false principles and its undemocratic character, they should also effectively combat the evil of intoxication both by insisting upon the virtue of temperance itself and by promoting sane and practical legislation that will prove a real remedy against the evils we all deplore.

The Case of the Texan Stockmen

A PITIFUL tale comes to us in a letter from Texas telling of the distress upon the cattle ranches. A dry spring followed upon the drought of last year and completely exhausted the resources of the "uncomplaining" stockmen of the West.

> Stockmen have had to pay for high-priced feed all the winter and in spring were forced to borrow all that the banks would lend them. If we can get general rains, financial aspects will be better. The stockmen in this dry section should be given some assistance by the Government. If this is denied them, thousands of head of cattle will die of starvation. Their owners can borrow no money to buy high-priced feed and have no means to move them to grassy pastures in States where rain has fallen. Cattle that do not die must be sold, whether marketable or not. It means the destocking of the entire western country, which would imply a serious loss in food-production. The banks and cattle-loan companies have stood nobly by the stockmen and have lent them every dollar they could risk. Should the cattle be thrown on the market in their present starved condition it is doubtful whether they would bring sufficient returns to repay the banks. If the stockmen could have their loans extended and could borrow a little money to feed their stock during the drought or to remove them to grass they could "make it through" all right.

This is a patent instance of the need of Government assistance upon the ranch as on the farm, or better still, of the need of a cooperative credit system whereby the stockman, as well as the farmer, can help himself, relying upon Government aid to whatever extent this may become necessary. The welfare of the entire country demands that both ranch and farm should be wisely protected and saved from distress.

Qualifications for Women's Parliamentary Vote

THE peculiarity of the qualification required for a Parliamentary vote in England is well illustrated in the following regulations for the new women voters as presented by Isabel Willis in the London *Catholic Times:*

> (1) A woman, whether married or single, can have a vote in her own right if she occupies either as owner or tenant any land or premises, or dwelling house (such as a flat). (2) If she occupies a room, or rooms, as a lodger, provided she furnishes them herself. (3) If she inhabits a dwelling-house or rooms in a dwelling-house, by reason of her employment, provided it is not inhabited by her employer. This would qualify an office caretaker, for example, but not a domestic servant. (4) If she has received a degree other than honorary at any university in the United Kingdom. In the case of Oxford and Cambridge, which at present do not grant degrees to women, she is also qualified to vote if she has passed the final examination, and resided the number of terms required of a man (nine terms).

Though a married woman have none of these qualifications, she can claim to be registered and to vote if her husband has any of the necessary qualifications. The wife of a university graduate, however, cannot vote in virtue of her husband's degree. Further regulations are made for women in naval or military service and for "joint occupation." Thus two joint occupants of a dwelling-house may qualify, but not more than two. In the case of several persons living together two can qualify as joint occupants, while the others might do so as lodgers, by paying £5 yearly to the head of the house and supplying their own furniture.

AMERICA

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Chronicle

The War.—In the French sectors as well as on the various sectors held by the British and American troops on the western battle front stubborn fighting was kept up during the week. West and southwest of Soissons, in Champagne, the French repelled heavy German attacks directed against the Chézy-Vinly railroad between Passy-en-Valois and Vinly. Here they took 200 prisoners. They followed up this success by the capture of the village of St. Pierre Aigle. They then shifted their attacks to a point seven miles northwest of Soissons, and in a night assault north of Moulin-sous-Toutvent, on the front between the Oise and the Aisne, they captured German positions on a front of about two miles, penetrating to the depth of half a mile. Attacking again on a front of a mile and a quarter in the neighborhood of Autréches, northwest of Soissons, they pushed into the enemy's territory for another half-mile, and later on made further gains between Autréches and Moulin-sous-Toutvent.

Bulletin, July 1, p.m.-July 8, a.m.

Northwest of Château-Thierry the Americans drove forward on a two-mile front greatly strengthening their lines, taking Rochets Woods and the village of Vaux and capturing 500 prisoners. They held their gains against heavy counter-attacks. The following day in co-operation with the Australians, American detachments helped in an important local attack south of the Somme, in which the Allied troops after furious fighting, gained possession of the woods of Vaire and Hamel, as well as of the village of Hamel. In conjunction with this operation, another attack of Australian troops east of Ville-sur-Ancre was successful and the Allied line advanced 500 yards on a front of 1,200 yards. In the Ypres and Albert sectors there was heavy fighting, but the positions on that front were not materially changed.

The Italians continuing their advance on the Asiago captured the commanding heights of Col del Rosso and took 2,000 prisoners. They also won important positions on Col di Chelo, and two determined attacks of the Austrians to retake Monte di Val Bella were beaten off. At the head of the San Lorenzo Valley, in the Monte Grappa region, they further consolidated the strong positions which they had previously taken. On Sunday, July 7, Vienna admitted the loss of the west bank of the Piave; from this it is clear that the week ended without detriment to the Italians.

The British hospital ship Llandovery Castle was torpedoed and sunk seventy miles from the Irish coast. Over 200 lives were lost. The American army transport Covington, formerly the Hamburg-American liner Cincinnati, while en route from a French port to the United States without passengers or troops, was also torpedoed and sunk. The loss of life was comparatively small.

In his Independence Day address, at Mount Vernon, the home of the first President of the United States, President Wilson again outlined the ideals of the American people, the purposes for which they were at war and the conditions under which they would make peace. The address is considered by the entire press of the country one of the ablest which the President ever made. In addition to the throng of citizens present many members of the Diplomatic Corps and prominent officials listened to the address. It is as follows:

The President's Mount Vernon Address

Gentlemen of the Diplomatic Corps and My Fellow-Citizens: I am happy to draw apart with you to this quiet place of old counsel in order to speak a little of the meaning of this day of our nation's independence. The place seems very still and remote. It is as serene and untouched by the hurry of the world as it was in those great days long ago when General Washington was here and held leisurely conference with the men who were to be associated with him in the creation of a nation. From these gentle slopes they looked out upon the world and saw it whole, saw it with the light of the future upon it, saw it with modern eyes that turned away from a past which men of liberated spirit could no longer endure. It is for that reason that we cannot feel, even here, in the immediate presence of this sacred tomb, that this is a place of death. It was a place of achievement. A great promise that was meant for all mankind was here given plan and reality. The associations by which we are here surrounded are the inspiriting associations of that noble death which is only a glorious consummation. From this green hillside we also ought to be able to see with comprehending eyes the world that lies around us and conceive anew the purpose that must set men free.

It is significant—significant of their own character and purpose and of the influences they were setting afoot—that Washington and his associates, like the Barons at Runnymede, spoke and acted, not for a class, but for a people. It has been left for us to see to it that it shall be understood that they spoke and acted, not for a single people only, but for all mankind. They were thinking not of themselves and of the material interests which centered in

the little group of landholders and merchants and men of affairs with whom they were accustomed to act, in Virginia and the colonies to the north and south of her, but of a people which wished to be done with classes and special interests and the authority of men whom they had not themselves chosen to rule over them. They entertained no private purpose, desired no peculiar privilege. They were consciously planning that men of every class should be free and America a place to which men out of every nation might resort who wished to share with them the rights and privileges of free men. And we take our cue from them—do we not? We intend what they intended. We here in America believe our participation in this present war to be only the fruitage of what they planted. Our case differs from theirs only in this, that it is our inestimable privilege to concert with men out of every nation who shall make not only the liberties of America secure but the liberties of every other people as well. We are happy in the thought that we are permitted to do what they would have done had they been in our place. There must now be settled, once for all, what was settled for America in the great age upon whose inspiration we draw today. This is surely a fitting place from which calmly to look out upon our task, that we may fortify our spirits for its accomplishment. And this is the appropriate place from which to avow, alike to the friends who look on and to the friends with whom we have the happiness to be associated in action, the faith and purposes with which we act.

This, then, is our conception of the great struggle in which we are engaged. The plot is written plain upon every scene and every act of the supreme tragedy. On the one hand stand the peoples of the world—not only the peoples actually engaged, but many others, also, who suffer under mastery but cannot act; peoples of many races and in every part of the world—the people of stricken Russia still, among the rest, though they are for the moment unorganized and helpless. Opposed to them, masters of many armies, stand an isolated, friendless group of Governments, who speak no common purpose, but only selfish ambitions of their own, by which none can profit but themselves, and whose peoples are fuel in their hands; Governments which fear their people, and yet are for the time being sovereign lords, making every choice for them and disposing of their lives and fortunes as they will, as well as of the lives and fortunes of every people who fall under their power—Governments clothed with the strange trappings and the primitive authority of an age that is altogether alien and hostile to our own. The past and the present are in deadly grapple, and the peoples of the world are being done to death between them.

There can be but one issue. The settlement must be final. There can be no compromise. No halfway decisions would be tolerable. No halfway decision is conceivable. These are the ends for which the associated peoples of the world are fighting and which must be conceded them before there can be peace: I.—The destruction of every arbitrary power anywhere that can separately, secretly, and of its single choice disturb the peace of the world; or, if it cannot be presently destroyed, at the least its reduction to virtual impotence. II.—The settlement of every question, whether of territory, of sovereignty, of economic arrangement, or of political relationship, upon the basis of the free acceptance of that settlement by the people immediately concerned, and not upon the basis of the material interest or advantage of any other nation or people which may desire a different settlement for the sake of its own exterior influence or mastery. III.—The consent of all nations to be governed in their conduct toward each other by the same principles of honor and of respect for the common law of civilized society that govern the individual citizens of all modern States in their relations with one another; to the end that all promises and covenants may be sacredly observed, no private plots or conspiracies hatched, no selfish injuries wrought with impunity, and a mutual trust established upon the handsome foundation of a mutual respect for right. IV.—The establishment of an organization of peace which shall make it certain that the combined power of free nations will check every invasion of right and serve to make peace and justice the more secure by affording a definite tribunal of opinion to which all must submit and by which every international readjustment that cannot be amicably agreed upon by the peoples directly concerned shall be sanctioned.

These great objects can be put into a single sentence. What we seek is the reign of law, based upon the consent of the governed and sustained by the organized opinion of mankind.

These great ends cannot be achieved by debating and seeking to reconcile and accommodate what statesmen may wish with their projects for balances of power and of national opportunity. They can be realized only by the determination of what the thinking peoples of the world desire, with their longing hope for justice and for social freedom and opportunity.

I can fancy that the air of this place carries the accents of such principles with a peculiar kindness. Here were started forces which the great nation against which they were primarily directed at first regarded as a revolt against its rightful authority, but which it has long since seen to have been a step in the liberation of its own people as well as of the people of the United States; and I stand here now to speak—speak proudly and with confident hope—of the spread of this revolt, this liberation, to the great stage of the world itself! The blinded rulers of Prussia have roused forces they knew little of—forces which, once roused, can never be crushed to earth again; for they have at their heart an inspiration and a purpose which are deathless and of the very stuff of triumph.

Independence Day in England and France

In England Independence Day was celebrated with the honors and enthusiasm of a national holiday. Speaking at a British and American fellowship meeting in London, Viscount Bryce said among other things:

For many a year today was celebrated in the United States with hostility and defiance. By us in Britain it was remembered with sorrow as marking the severance of precious ties. And now, after 142 years, it is being celebrated by both peoples with like enthusiasm—by the children of those who revolted against the British Crown, as by the children of those who sadly admitted the loss of one of that Crown's choicest jewels.

What has been a day of anger on one side and grief on the other has become for both a day of affection and rejoicing.

If some political connection had been preserved, the War of 1812, an unmixed evil for both nations, would have been avoided, and though the colonies would have become practically self-governing, like Canada, the mediation of the mother country probably would have averted the war of secession and assured the peaceable extinction of slavery.

On the other hand it may have been well for us and the world that no State so powerful as Great Britain and America united would have been should have grown up. A State so immensely strong might have been led into aggression and injustice by thirst for world dominion—a passion whose fatal consequences we see in the moral degradation of Prussianized Germany.

Englishmen, he continued, scarcely realized the new departure which America took when she entered the war. But, he said, when America saw every principle of right overridden, every sentiment of humanity cast to the winds, the country strode forth in her strength. Duty called on her to save the world and she answered the call of duty.

In Paris all official life took part in the celebration. In one of the most remarkable addresses of the day, Captain André Tardieu, the French High Commissioner to the United States, said that France was celebrating not only a Franco-American festival but one of all the Allied peoples united in the defense of liberty. He then outlined the results of America's efforts to further that cause. In doing so he gave the following interesting data:

> First of all, the German submarines have been beaten. We have destroyed nearly two-thirds of all the U-boats Germany has built during these four years. We are sinking each month more than she is able to build each month. We are building more ships than the Germans can sink. Out of the million Americans brought to France during the year fewer than 300 were victims of torpedoes.
>
> In thirteen months the United States has increased her army from 200,000 to 2,500,000. Her merchant fleet has been increased from 2,000,000 to 5,000,000 tons, a figure which will be doubled next year.
>
> America, which never before has lent money to foreign Governments, has advanced more than 35,000,000,000 francs to her Allies, and although she lived a century without a public debt, she now has contracted one of more than 60,000,000,000 francs in the defense of right. All that the war has demanded America has accepted; all that it has represented she has understood, and all that is required for victory she has given.

Finally, he stated, notwithstanding local successes, the German offensives had failed, for neither the Channel ports nor Paris, the objects of their drives, had fallen into their hands.

France.—The La Bazoche-Gouët correspondent of the *Nogentais*, of the department of Eure-et-Loir, states that the American Red Cross has decided to give free meals to the school children who live in hamlets at some distance from the *communes* and to the little refugees. To facilitate the project lists were asked from both the free schools and the public schools; but at the last moment the *sous-préfet* informed the mayors that "the public school children would be the only ones to partake of the meals, barring other instruction." *La Croix* calls this order monstrous and begs the Minister of the Interior to order an investigation of the matter; it declares that this exclusion of children who do not attend the public schools will put a complete stop to American contributions, for contributors in the United States, both Catholics and Protestants, give without distinction and will not be a party to such contemptible and barbarous measures.

The Red Cross

One of the indirect effects of the war is the scarcity of teachers for Catholic schools. In contrast with the teachers of the public schools, who are well paid by the Government, the teachers of the Catholic schools receive scarcely a living wage. Diocesan authorities have endeavored to meet the difficulty, but the absence of any assistance from the State, and the tremendous drain on their resources for the maintenance of hospitals, works of charity, religious worship, and other pressing needs combine to render their efforts to a large extent ineffective. Catholics, and especially young women, are making heroic sacrifices to carry on the apostolic work of instructing the young, but their apostolate, difficult at all times, has been made very precarious by the increased cost of living. Other occupations, which demand practically no intellectual equipment, are far more remunerative; the consequence has been that many of the teachers have found themselves obliged to give up teaching for posts which provide the means of a decent livelihood. The situation is causing serious anxiety.

Danger to Catholic Schools

Ireland.—On July 4 the Dublin *Gazette* published an official proclamation which declared Sinn Fein, the Irish Volunteers and the Gaelic League dangerous organizations, on that ground that the associations encourage and aid persons to commit crimes, promote, and excite to, acts of violence, and interfere with the administration of the law. The next day, July 5, the police of the counties of Galway, Roscommon and Kings raided farmhouses, in search of arms. Meantime the women of Ireland continued the street processions and signed pledges not to replace any men taken from employment by draft.

Ban on Irish Societies

Just at the time this agitation was greatest a group of prominent Irish people submitted a proposal to the Mansion House Conference with a view to having Irish claims to self-determination referred to an impartial international tribunal. The document states:

A Unique Proposal

> The cause to be submitted can be stated in a sentence: Shall the economic, social, political life of a nation, weakened by long oppression, lie, as some pawn or chattel, at the uncontrolled disposition of an alien nation militarily strong? The ultimate value to humanity of America's protestations can be definitely tested by the case of Ireland. Furthermore, England, to be consistent, should not forbid this appeal. No country which supports or connives at the delay or defeat of it can hereafter figure in history as an advocate of international morality, still less as an apostle of human liberty. The prompt recognition by America and the neutral powers of Ireland's claim to exercise a nation's right to self-determination will inspire trust in all the friends of democracy everywhere that the era of settling disputes between nations by reason and arbitration is in sight. Failure before such a tribunal as is here indicated will not preclude a reference of our claims to the decision of whatever court shall later settle the map of Europe. A decision in our favor will establish a right to participate in such a congress of Europe as a nation among the nations. By consenting to make a test case of our national claim to self-determination, we may add another glory to the record of Ireland in providing a precedent by which international reason instead of war may decide international contests. Even to submit the case thus will point a way to end the war. If this suggestion obtain your approbation, a reasoned statement of Ireland's position could be prepared by you, or under your direction, for submission abroad.

After full debate the American Federation of Labor in

session in St. Paul, Minn., unanimously passed the following resolutions:

Resolutions of the A. F. L.

Whereas, Our country with the Allies is engaged in a war, the declared purpose of which is the principle of democracy, liberty, justice and equality, and the rights of the peoples of all countries and nations to determine and choose for themselves a system and method of government, which will insure to them the greatest degree of liberty and justice; and

Whereas, The labor movement of our country has loyally supported our Government in the present war for the purpose of making the world safe for democracy, self-government and justice; and

Whereas, The inhabitants of Ireland, a great liberty-loving people with distinct nationality and country, have been contending for generations against oppression and objectionable forms of government forced upon them, without their consent; therefore be it

Resolved, That this convention endorse the war principles as expressed by President Wilson, as follows: "A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small States alike." And also "A league of the free peoples of the world in a common covenant for genuine and practical cooperation to secure justice and therefore peace in relations between nations," and "The recognition of the rights of smaller nations," also our declaration as follows: Recognition of the rights of small nations and of the principle, "No people must be forced under a sovereignty under which it does not wish to live," and, moreover, that we reindorse and reaffirm our oft-repeated declaration in favor of the freest kind of government for Ireland and for all liberty-loving nations; and be it further

Resolved, That the American Federation of Labor do, and hereby pledges itself to the people of Ireland and to all small nations to the support of the principles herein set forth and instructs the executive council to urge upon the President and the Congress of the United States the duty of making these declarations cardinal principles as the basis upon which we shall enter into final peace treaties which are to be signed after a triumphant victory for our cause and the cause of our Allies has been achieved.

Russia.—The questions of Allied intervention in Russia has been further complicated by the report that a Czecho-Slovak army has seized the Siberian coast-city of Vladivostok. Last year the Russian army made a drive into Austria and took more than 100,000 Czecho-Slovaks willing prisoners of war, for they were tired of fighting for the Central Powers. Subsequently an arrangement was made with the Bolsheviki which allowed the "prisoners," fully equipped, to march through Russia to a Siberian port with a view to reaching France eventually and taking a place on the Allied front. But it appears that the Bolsheviki, through the influence of German intrigues, broke their agreement and began to harass the advancing column. The latest intelligence is that a large body of Czecho-Slovaks have taken the port of Vladivostok in self-defense and now hold it against the Bolsheviki, and that they are also in possession of some 1,300 miles of the Trans-Siberian Railway. Another Czecho-Slovak force, it is reported, has defeated a Bolshevist army in the vicinity of Irkutsk. The taking of Vladivostok has caused considerable excitement in diplomatic circles, for many statesmen maintain that since what is practically an Allied army holds an important Siberian port, they should be at once reinforced and a military movement westward begun.

Czecho-Slovaks Take Vladivostok

The "Intelligentsiya," or the Liberal educated class of Russia, have been declared counter-revolutionists and monachists by the Bolsheviki and consequently must be destroyed. By being deprived of their property, the theory is, the educated middle classes will merge with the working men and thus lose their desire for counter-revolution. The propertied classes, according to the New York *Evening Post,* are rapidly disappearing from Russia. The *Volya Naroda,* a Social Revolutionary paper, says of a group of towns in the Black Earth belt:

Exterminating the "Intelligents"

Proletarianisation is proceeding in a way that seems a parody of Socialism, by equal misery for all. There is no trade; there are no manufactures, except in factories forcibly reopened by the Soviets, which close again immediately, and all professional or scholastic occupations are checked or stopped. Bourgeois houses are commandeered; what food there is is rationed on the principle equal hunger for all, and clothing is so worn out that all men and women seem in the same stage of beggary.

Saratoff and Simbirsk are full of lawyers, newspaper-writers and traders, who are starving. One sees in the streets extraordinary types; old men in tattered frock-coats and bark shoes, and ex-officers in uniform trousers and peasant sheepskin "tulups," without headgear. Many of them beg. The servant-maids stay without wages, or sometimes with wages but without food, in the houses of their old masters. They have no food, because the local Soviet authorities give them the alternative of ceasing to serve or doing without their rations. . . . The suicides in both towns and on estates have increased fivefold; and nearly all the victims are mature men of the former professional and trading classes.

Every educated person, for that very reason, now seems to be a suspect in Russia. Schools are being closed everywhere either because they teach nothing of value to "the Socialist State" or because they are without the means of support. The *Novi Viek* says: "If in the towns the schools are being abolished by the Bolsheviki, who treat the teachers as lackeys, the village schools are being destroyed by our 'dark' people."

Meanwhile the slaughter of the Intelligentsiya is continuing on a large scale. The murders are committed by soldiers and workmen and in some towns indiscriminate massacres take place. In Rostoff, for example, everyone who wore a student's uniform was butchered by the Red Guards. "The conquerors marched in mobs from apartment to apartment, seized suspects, stood them against walls and shot them." Even children were not spared, though their parents begged to be killed instead. The Bolshevist Government's "Commission for Combating Counter-Revolution" is responsible for all these horrors, for it allows the soldiers to arrest and execute all suspects. Six students were murdered in Petrograd, and thirty Intelligents of Moscow merely on suspicion of being "counter-revolutionaries."

Pagan Religions of the East

NEIL BOYTON, S. J.

GOD alone knows how many men there are on the continent of Asia. It is the ant-hill of the world; teeming, swarming millions. A fraction of one per cent of these know Our Lord; the ninety and nine bend the knee to graven images.

The thought strikes one in these pagan lands that near the root of all these false religions is terrorism. It is a perverse application of the Scriptural "The fear of the Lord is the beginning of all wisdom." In our churches we show Our Lord, Our Lady and the Saints as pleasant-faced, benign, at peace. The little child and the repentant sinner will trustfully approach the image of Our Lord showing His Sacred Heart. Fear is not the element He uses to attract. Our statues show the Blessed Ones of Heaven in repose and it is this attitude that draws us to follow in their footsteps.

But in the Asian lands beyond the Fold, this element is characteristically absent. The gods that are carved in Oriental temples and Oriental groves, have not faces that you would care to see suddenly after dark. It takes all the assurance of the noon-day sun to look them unflinchingly in the eye. The artist seems to have striven all too successfully to depict in the idol's countenance those baser passions we Christians try to keep in the background.

The Daibutsu, or Great Buddha, at Kamakura, near Yokohama, is the only idol on whose massive countenance—the statute is over fifty feet in height—you see something of that expression of a soul at peace. And yet even here, studying the half-closed eyes of this meditating god the thought comes irresistibly that Buddha's thoughts do not flow cleanly. On the veiled face there is the suggestion of a sinister sneer; as though he were musing: "You fools, that worship me."

But if this huge, lone Buddha may be said to appear calm, there are myriads of other idols of the East whose very looks betray the falseness of their tenets. Not homely are they, but hideous, like the faces of men who have died suddenly and in mortal agony. Today our American cartoonists seem to be engaged in a rather futile struggle to see whose pen can depict more evil passions in the face of the Kaiser. This American concept of the features of the War Lord is the composite of the faces of the idols, that stick in your memory, coming out of the East.

These thousand and one usurpers of the true God—for the names of god in the Orient are countless—unite in this common object. They strike terror into the hearts of deluded millions, who are born and grow up and die, knowing not the peace that we possess as a birthright.

What must be the last thoughts of these poor pagans, when the lights of this world grow dim, and they are preparing to make the great change? They have served in fear, trying to appease these devil deities, and they must die, alien to that death-bed peace of the expiring Christian. An Indian missioner gave this terroristic tendency as the cause of so much suicide in the Asian countries.

Another characteristic of these religions of Japan, China, and India, is the striking absence of that decorum we associate with religious observance. We stretch "hospital zones"—"All Unnecessary Noises Prohibited"—around the neighborhood of our ecclesiastical edifices. They set up street shows and discordant "jazz"-bands. So it is that an American on his first approach to a popular temple is strongly reminded of revival time among our colored brethren, plus Coney Island on a blue August afternoon.

A common plan of shrine is to place the idol's throne on the top of a graded hill. Many steps will lead up, and on either side of this "Pike" will be the stands of concessionaires. You would expect cane racks, knife boards, ball games, and "nigger dodgers," and while these, as such, are absent, you find their equivalent. Tiny stands abound, and here "spielers" offer, with all their Western brothers' persistency, toys, fortunes, knicknacks, notions, cakes, native sweets, and rings or bracelets for different parts of the human anatomy. Even open-air shows are giving a continuous performance. Cymbals and tomtoms and maddening wind instruments struggle together, till the memory of a circus band sounds sweetly Verdian.

Usually this Elks Carnival road, that is always on rented temple property, continues to within a hundred feet of the temple proper. Here it will broaden out into a park. Tables and benches will line it, where dry drinks, or wet, are served you by temple maidens. It is hot climbing that "Trail," and the liquids look cooling. And sitting there gazing down the long lane you see thousands toiling up the narrow temple road. Gay or lightly clad are these men and women and countless children "going to church." Strident is the composite note of music: shrill the pagan tongue. Kaleidoscopic the color changes: picturesque the vista. And you wonder where is the thought of God; even a substitute for Him.

Yet you turn your eyes to the squatting idol within the open temple porch. Red flags wave about him. Flowers are scattered or wreathed everywhere. And there in his immediate neighborhood only is a suspicion of Christian churchly silence. A few, compared to the mob assembled, are clapping their hands to attract the god's attention, and then salaaming before the coarse stone face. Fear, not love, compels this service. Short are their devotions, and they have turned back to the "Midway." You feel that their religion lies on their

shoulders like an old man of the sea, not like the loving wings of Catholicism.

An almost tangible feeling of the evil one comes over you in certain temples. You step from God's sunshine into the temple court and, like the weight of a guilty conscience, you are enveloped and oppressed by the presence of something that is alien to the true God. By contrast you might express the feeling as the opposite of that you experience, when you enter a silent Catholic church at twilight and see the red lamp swinging ahead, and you genuflect, knowing you are in the presence of the Comforter. An instinctive sense of reverence and protection, a half-whispered, "My son, fear not; I am here," soothes the soul. You are at peace, like waters at evening.

Not so is it crossing the threshold of these pagan temples. The grinning, or scowling, or vicious face of a stone idol looks down on you, and you feel as though this solid face were a mask, and back of its thin surface some one watched. Easily you can picture, that in the shadows, the flickering lamp causes to sway above the god, there are other things; insolent, leering, brutal, essentially evil. You wish ardently that you had brought your traveling bottle of holy water, and you appreciate and hasten towards the outer sunshine.

The son of the American consul in an Indian city, after guiding a fellow-countryman through a neighboring shrine, expressed this emotion exactly, when he exclaimed: "Gee, that there pagan church always gives me the willies. Believe me, Sahib, that's no place for me to take me Guardian Angel!"

You wonder sometimes. Do not these Asian millions feel the same? Do not they realize they are getting a poor substitute for God? You ask this question of missionaries, who have to their credit loyal years of service, and they will tell you these people know Him not, for there was no one to tell them of the one and only true God.

I was in a tiny tram in Tokio with an American Jesuit and we were looking at the thousands on the Ginza, when this question came up, and I said: "I suppose not one in a thousand here knows of God." The missionary replied: "One in a thousand! One in a hundred thousand is nearer the mark. I doubt if the 99,999 have ever heard of Him."

Yet, when they have been told, when the shackles of centuries have been broken, they embrace this gift of faith and hold it as young Tarcicius held the Mysteries. There are just as glorious pages in the troubled history of Japanese, Chinese and Indian Catholicism as there are in Erin's Catholic history. Francis Xavier is their Patrick and one gets the conviction out in the East that "Father Francis' is today doing what all the world is doing, looking to open-handed America for assistance. His wants are kindred souls to carry the knowledge of life to these, his brown and yellow children, who once knowing the Gentle Master, would crowd about Him, like terror-stricken little ones.

May splendid America, having crushed the materialistic kultur that threatens Europe, lend a strong hand in humbling the spiritualistic kultur that insolently spreads a blight on God's Asia.

The French War Orphans' Schools

J. Harding Fisher, S.J.

THE fundamental reason for the anxiety experienced by Catholics concerning the French war orphans is connected with the matter of their education. Emphatically they do not wish them to attend the French public schools, which are militantly anti-Christian. It should not be difficult for Christian people to appreciate the weight of this objection.

True, according to Ambassador Jusserand, the French public schools "are of exactly the same sort as those in the United States." But, even if this statement were absolutely correct, it would furnish reason enough for Catholics to be on their guard against contributing money to send children to them. The fact is, however, that the French public schools are much more open to objection than our public schools. They are nothing less than schools of atheism, both in fact and by the deliberate intent of their founders and promoters. The words of M. Viviani, spoken on November 8, 1906, in the French Chamber of Deputies, and later placarded throughout France at the public expense and by order of Parliament, sufficiently express their purpose:

> All of us together, by our fathers, our elders, ourselves, have devoted ourselves in the past to a work of anti-clericalism, a work of irreligion. We have torn all religious belief from human consciences, we have extinguished in heaven the lights which it will never enkindle again. Such has been our work, our revolutionary work, and do you think that this work is finished? On the contrary, it is beginning, it is boiling up, it is overflowing. How are you going to respond, I ask you, to the child now grown to manhood, who has learned from your primary instruction—further completed, too, as it is, by the post-school works of the Republic—to contrast his own conscience with that of other men? How are you going to respond to the man who, thanks to us, is no longer a believer, whom we have deprived of his faith, whom we have told that Heaven is void of justice, when he seeks for justice here below?

These words were accepted as expressing his own "ideal" by M. Briand, at the time Minister of Instruction. He himself, on August 6 of the same year, had told the *Ligue d'Enseignement,* when addressing their Congress at Angers: "We wish for a country, and a Republic, liberated from all the lies and all the tyrannies of the creeds," and he went on to declare:

> It is the generations formed to the spirit of secularism, and

the hopes of democracy, which have gone forth to the battle. The bullets fired at the reaction, which have strewn the battlefield with the bodies of its slain, were cast by the schoolmaster, and if the schoolmaster has been able to work so efficaciously for the benefit of republican institutions, it is because you [the *Ligue d'Enseignement*], you, the propagandists of secularism, have caused them to be free in their action and doings; it is because you, by your propagandism, by the works with which you have surrounded the schoolroom, and the moral support you have given this principle, have created for it this atmosphere of independence and liberty, without which it could not have lived, or at all events, could not have developed. . . . In this way they [the schoolmasters] will form the true man, the citizen of true democracy, the man whose brain is not obstructed by preoccupations concerning mysteries and dogmas.

It is to be borne distinctly in mind that this address was intended to inculcate an officially approved program in the schoolmasters in charge of the public schools. They were spoken boldly in the heart of a Catholic section of France, selected purposely for this impious proclamation.

Catholic parents were not slow to appreciate their meaning, and began to organize throughout France for the protection of their children. Less than two years later the Hierarchy of France thought it necessary to draw up a joint pastoral, which was read in every church in the country and which, after warning parents of the growing menace to the faith of their little ones, contained the following solemn passage:

But if, which God forbid, it [the public school] continues to be a peril for the faith of your children, it is your duty—and we shall not cease to remind you of it, and support you in the defense of your rights—it is your duty to forbid them to attend it, at the price of no matter what sacrifices may be entailed by the conscientious action which you will have performed as good Frenchmen and good Christians.

This declaration was signed by all the Cardinals, Archbishops and Bishops of France.

If the public schools have not proved so disastrous as was expected by M. Viviani and M. Briand, it has not been because they have changed their character, but only because Catholics in large numbers refused to allow their children to attend them. Since the Hierarchy put on record their unanimous opinion of the public schools, the Masonic Educational League, with M. Painlevé, the then Minister of Public Instruction, at its head, has promulgated further plans in the scheme of godless education which M. Guiraud declared to be far more terrible and critical than former schemes. The occasion was the Congress held by the League in Paris during the month of May, 1916. No one can doubt, therefore, that the public school is still a grave peril to the faith of French children.

Since this is so, Catholics would do well to ponder the following words contained in a letter written by Miss F. M. Schofield, one of the principal promoters in the United States of "The Fatherless Children of France":

Meanwhile I personally feel confident that the engagements taken by the Orphelinat in their statutes will be respected, though *the children will most certainly,* at any rate until they specialize, *attend the public schools.*

Miss Schofield goes on in her letter to say very explicitly: "I do not believe in convent training . . . and we fully realize that those who believe in convent training will subscribe to other societies than to ours." She believes that "The normal way for the child to learn the love of God is through its mother's love," and that its faith will be sufficiently protected if it remains in its own home. And, to prove her contention, the association she represents sends to anxious inquirers letters from adopted children, containing the children's personal testimony that they are under instruction from their parish priest and are preparing to receive their First Communion. To any one who remembers that M. Viviani made his First Communion, as did in all probability most of his associates, these letters are not very reassuring.

A passage taken from an article which appeared in the *Revue Pratique D'Apologétique* for March 1, 1918, throws light on the question as to whether the instruction received by children before their First Communion safeguards them from the baneful influence of the public schools. M. J. Verdier proposes to himself the task of accounting for the fact that out of seventy French boys who have received such instruction "10, 12, 15 at most retain a living remembrance of it." His first answer is as follows:

There is, in the first place, the public school, which every year throws into the social life, by hundreds of thousands, children who have not learned in it either to know or to love God. The great part of these children do not attend our catechism classes except during the two years which precede their First Communion. This means, if the diocesan regulations are faithfully observed, 36 hours for the first year and 44 hours for the second year; in all 80 hours. What a foundation in religion for millions of young French children, given between their ninth and eleventh years; and in many cases in what conditions of family and environment! How is it possible for much of their religious training to remain in these young souls, when they are given over, on the morning after their First Communion, to other ideas and other sentiments, and are exposed to the triple concupiscence of the world, the flesh and the devil?

This citation shows how very delusive is the assurance that the children, even while attending the public schools, are allowed to receive religious instruction on Thursdays and Sundays. The atheistic character and atmosphere of the text-books, from which every reference to God has been deliberately eliminated, of the teachers, who are the appointees of men like MM. Viviani, Briand and Painlevé, and of the schools from which every reminder of Divine things has been studiously excluded—all combine, as far as the children are concerned, to neutralize and eradicate almost every trace of religious influence from their early training, to counteract the beneficial effect of the mother's love, and to leave the children defenseless victims of the intellectual and moral virus instilled into them by the schoolmasters. In order to pave the way for this sort of education between 40,000 and 50,000 Catholic schools were closed by the Government, and more than 69,000 anti-Christian public schools have been set up to replace them. Yet Miss Schofield, who is high up in the Fatherless Children of France, says explicitly: "The children

will most certainly . . . attend the public schools." Her statement is correct; she speaks authoritatively. The situation is such as to give Catholics grave subject for thought, especially since so many of them in this country not only contributed liberally to the Fatherless Children of France, but persuaded other Catholics to do the same. A third article will give examples of traps set for the souls of French children, whose heroic fathers and brothers are dying valiantly on the battlefield.

English Catholic Church Music

H. C. WATTS

NOW that the summer schools of music are on in the United States, a few words on English music will not be out of place.

I was spending Holy Week at Westminster, not at the Royal Palace of Westminster, where the Commons of England were debating those measures which call the men of fifty to take their place, side by side with the youth and flower of Britain, on the fields of France where the roar of guns wafts itself faintly even here. Nor was it at that ancient abbey where the last of the Saxons, Edward the Confessor, lies entombed beneath the heaped-up sand-bags, lest even his ancient and holy shrine be devastated by the destroyer in the skies; where the walls still stand within which the last Catholic Archbishop of Canterbury, Cardinal Pole, pronounced the absolution of England from the sin of schism.

But it was under that wonderful creation of great domes, chucked together with a massive fancy and imagination that makes the beholder think of immutable stability, of the Rock. It was in Westminster Cathedral, the newest of the great temples of London, that the most ancient and venerable thing in England asserted itself. Something that flourished long before the Crown of England; something older even than England's Parliament—England's Church. There is, after all, nothing strange in being forcibly reminded of the Catholic Church when attending worship in a Catholic cathedral. But this particular thought about the Catholic Church brought something else in its train; it brought to mind a saying that one hears much of now and again, the saying of "England for the English."

Now "England for the English" means, in its primary sense, something that has an intimate relation to the acreage of the soil between Land's End and the town of Berwick-upon-Tweed. It probably means that men who fight for their native land should enjoy that land when the fighting is over, and they return to their homes. This is a very good meaning for any phrase to have. It probably means, too, that men who live by the sweat of their brow should receive an adquate recompense, which is not only a good Christian meaning, but a good Catholic meaning also.

But it meant, something more than that; it meant something that had to do with Church music, and this I found out in Westminster Cathedral last Holy Week. For many years before the war, and certainly every day since the war, except on Good Friday, there are certain places in England where High Mass is sung solemnly every day. It is sung in the heart of Westminster right in the midst of crowded London. In the quiet fields of Downside, within sight of the British battleships at Quarr, in the heart of Scotland at Fort Augustus, within earshot of the munition factories of Birmingham, at Erdington, and in the midst of the sea at Caldey, High Mass is sung every day. And for the past three and a half years Englishmen have been dying daily on the fields of France. That is one reason why on Maundy Thursday, while the choristers of Westminster Cathedral were singing with indescribable pathos "*Agnus Dei, qui tollis peccata mundi, dona nobis pacem,*" and the sweet fragrance from the incense offered at the Elevation yet lingered, it seemed appropriate that one should think of the stench of blood and death that Englishmen were suffering at that very moment on the front a little more than 100 miles away.

That is one reason, too, why there should have been such a tremendous significance, when the long line of priests cried out from the sanctuary "*Ave, sanctum oleum!*" and kneeling down, breathed upon the Holy Oil, the breath of life. For before that day had closed the Holy Oil had been rushed from the cathedral by the hands of military chaplains, and was rapidly carried to the battle line for the last anointing of dying English Catholic soldiers.

But what, after all, has this to do with England for the English? It has this to do with it. The England that Englishmen are dying for; the England that all the great English-speaking democracies throughout the world, are now lined up with, is something greater than the England one thinks of as inseparable from the British Government. It is the England travailing through the centuries; that old "Merrie Englind" that was Mary's Dowry, Catholic England. For the greatness of England is not an evolution of governments; it is the great Catholic spirit that flourished for so many centuries, and has not even yet died out.

At Westminster last Holy Week there was given us something that, however much English Government and politics may be disliked, something that all English-speaking peoples might yet share. It was English church music for the Mass. There was a wealth of church music written by English composers, that has been hidden away for centuries in the museums and libraries. The dreary Puritans did what they could to destroy the ancient office-books, and the store of church music that had accumulated through centuries. And "England for the English" may, in fact, mean this: Let the English-speaking peoples once more sing the praises of God in those same harmonies that their earlier English Catholic forefathers sang.

The work of restoring the old texts is not easy, and

Dr. Terry, the Director of Music at Westminster Cathedral, has made a beginning with some of the most authentic scores. The oldest of the composers whose work has been restored is the John Dunstable, who is claimed to be the inventor of counterpoint. He was a friend of Abbot Whethampstede of St. Albans, and is said to have died in 1453.

The Masses by Nicholas Ludford were sung in the Chapel Royal of Henry VIII, before that King took a hand in refashioning religion, and the song-books from which his Masses, "*Missa Lapidaverunt*" for five voices, and the "*Missa de Sabbato,*" are copied, are stamped with the royal arms of Henry VIII and Queen Katherine. Hugh Aston, a Lancashire man whose fame rests chiefly on the music he wrote for the virginal, left a large quantity of church music in manuscript. Two of these have been re-scored, "*Missa Te Deum*" and "*Missa Videte Manus Meas,*" perfect examples of contrapuntal music in the ecclesiastical style.

An indifferent sort of Catholic was John Merbecke or Marbeck, whose chief claim to renown is that he adapted the music of the Ordinary of the Mass in the Sarum Graduale to the new Book of Common Prayer. He was born in 1523, and first makes his appearance as organist at St. George's Chapel at Windsor Castle. With four companions he developed in secret a small heretical society, this under the very nose of the orthodox Henry VIII, who, with imperturbable impartiality burned Papists for their Popery and heretics for their heresy. The heresy of Mervecke and his companions was smelled out by the King, and they were condemned to the stake. Merbecke was saved by the intercession of Bishop Gardiner of Winchester, who is said to have gained no small reputation as a burner of Protestants, but his companions suffered death according to the common law, which was death by burning. But whatever may have been Merbecke's religious views when he came to write "The Book of Common Prayer Noted," he was at one time a good Catholic, and during that time he composed his "*Missa per Arma Justiciae,*" a Mass for five voices.

These, with other English composers, were presented at Westminster during Holy Week: England for the English in its spiritual sense. He would be bold who should say that the Englishmen are dying in France for the sake of English church music; indeed, they are mostly ignorant that such a thing exists. But the land they are dying for, had its source of greatness in what that music symbolizes; its foundations were laid in a liberty deeper and more lasting than that of parliaments, they were laid in the firm and indestructible liberty of the Catholic Church.

Patriots at Large

E. L. WILLIS

WHILE men listed in the membership of the "Illustrious Order of American Patriots" may argue that they have no knowledge of the anti-Catholic tendency of the movement, the facts are at hand to prove that the Catholic Church is the object of attacks by them.

Waldron, of Baltimore, imported into the State of Maryland from New York, boasts of the fact that the "streets of Maryland would run with blood," within the short space of a year, after the "Patriots" had sufficent time to incite hatred in the hearts of the citizens of that State. This representative of the illustrious Order has outlined the plan of action now being followed in other States. Like the other organizers of the movement, Waldron denounces the use of wine for sacramental purpose. With Bishop Burt of Buffalo, former resident European Bishop of the Methodist Church, Waldron worked in New York State, to defeat Governor Glynn and to inject the question of religious intolerance into the campaign. According to Waldron the Bishop is now the New York State representative of the Patriots, and apparently this good Methodist hopes to control the legislation of not only the great State of New York, but of the entire country as well. At the time this was written he was said to be active in selecting the proper committees in each election district of his county, and in naming his partners-in-arms for the work elsewhere in the State. Literature was freely distributed, in the interest of this anti-Catholic campaign, and the political hopes of the Patriots seemed to be based on the votes of the good Methodist women of New York State. The plan of action is identical, in every State in the Union where the Patriots have lifted their heads above the cellars. For example: Jay W. Forrest appeared in Buffalo, late in March of this year, to address a meeting of the brethren. Sidney J. Catts, Governor of Florida, made his debut in Michigan, for the same purpose, and in Oregon, the work was left in the hands of W. G. Lemon, all apparently working in unison and delivering practically the same speech. Catts, speaking in Michigan, told his slim audience that they must "put none but Americans on guard," which being interpreted means that only Methodists and the Baptists should hold public office. Forrest used the same words in Buffalo, Waldron spoke them then in Maryland and Lemon revived them in Oregon. The trinity likewise told the same story of the fate of the bull that tried to stop a freight train, to show what is going to happen to the Catholic, when the "Americans" are guarding the switch. Meetings and initiations are held quietly, in Methodist and Baptist churches, where admission is obtained by a ticket of reference, guaranteeing the applicant to be all wool.

In Detroit, the chairman of the meeting regretted that the membership had not the courage to attend the public meetings, though he claimed they crowded the churches, in the secret conclaves. Similar complaint was lodged in Baltimore, in Buffalo, and in far-away Oregon. The brothers are happy in the dark, but blink under the sun. In the three States mentioned, the speakers declared that the object of the Patriots was to "preach Americanism and teach Americanism." In each State, invitations to the meetings were sent through the mails, and literature advertising the cause was sent out in the same manner. In every instance, the Methodist Church was lauded, and the success of the movement was declared to lie in the hands of the ministers of that Church who were called upon to open their churches for the meetings-in-the-dark.

Jay W. Forrest, who fired the first shot in Buffalo, opened headquarters in Buffalo, during the last gubernatorial campaign. Lately his headquarters were the Statler Hotel, which he described, justly or unjustly, as "a Protestant hotel, from cellar to attic." It is worthy of note that Governor Catts also honored the Statler Hotel with his presence, when he entered Michigan to revile Catholicism. Forrest first came into the lime-light by working in the interests of William Sulzer, later a candidate for office on an anti-Catholic ticket. During the campaign an army of professional teachers of the doctrine of hate went to Buffalo, and covered the city like a blanket with anti-Catholic literature. The *Menace* waxed fat, and strange rumors were abroad about the voters, who in those days were called "Units," sometimes Burt Units. Though but fifteen persons attended the first meeting held by Forrest in Buffalo, about four years ago, the Patriot boasts that he made one of them an assemblyman.

The Governor of Oregon, James Wethycombe, is claimed by the Patriots as one of their National Vice-Presidents. They instituted a vigorous campaign in that State, and attempted to put all Catholics under the ban. One of their workers, a gateman on a bridge, was dismissed from his position on the charge that he devoted a portion of his time, while employed by the county, in distributing patriotic literature to the passers-by. Mr. Lemon, secretary of the Patriots, was defeated as precinct committeeman, so it is very likely that the "Romanists" may still be permitted to live in Oregon.

The *Oregon Journal,* discussing the movement said:

> Thirty-five per cent of the American army are Catholic young men, and a larger per cent is in the navy. To contend that Catholics should not hold public office is to insist that Catholic young men should not be in the army and navy. Do mothers and fathers of sons over there want these Catholic fighters withdrawn from the trenches and their sons left to fight the Hun hordes alone? Is that wanted by the candidates whom the so-called "Patriots" have indorsed?
>
> In the grim business in which these Catholic and non-Catholic boys are engaged over there no questions are asked of each other as to whether they are Methodists, Baptists, Catholics or Congregationalists. Their thoughts are the terrible issue of facing the oncoming masses of Huns and of how to save liberty, save America, save civilization, save women, save children from the powerful attacks of the Kaiser's trained hordes and the Kaiser's malign purposes. It is no time now for politicians to stir up religious differences, to divide and distract the folks at home. Our young men over there must have an undivided America and a unified people behind them in the terrible ordeal that environs them.

The Patriots want nothing of the kind. They merely want to control America. They have attempted to stir up dissension at home and appear to give more money for anti-Catholic compaigns than for our boys abroad. This was well illustrated in the recent patriotic drive in Detroit. During this the Patriots attempted to throw dust in the eyes of the people, and while that real patriotic drive was on, they issued envelopes labeled "Patriotic Fund," asking contributions for the campaign to close the Catholic schools of the State, hoping to gather in some of the dollars needed so badly for war and for charitable purposes. Their attempt was nipped in the bud, however, and the public was warned against the trick in time.

While Detroiters poured their money into the Patriotic Fund, the slackers were found among the sturdy Patriots. One, for instance, who gave $100,000 for National Prohibition, gave but $10,000 for this great war and charitable work. Another, who gave $50,000 for National Prohibition, could afford but $6,000 for winning the war, caring for the widow and orphan, and relieving distress in his home city. Whereupon the Patriotic Fund committee printed a page advertisement in the Detroit papers, calling attention to the dereliction in the following manner:

> A retired capitalist, a millionaire, with an income estimated at $150,000 a year, subscribed $5,000.
>
> A well-known merchant, one of the most successful in Detroit, with an income of $80,000 per year, subscribed $2,500.
>
> A wealthy manufacturer, employing thousands of workmen and a great exhorter of patriotism, blessed with millions and with an income of several hundred thousand dollars a year, subscribed less than $10,000.
>
> One of Detroit's wealthiest citizens, reputed to be one of the largest retail merchants in the United States, known to have an income of hundreds of thousands of dollars per year, pledged less than $12,000. Could have given $50,000.
>
> Very wealthy retailer, coming to America in steerage and amassing large fortune in Detroit, contributes less than $7,000. Should have subscribed $25,000.
>
> Man who recently inherited a large fortune offered $50, but was [word deleted] to make a contribution of several thousands. Could easily give twice his subscription.
>
> Manufacturer who has made a fortune out of war orders, contributed the equivalent of four days' income. Subscription of month's income would have left him with an income of $70,000 for the balance of the year.

Nor is this surprising to those who know the views of such people. Last December, one of them said: "When asked for funds, remember that no work is so important as National Prohibition. Neither Red Cross work, Y. M. C. A. work, Liberty Bonds, nothing, is so important as Prohibition." This man was living up to his words.

Florida Patriots, too, are slow to part with their money for the war in answer to the country's call. Florida appealed to its winter residents to help save the name of the State. One such resident replied as follows:

When I received your letter recently regarding your Red Cross drive, I was constrained to write to you then about a matter which I refer to in this letter, and which has stirred up many of your winter residents to such a pitch that I believe they will be prone to defer any help to your State or people until such conditions are somewhat changed.

Recently, in this State, the Chief Executive of Florida, Governor Catts, made addresses in various parts of the State of a most bigoted character, in an attempt to foment discord and create antagonism of Protestant against Catholic. In this war there is no distinction of race or creed among men who are sacrificing their lives at the front. It is shown by record, and stated by the Secretary of War, Mr. Baker, that thirty-five per cent of the American army at the present time is Catholic. A much larger percentage of Catholics are in the navy. I regard the activities of Governor Catts as most un-American in character, and of such kind under all circumstances as constitute a blot on the patriotism of your State.

By a strange coincidence the *Menace* was sold for years outside the door of the store of another Patriot in a western city. Happily a city ordinance has put an end to this practice

The Patriots in Detroit are now busy sending out a neat little "statement concerning education." The leaflet does not carry the union label, and a Patriot operates a non-union printing plant in the basement of his building, from which boys and girls have been known to send out Prohibition literature in abundance. The leaflet in question says that the great issues coming out of the war, must be decided by the ballot, and the decision will rest with "those who now are in or should be in the public schools, developing . . . the ability to think logically, to think for themselves;" for, "in a republican form of government, the citizen is a citizen and not a subject; and it is altogether proper that he be qualified to be a citizen instead of merely being a subject."

The circular warns against the possibilities of "certain difficulties which may otherwise be encountered," and adds this choice bit of information:

That the chance of otherwise encountering difficulties is not imaginary may readily be seen by a Roman Catholic pamphlet in our possession wherein it is urged that Catholic parochial schools, with their 1,200,000 children, shall be reimbursed to the extent of $36,000,000 annually for the services they render to the State. This State, of course, means the nation. What part of the amount is to be from the State of Michigan is not indicated. * * * It is also interesting to notice in that same Catholic pamphlet the following quotations: "The division of the school money does not imply that the State is to so far interfere in the operation of our parochial schools that they will lose their Catholic tone and their Catholic character and become mere public schools." Also: "Religious instruction and a Catholic atmosphere and a Catholic tone of thought and a Catholic habit of mind must still continue to be their strong prominent features."

In another place in the same pamphlet under the caption "We Must Act Now" occurs this statement: "We are sometimes urged to wait patiently until America becomes Catholic, when the legislation of the country will be in our own hands, and the problem of the division of school funds will solve itself automatically."

Such is a sample of the propaganda of the "Illustrious Order of American Patriots." Perhaps some of the good Methodists or Baptists will rise to give the name of the author of the pamphlet quoted, that the world may know whether it is the creature of a Methodist brain, or merely part of the skilful work of the "literary bureau" of the party that will put "none but Americans on guard."

Sunny Siena

JOSEPH WICKHAM, M.A.

SOME day, when a thoughtful mood is on you, and you are reaching back into the centuries for the faces of men and women who were of real value to their time, you will let your imagination cling very fondly about the memory of a little girl of Tuscany, who loved God and grew up to live her years in one long miracle of His favor. And then, as you dwell on her work, and try to measure her achievement by the world's standard of today, mayhap quite unbidden there will flash before you a vision of a something you have seen with your own eyes in the unforgotten past: a city, strong, fair, peaceful, lonely. You will see yourself again in the evening hours looking upon that old city; the houses, pink and white and brown, climbing the hills and gathering close on the way; a church spire at the foot, another half way up, a staircase street, a palace pinnacle, a monastery wall, and crowning the summit of the rise the dome and campanile of a world-famed cathedral. You will see the green valleys falling away low from the circling city walls, and across their undulating breadth, on the gentle hills, the dull-gray olive groves and the dark heaven-pointing cypresses. And far away to the south a great mountain, and all the ways between the pitiful plain of desert wilderness. A city, strong, fair, peaceful, lonely. The little girl that grew for God was Catherine, and the vision-city is her city, Siena. And the Saint will surely forgive you if you contemplate her city's charms in the sweet blithe hours of reverie.

To come to Siena from the south is to come to the first large city of Tuscany, to a city that would fain be what Florence is, the greatest of the Tuscan towns, the queen of Tuscany. The traveler will ponder her annals well ere he comes to her castle gates, if he would find her gladdest welcome and win her rarest smile. For else Siena is a picturesque city, a painted vision, a delicate, rosy tapestry town seen in a palace of art. And Siena is more than that, infinitely more—though she is supremely that, as well.

Siena is built on a trinity of hills. Where their bases meet and dissolve into union, there is formed a level space, fair and broad and sunny, known as the Piazza del Campo. If you will open a fan wide, very wide, so that one edge will form a goodly curve and the other two sides an almost continuous line, you will have a picture of the piazza. It is girt about by tall red-brick houses, which seem to be dreaming of all the life of old that was lived on this piazza, when it was the real seat of Siena's public doings. It is very quiet now in this open space. Siena's days of great council are over; and only once a year, on the Feast of the Assumption, when horses run in the Palio, does the paved area awake and the palace walls re-echo the shouts as they gave them back in the buried long ago. But when one comes to Siena, it is well to come here first, because for all its peaceful mood today it is the heart of the city, and in many ways the loveliest of her charms.

Before the piazza rises the Palazzo Publico, a Gothic struc-

ture of brick and travertine, one of the most magnificent palaces in Tuscany. But you will be impatient to pass on, and up the street-steps to the Piazza del Duomo. Here, resting in the still, mighty space of sunlight, on the highest hill of Siena, dominating the whole city, and presenting a vision of beauty to every street and palace and garden, rises the splendid Gothic cathedral of Santa Maria Assunta.

Surely the place for a temple of worship; one is not surprised that tradition has held this site to have been sacred to Minerva in the days before the twilight settled over the pagan world. Other Christian churches had been here, too, before the Sienese erected this cathedral. Begun in 1229, the cathedral was finished as far as the choir by 1259, and the dome placed in position in 1264. But the people of Siena were not altogether happy over their church. Perhaps they heard of other cathedrals in Tuscany that would be larger; perhaps they felt that Siena was building too meanly. At any rate in 1315 they built beneath the level of the church a new baptistry and began a choir over it. But in 1359, dissatisfied with results, they purposed to cease adding to the old church and to construct a new one, of which the old edifice was to be merely the transept. Soon they found that it would be impossible to use the old church, and decided to make a fresh beginning. Then the Black Death of 1348 came and passed like a blighting phantom, and Siena was a weak and downcast city, little able to spend wealth on her grand ambition. The new work, moreover, had been ill-planned, and would have to be done again. So, probably with many a keen regret, they abandoned their dream, and what would have been the largest and most beautiful Gothic church in Italy remained an unreality. Work now recommenced on the old cathedral. The choir was completed in 1370, and the façade in 1380; the six-storied campanile is also the work of the late fourteenth century. In dimensions the cathedral is 290 feet long, 80 feet broad, and 165 feet across the transepts.

As one stands before the duomo and looks upon the imposing façade, one is reminded of the church in Orvieto; and rightly so, as it was inspired by the front of that southern duomo. A study in red, black, and white marble, it is a bit overladen with decoration, which weakens, instead of strengthening the effect, and removes much of the beauty that a simpler design would have preserved. Still it is a striking face for the church, and it presents a fair splendor to the beholder from the piazza.

Within the edifice all is wonder. In half-bewilderment do you move down the spacious aisle toward the altar, looking upon the rows of columns of beautiful white and black marble, and beyond them at the walls, which display the same alternate banding, and gazing upward upon the series of busts of the Popes beneath the cornices over the arches. It is strange; it is unforeseen; but it is beautiful. More strange still, more unique still, and more exquisite still, is the pavement beneath your feet, that rich mosaic nave, the precious result of centuries of loving toil.

But Siena is pre-eminently the city of St. Catherine. The Piazza Mazzini calls you. Here stands the great fourteenth-century Gothic church of San Domenico, which in a special way is Catherine's, for she was a Dominican nun. It has much that will hold one's interest, but one will soon seek the Chapel of St. Catherine, where the head of the Saint is preserved in a marble shrine. Here it is that the famous frescoes of Sodoma are, the most noted being the "Swoon of St. Catherine." Through a window in the choir one may see most wondrously the fair lines of the duomo, confidently guarding the hill; yet it is not of such calm beauty that one is dreaming, but rather of the maiden who gave up the world and the fulness thereof to become the spouse of God, and, in the later judgment of the world she left, the greatest Saint of Tuscany.

You will linger many a day in Siena, if you can. You will see this church more than once before departing. Perhaps, indeed, the church of San Domenico is the last thing you will visit ere you go away. Is there anything that could give the traveler of today more courage willingly to meet the cares of life than a visit to this church, which stands like a gracious protector overlooking the house where the daughter of the dyer, Giacomo di Benincasa, lived in the tumultuous days of the Middle Ages?

So with your thoughts of the holy Catherine you leave the triple-ridged town that watches so quietly and gently over the Tuscan plain. You go northward, and the city remains—Siena, less powerful, less aggressive, than she was in the dreaming past, but still the same city of loveliness glistening on the height, and gazing yearningly and hopefully on the soft-blue delicate beauty of Mont' Amiata in the leagues and leagues away.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Ibsen and Aristotle

To the Editor of AMERICA:

In the June number of the *Bookman* there is an article by Mr. Hamilton entitled "Ibsen Once Again," which reminds us "once again" that Ibsen is "a very great artist of the theater." We read much these days about a great spiritual awakening that has come to all the peoples of the world as a sequel to the great war. This it is that makes so superlatively favorable a commentary on Ibsen, as surprising at this time as it is unfounded at any time, and it should not go unchallenged. The most vicious assertion in the article in question is that a dramatist's subject-matter "is, of course, the last thing to be considered by a genuine dramatic critic in analyzing any well-made play." How startling, in view of Aristotle's opinion: "Things are censured as impossible or irrational or *morally hurtful!*"

Nothing can properly be made the subject-matter of art, let it be music, painting, sculpture or poetry, unless that subject be "beautiful." It has been said that "an object is beautiful,—at least artistically beautiful—when the contemplation of it is calculated to awaken in us a noble emotion." Accepting this definition, and knowing that the drama is a form of art, can we concede that Ibsen's plays are the product of "the greatest modern dramatist?" Did ever an individual detect anything noble in the emotion that chilled him after witnessing one of Madame Nazimova's interpretations of Ibsen? This woman's consummate emotional ability in the living presentation of Ibsen only deepens the depression that must follow even the casual reading of his plays.

Mr. Hamilton's opinion to the contrary notwithstanding, the ethical principles of a drama must be sound before the subject-matter of that drama can be said to be beautiful, and if it be not beautiful, it can never by any perfection of dramaturgic craftsmanship be made a work of dramatic art. This is not an exclusively Catholic or even Christian postulatum, for even cultured pagans demanded as much. In the twenty-fifth chapter of his "Poetics" Aristotle tells us, "The element of the irrational, and, similarly, depravity of character, are justly censured when there is no inner necessity of introducing them." In view of his other precepts, Aristotle means by "inner necessity" the necessity that makes the portrayal of this depravity imperative, in order to fill the audience with abhorrence for it or to bring out the dominant motive of the piece by contrast.

From the time of Aristotle to our own it has been inartistic to make evil attractive and virtue repulsive. Ibsen's treatment of immorality is so profuse that often we cannot sympathize with any of the characters of his plays without sympathizing with immorality. In "Hedda Gabler," for instance, what is there either in the "message" or its "elocution" that is uplifting or healthful? It is merely the lurid portrayal of a case in criminology of a woman shorn of every virtue that we look for in her sex. Again in "Ghosts," "his [Ibsen's] whole reasoning," Professor Boyesen tells us, "as embodied in Mrs. Avling, leaves a large and importunate interrogation mark in our minds as to

whether goodness, in the accepted sense, is particularly laudable, and, on the whole, to be preferred to badness."

In "Hedda Gabler," in "The Wild Duck," in "The Master Builder," in "Ghosts" and in all Ibsen's plays, without exception, upon which Mr. Hamilton bases Ibsen's claim to greatness, we are forced *ad nauseam* to listen to morbid details of the faithlessness of wives and husbands. One commentator has said that "A Doll's House" was not written by way of asking "Is marriage a failure?" but rather to show "Why marriage is a failure." All through Ibsen we come upon such rotteness of theme, all aimed, we might say, in the words of Hilda in "The Master Builder," at the development of "a really vigorous, radiantly healthy conscience, so that one dared to do what one would." Everywhere in Ibsen do we find the delineation of characters that "dare" to do that to which they are sensibly drawn, even if it be at the cost of violating the most sacred bonds of human society.

Let Mr. Hamilton know that while Catholics and self-respecting Christians are part of that public, "the general and normal public" will never judge the "dramatic" perpetrations of Henrik Ibsen "the best that is known and thought in the theater of the world." To the intelligent, moral and, we trust, "general" public, Ibsen will ever be a "sure-enough competitor for the plaudits of an avid audience,"—but of an audience avid for that portrayal of human nature that is salacious, violent, morbid and uninspiring.

New York. TERENCE L. CONNOLLY, S.J.

France and the United States

To the Editor of AMERICA:

The celebration by France of the Fourth of July recalls the first occasion on which our oldest friend in Europe participated officially in the observance of our national holiday. At the earliest opportunity after she had recognized our independence and openly allied herself with America in the struggle, her Ambassador, M. Conrad Alexandre Gérard, issued an invitation to the Government officials, of which the following is a translation:

> You are invited by the Minister Plenipotentiary of France, to attend the *Te Deum,* which will be chanted on Sunday, the fourth of this month, at noon in the new Catholic Chapel to celebrate the Anniversary of the Independence of the United States of America.
> Philadelphia, July 2, 1779.

As will be seen, the ceremony was of an unmistakably religious character and was not confined to the *Te Deum* but included a sermon by the Franciscan Father Bandol, Chaplain to the Embassy, who was also the preacher two years later at the service in Philadelphia arranged by the French Ambassador to celebrate the victory at Yorktown. From his sermon at the Independence Day ceremony of 1779 I quote the following passage as peculiarly fitted for repetition today:

> Let us, in concert with each other, raise our hearts to the Eternal. Let us implore His infinite mercy to deign to inspire the chiefs of the two nations with the wisdom and the strength necessary to bring to perfection the work He his begun; let us unite our voices in supplication to Him to pour forth His blessing on the councils and the arms of the Allies, that we may soon enjoy the sweetness of a peace that will cement the union and assure the constant prosperity of the two countries.

To recall such an incident should afford American Catholics something more than a matter of pride. It should lead us to pray more fervently for France, that she may soon come back to her old traditional ways which prevailed before God was banished from her civil life.

New York. EDWIN RYAN.

Devotion to the Holy See

To the Editor of AMERICA:

I wonder how many Catholics of today have an affectionate loyalty to our Holy Father, the Pope? I do not mean to imply that we are disloyal or that we are apt to be disobedient, but does there not seem to be too much of a disposition among us to regard the Holy Father as a very distant personage, and as one towards whom we are called upon very seldom to show that loyalty we show our good friends? Let us then cultivate a special devotion to the Holy Father, doing each day some little act of devotion or saying some prayer for his intentions, learning more about him, inculcating in others just a bit more of living, perceptible devotion to him. It seems to the writer that in these days when the Holy See is assailed on all sides, we owe it to our Catholicism to display more affection to his Holiness than, alas, we have been wont to do in times past. I would suggest that whenever we visit the Blessed Sacrament we pray for his Holiness, saying a Hail Mary for this intention. It was by disregarding the counsels of the Holy See that this war arose, and we who abhor the causes of the war ought to do what lies in our power to help remove them. One of the ways to do this is to cultivate a spirit of loving obedience to the Holy See.

Pittsford, Vt. H. X. D. BARTON-HART.

Catholic Visitors in New York

To the Editor of AMERICA:

With many other visitors I come to New York in the summer time and long ago made up my mind that it is one of the most delightful places in which to spend one's vacation. Of course there are some few incidentals that might be altered for comfort or satisfaction; but, oh, the joy of all the rest to a rural observer! Today I picked up in the hotel lobby a copy of a useful pamphlet prepared by the "Hotel Association of New York City" for the information of visitors. It tells them of the latest attractions, and where to go and how to get there. In a long list of "Places of Interest" I find there are five Protestant Episcopalian churches mentioned, with a historical note and details of location for each. Not a single Catholic Church is designated in spite of the fact that Greater New York now contains 2,000,000 Catholics and there are today I am sure several thousand Catholic visitors besides myself within its confines. Why the compilers of this hotel guide do not display some recognition of these business facts seems a mystery to me. Do they expect to receive no Catholic patronage, or are your local Catholics so indifferent to slights that they can patiently endure the continued distribution of such "information" as I have outlined here? Surely old St. Patrick's and St. Peter's have interesting historical associations, and where architecturally are there rivals for the Fifth Avenue Cathedral; the beautiful St. Ignatius' on Park Avenue, or the Gothic splendors of the recently completed Dominican Church of St. Vincent Ferrer; or that little gem "the Spanish Church," adjoining the Hispanic Museum on 156th Street? A guide who really knew his New York would scarcely omit these attractions among his places of interest. And, while I am about it, may I ask, why do not some of your local committees on Catholic welfare put a few signs in the hotel lobbies telling of the neighboring Catholic churches and the time at which Mass is said? Other churches give notice of their services. Why not ours also? It would be a great convenience to many strangers. Also I noticed at your two big railroad stations women agents of societies to look out for incoming girls and others of their sex who might need shelter, advice and help in a strange city; but there was no Catholic organization so represented. It may not be very polite for a visitor to find fault, but perhaps this is a case in which the end justifies the means.

Chicago. J. J. D

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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"Except in Summer"

A SATIRICAL minister of Ritualistic leanings, on observing how many Protestant churches close their doors and hold no services during summer, amused himself by setting down a few of his favorite texts, adding to each of them the cynical clause which the sad spectacle he beheld naturally suggested: "'Preach the Gospel,' he quoted, 'to every creature'—except in summer"; "'Preach the Word. Be instant in season and out of season'—except in summer"; "'The Lord is in His holy Temple',—except in summer"; "'How amiable are Thy tabernacles'—except in summer"; "'My soul longeth, yea, even fainteth for the courts of the Lord'—except in summer." What emphasized the deplorable neglect of Divine worship by the minister's co-religionists during summer, was the striking contrast that the Sunday appearance of the Catholic churches presented. For at least a half-dozen crowded congregations filled each church, he noticed, even on the warmest Sundays of July or August. "However it is better far, no doubt," reflected the minister, trying to draw a little comfort from the rather depressing sight, "that our liberty-loving Americans should feel free to attend church or not, as they prefer, during summer, rather than be dragooned into piety as those mean-spirited Papists are by their domineering priests."

"Remember that thou keep holy the sabbath day" was Almighty God's command to each and every individual of the Chosen People, and from the detailed directions He gave regarding the manner the day was to be observed, it is perfectly plain that the Divine Legislator wished to be formally worshiped "even in summer." So at least the Church and her "domineering priests" have interpreted the Third Commandment from the earliest times till today. Consequently she obliges every Catholic, "even in summer," and even during vacation time to devote some thirty minutes each Sunday to the formal worship of God by assisting at Holy Mass. Accordingly the Church takes care to remind her children at this season of the year that in choosing a summering place, the neighborhood of a church where Mass is said every Sunday is quite as important a vacation requisite as are cool breezes, social advantages, good bathing, ample golf-links, etc., and that the very automobile that carries a party so swiftly and pleasantly to a distant mountain-top or to a sounding beach is admirably suited too for bringing the same people to Sunday Mass.

"That Angel of the World"

"THAT Angel of the World" is the beautiful title Shakespeare gives "reverence." For, like a celestial spirit, that fair virtue safeguards purity, recognizes authority, protects innocence, honors integrity, venerates age, defends helplessness, does homage to sanctity, and gives God the worship that is His due. Reverence is a feeling of profound respect, mingled often with one of awe and affection, for what is great in power, wisdom or holiness. The chronic praisers of the times that are gone are bewailing the fact that the pre-war world and all it stood for are in the crucible, and that the new era now being so painfully born will sweep away as fictions and falsehoods nearly all the foundations on which the virtue of reverence rests.

But these modern prophets of wo need not be so gloomy and disconsolate. For as long as Christ's Church endures,—and we have His promise that He will be with her all days even to the end of time, and that the gates of hell shall never prevail against her,—reverence will still remain the angel of the world, and will continue, as of old, to be the savior and guardian of everything that inspires and merits veneration. The innocence of children, the purity of womanhood, and the sacredness of marriage, for example, will be as much the object of the Church's concern after the war as now. She will still teach the Faithful that their bodies are inviolable temples of God; she will proclaim in the future, as she ever has in the past, that the voice of all lawfully constituted authority is the voice of Heaven and should be reverenced and obeyed accordingly; she will insist then, no less than now, that suffering is a holy thing and that the poor are the wards of God; and she will continue to prove, in season and out, that she is ready to make any sacrifice rather than let the least of her little ones lose the Faith delivered to the Saints, or ever to be wanting

in that reverence for Holy Church, her teaching, her services and her ministers that is indeed the angel that is leading all Christian souls safe to Heaven at last.

Our Record Year

FOR the first time in our history the Catholics of America have earnestly girded themselves for their great mission task. It is safe to say that their contributions to this cause during the past year have considerably exceeded the million-dollar mark. It is further notable that in European countries likewise there has been a new mission impetus, despite, or rather, we should say, because of the war. The ebb in mission donations, which was so often deplored during the first two years, has come to an end and a new tide of generosity has set in during the most exhausting stage of the momentous struggle. Men, as the *Annals of the Propagation of the Faith* suggest, feel the necessity of appeasing the Divine justice, and what better means can they find for this purpose, aside from the Sacraments, than prayer, penance and alms—particularly alms bestowed for the divinest of all works, the rescue and conversion of souls.

The sum contributed by American Catholics to the Society for the Propagation of the Faith during the past year was $805,546.70; that contributed to the Holy Childhood, for the salvation of abandoned children in pagan lands, was $82,525.53. In each case the amount was the largest ever given in a single year. In the latter instance especially donations have trebled during the past four years. If to the sums already quoted were to be added the offerings bestowed upon various other approved missionary societies and upon individual missionaries, there can hardly be any doubt but that the total would easily exceed $1,000,000.

We have often repeated the statement that the only reason why Protestant mission donations so far surpass our own is the want of adequate and persistent education upon this important topic of Catholic interest. When the full import of the words of Christ, "Go ye into the whole world, and preach the Gospel to every creature," shall have been brought home to every individual soul among us, there will be no lack either of mission vocations or of mission contributions. Needless to say, in that day our novitiates and seminaries at home will more than ever be filled with candidates for our own domestic apostolates of every kind, and our churches will prosper materially and spiritually in proportion as they interest themselves in that cause so dear to the Heart of Christ, the conversion of the entire world to Him.

Mothers at Prayer

A MOVEMENT is on foot, launched and directed by the "National Association for Mothers of Defenders of Democracy," to organize a crusade of prayer for the guidance of our leaders in the war, the protection of those who are fighting for us, and the triumph of international justice and righteousness. It has the approval and support of our most distinguished citizens, including President Wilson and Cardinal Gibbons; it is in no sense sectarian, and asks the cooperation of all women who believe in God.

Not long ago a staff officer in France said in memorable words: "Tell the women of America, that victory depends on them." Our noble women have given, and will continue to give, their sons to the cause; it remains for them to invoke Divine assistance for that cause by earnest supplication with the God of armies. The conditions for taking part in the work are such that every woman in the United States can cooperate.

The plan is to secure "silent one-minute prayers, every minute of the day and night, hundreds of thousands praying, one group successively following another, so that there shall be no break in the continuous appeal." It is hoped that each of the 2,000,000 mothers and wives of the American men in the army and navy, and millions of others, will pledge themselves for their share in the great undertaking. Those who are willing to do this, should write to the "Mothers of the Democracy," 51 East Forty-second Street, New York City, and signify their readiness to devote one minute a day for a year to prayer for the purposes of the organization, mentioning particularly, if their habits or occupation make it possible for them to offer their prayer in the late hours of the evening or the early hours of the morning. In return they will receive a card assigning them a particular half-hour at any moment of which they may offer their prayer. This latitude renders the work practicable and does away with scruples. At the same time, the thousands who will be praying during that half-hour will ensure continuity. All are asked to interest others, especially in foreign countries, in the enterprise so that the crusade may be world-wide, and encircle the earth.

The movement cannot be too heartily recommended, for, in the words of Cardinal Gibbons, its value and force can be known in its full effectiveness only to God. If the 13,000,000 mothers in our own country and the countries of our friends whose boys are fighting to bring back freedom to a war-swept world, will enlist their services in this army of prayer, the end we all desire may come sooner than the most sanguine dares hope.

Protection for Women Workers

THE women of the United States are nobly bearing their share of the burdens of the war. Thousands of them are filling the positions left vacant by men now at war. They are ringing up fares on our street cars and running elevators in our skyscrapers. On the farm they are driving the reaper and wielding the hoe. They are bending over their tools in the factory and the machine shop. With an unselfishness and an adaptability which have won universal esteem, they are setting the example of hard work and whole-hearted devotion to duty. In

doing so they are remaining true to the best traditions of American womanhood which in the hour of national crisis has never failed the country, a fact that more than any other has won admiration from all.

But this admiration will prove useless, if Americans do not add to it some practical proof that they wish to safeguard the dignity and the virtue of the army of brave women now laboring at strange and unwonted tasks.

With rare exceptions the women now forced to work have shown that they do not intend to allow themselves to become the victims of the temptations and the dangers into which they have been so suddenly thrust. But the danger is real. Employers and public alike, Catholic employers and the Catholic public especially, must see that every means be taken to protect them from physical harm and above all from moral contamination. We rebel at the thought that a woman under any circumstances should be forced to bend under burdens fit only for the brawn and the muscle of the man long trained for arduous tasks. But we shall be far more indignant if, owing to lack of supervision or through the adjuncts connected with her work, she should be exposed to moral harm. If that hurt is to come, it were better that the work she is doing be given back now to men. The noblest possession of our country is the virtue of her daughters. That tarnished, what can replace it?

Not only should the women workers be supervised so as to guard them from physical danger, but a society or union should be formed to watch over their moral interests as well. We are doing admirable work for the relief of the suffering in the war. Millions have been given to the Red Cross. Food and stores have been sent to starving Belgium with lavish generosity. But we must not forget our American women toilers. They, too, are suffering and we must do something for them. Their material well-being should be dear to us. Exhausting work, long hours, unsanitary conditions, must be absolutely prohibited them. Above all the moral atmosphere in which they labor should be kept untainted. There is room here for the activity and zeal of Catholics. No nobler cause could engage the sympathy of those Catholic women of better circumstances than their laboring sisters. It is a noble cause, for good women are the real strength of the country.

First Aid to the Melancholy

JACQUES, whose charming melancholy was one peculiarly his own, told the merry Rosalind that sorrow was "compounded of many simples, extracted from many objects, and indeed the sundry contemplation" of his travels, in which his often rumination wrapped him, was a "most humorous sadness." Melancholy he loved "better than laughing"; he could "suck melancholy out of a song, as a weasel sucks eggs"; his unshaken conviction was that "'T'is good to be sad and say nothing." Like Jacques, a large proportion of our twentieth-century poets, it would seem, think it "good to be sad" but unlike him, they too often "say nothing" very profound or beautiful, from a poetical point of view, notwithstanding all the tearful verses they write. Some of these poetasters, however, though quite crushed in spirit perhaps at the sight of the human misery that surrounds them, nevertheless deny themselves the luxury of tears and write "Pollyanna" verses instead to cheer the hearts of those who, presumably are far more depressed even than they by the sorrows and disappointments of life. In this connection Professor William Lyon Phelps observes in the current *Bookman*:

> As I read modern verse, I am forced to the conclusion that men and women require a vast deal of comforting. The years preceding the war seem in the retrospect happy, almost a golden age; homesickness for the England, France, Italy, America that existed before 1914 is almost a universal sentiment; yet when we read the verse composed during those days of prosperous tranquillity, when youth seemed comic rather than tragic, we find that half the poets spent their time in lamentation, and the other half in first aid. An enormous number of lyrics speak as though despondency were the normal condition of men and women; are we really all sad when alone, engaged in reading or writing? "Every man is grave alone," said Emerson. I wonder. So many poets seem to tell us that we ought not absolutely to abandon all hope. The case for living is admittedly a bad one; but the poets beseech us to stick to it. Does every man really go down to business in the morning with his jaw set? Does every woman begin the day with compressed lips, determined somehow to pull through till afternoon? Even the nature poets are always telling us to look at the birds and flowers and cheer up. Is that all botany and zoology are good for? Have we nothing to learn from nature but—buck up?

Firmly persuaded as modern minor poets seem to be that the sweetest songs are those that tell of saddest thought and that the nightingale, before she can really do herself justice, must have a thorn or two piercing her breast, how noble, nay heroic, it is of them to turn sternly away from the melancholy Muse, and devote themselves exclusively to composing lyrics of gladness for the solace of their fellow-moaners in this vale of tears. The testy commuter, for example, who has breakfasted hastily and meagerly, reads in the morning paper on his way to business a joyful triolet telling how thankfully the little birds take their simple matutinal meal, and he forgets forthwith how weak the domestic coffee was and how heavy the rolls. Or pretty Flossie who is quite disconsolate because her summer hat has not turned out the artistic success she hoped it would be, finds in a July magazine a rondelet describing how serenely the tiger lily wears the same trumpet-shaped blossoms and commonplace colors year after year, and she is promptly restored by the poem to such a Christian frame of mind that she is ready not only to forgive but even to pay the offending milliner. Every reasonable man must own that by these and similar services the Pollyanna minor poet both completely justifies his existence and even deserves the tearful gratitude of all the fellow-melancholiacs whose sadness his verses help to temper and assuage.

Literature

ST. AMBROSE AND NATURE STUDY

HABITUALLY and proverbially we so couple great men with mighty deeds that we almost exclude from their lives whatever does not fit heroics. It seems more natural to picture General Washington encouraging his men at Valley Forge than inspecting his kitchen garden or arranging details with his butler. We see Lincoln in his grandeur signing the document that abolished slavery, but it never crosses our mind that he had difficulty in getting a pair of boots to fit him. Great men appeal to us as wedded to great accomplishments, and to place them in the ordinary occupations of life, or to imagine them concerned with even the necessary trifles of normal living, strikes us as a kind of *lèse majesté,* and an unwarranted divorcing of genius from its proper sphere of action.

And so with the Fathers of the Church. One may except St. Augustine, perhaps, on account of his "Confessions"; but, besides him, one may safely assert that few ever think of them save as expounders of dogma and upholders of doctrine and discipline. Yet they were normal men, with a keen appreciation of the commonplaces of life. Their writings are not only exalted, but also practical, going into the minutiae of every-day conduct. They were men of deep sympathy with everything human. The beauty of land and sea appealed to them; and, after the example of Our Lord Himself, they call on all creatures for aid and illustration. This is specially true of St. Ambrose, from whom we shall offer some passages chosen almost at random from his "*Hexameron,*" or "The Six Days of Creation." The work is divided into six books, and follows the order of Genesis. One may easily pick quarrels with the Doctor's natural history, biology and physics. Yet he had the knowledge of the educated gentleman of his time. And, as a guard against sneering, it may be well to reflect that if we had lived some fifteen-hundred years ago, our knowledge of these matters would have lagged behind modern advances, not less than that of the learned of those earlier days. Two beautiful hymns of St. Ambrose, "*Splendor Paternae Gloriae,*" and "*Somno Refectis Artubus,*" are found in the Roman Breviary. Like every man of eloquence, he had a true poetic instinct. Let it be added that the peculiar style of the "*Hexameron*" makes difficulties for the translator, and that, in spite of straggling sentences, there is a peculiar quaintness and charm about the Latin which can hardly be caught by an Englished version. Here, however, are two passages that show his power:

> The earth restores with compound interest what she borrows. Men often deceive and defraud their creditors, but the earth is faithful. If, at times, she does not repay in full, straitened, it may be, by unseasonable cold or a drought or an over-abundance of rain, she makes up another year for the deficit of the preceding one. Thus, when the crops have disappointed the hopes of the husbandman, the earth is not to blame; and when the season is right, the richness of this prolific mother pours forth such abundant progeny that, in the end, she causes no loss to her creditor. . . .
>
> What a beautiful sight is a well-cropped field! And the odor! What a joy to the farmer! What tongue can express the beauty of it? We have the word of Scripture, from which we learn that the scent of the fields is compared to the blessings and graces of the Saints, as the holy man Isaac saith: "The smell of my son is as the smell of a plentiful field." Why, therefore, should I describe the purple violets, the white lilies, the blushing roses; the meadows picked out here with golden blossoms, there with pied ones and again with saffron? One knows not whether it be the display of flowers or the scent of them that gives greater delight. The eyes are feasted by the beautiful panorama, and one is sated by the sweet smell.

Evidently a fair landscape had charms for St. Ambrose. In the following passage we have clearly one who had learned the sea by delightedly studying it in all its moods. The rhythm and structure of the passage enumerating the benefits and advantages afforded by the sea recall Cicero's eulogy of literature in the speech "*Pro Archia*"; and, by way of contrast, one thinks of Horace's dread of the "*dissociabile mare,*" the estranging sea. If the Saint were alive now, however, he would surely modify his statements that the sea is a bar to cruelty and battling.

> Therefore God saw that the sea was good. And, indeed, this element is beautiful to behold, either when the billows surge, their crests white with foam, and the jagged rocks drip with snowy spray; or when, under favoring breezes and a lulling calm, it lies empurpling, as it often appears to one looking down from a height. When angry waves do not lash the shore and the waters eddy peacefully, and, so to speak, greet the land in friendly embrace, how sweet is the sound, how delightful the din, how musical the reverberation! . . . Good is the sea. It is, as one may say, the hospice of the rivers; it is the fountain-head of the rain, the source of overflows, the bearer of provender. By it distant peoples are united, the danger of wars made remote, barbaric cruelty restrained. It is help to the needy, a refuge in danger, it adds charms to our pleasures, it is health for the sick.

The following description of the polyp is quaint enough, and a good example of the method used for drawing a moral lesson from natural objects. Doubtless octopod is the creature referred to:

> I shall not pass without comment the deceitful nature of the polyp. For I have already spoken somewhat of that craftiness whereby some strive to beset and deceive their brethren, and to invent new ways of cheating them; so that if they cannot take their victims by force, they may catch them by fraud, and by some dark means overreach them.
>
> The polyp when it lights upon a rock, in the shallows along the shore, fastens on it, and by a cunning instinct undergoes a change of color, so that its body takes on the appearance of the rock. Thus by clever trickery, it entangles in its meshes, and imprisons in its enfolding body, many a fish as it glides incautiously through the familiar haunts past what it deems a mere rock. So the prey is taken an easy dupe, and is entrapped by methods such as are used by those who often change face, and set afoot devious schemes for working harm. They make trial of one's inclinations and character. With the pure they exalt purity. In a crowd of libertines they behave like those who have abandoned the path of continence, and are immersed in the slough of loose living. Their aim is that they who see them or listen to them may trust them offhand, and so slip into bad habits the more readily, because they do not perceive they are going downwards, nor are on their guard against a hurtful influence. And, indeed, wickedness is all the more pernicious when it masquerades under the mantle of friendship.
>
> We must be wary, therefore, of those who spread their lying toils, and reach abroad with their tentacles, and are protean in their manner of life. They are the polyps with grasping arms; they bear the imprint of an evil genius by which they are able to ensnare whosoever falls foul of the rock of their unholy craft.

Without question, the great Bishop of Milan was a close observer of nature and was skilful, too, at weaving into his ascetical writings the results of his investigations.

F. J. McNIFF, S.J.

REVIEWS

An Elementary Handbook of Logic. By JOHN J. TOOHEY, S.J., Professor of Logic and Metaphysics in Georgetown University. New York: Schwartz, Kirwin & Fauss. $1.00.

Father Toohey's manual is an excellent text-book for the classrooms of academies, colleges and seminaries, and it would be advisable for all teachers of logic to consider its advantages before deciding on the book they will use in their courses of next year. It is brief and clear. It avoids diffuseness and jejuneness; and while covering the entire subject in a way quite sufficient for the student's needs, it leaves full freedom to the teacher for personal initiative and development. It is essentially a text-book for classroom work, written by the professor of logic in

Georgetown University, with whom the science of logic, long before he began to teach it, had been a hobby. It is designed especially to meet the difficulties, requirements and turn of mind of American students. A minute outline of chapters and an exhaustive index, covering thirteen pages, of topics, facilitate reference, which is made still more easy by a judicious employment of black-faced type for definitions when they first occur, and by the use of numbers for paragraphs, to which the student is constantly sent back, as occasion requires. Throughout the volume's 241 pages extreme care has been taken with the wording of the text, and the examples, old and new, serve as excellent illustrations.

The subject-matter, which it has been the fashion to consider cut and dried and stereotyped beyond the possibility of change, has an element of novelty which is refreshing. The laws of thought are, of course, enunciated as heretofore, but on the explanation of them Father Toohey has not feared to show considerable originality. These divergencies from stock statements stimulate discussion, clear away inconsistencies and on further reflection commend themselves with growing insistence. Such, for example, are the distinction between the act and process of inference, the treatment of the predicables and categories, the chapter on eduction and the remarks on the modal proposition. The most distinctive parts of the book are the chapters which treat of the categorical syllogism. The author has found that his new theory simplifies the subject in a remarkable way for the student. The explanation of fallacies, which was written with the distinct purpose of giving a name and a description to the methods of attack made on the Church, is very valuable; and the discussion of the author's views on the distribution of the predicate, to say the least, challenges serious attention. The book has already been adopted in several higher institutions of learning.

J. H. F.

Trade and Navigation Between Spain and the Indies in the Time of the Hapsburgs. By CLARENCE HENRY HARING, Ph.D., Assistant Professor of History in Yale University. Cambridge: Harvard University Press. $2.25.

In the words of the author of the latest volume of Harvard Economic Studies:

> The Spanish Government accepted the task of colonization [of the New World] with the most painstaking seriousness. With high ideals of order and justice, of religious and political unity, it extended to its ultramarine possessions its faith, its language, its law and its administration; built churches and monasteries, founded schools and universities; in short, endeavored to make its colonies an integral part of the Spanish monarchy. Emigration was carefully watched to keep them free from the contamination of heresy and foreigners; and trade and navigation were organized with the same infinite care for detail that characterized social and political activities. If the actual results of Spanish colonial policy fell far below these ideals, yet they were results by no means to be despised. A Spaniard [Gonzalez Davila] could write little more than a century after Columbus: "In the Indies [to the Spaniard the word "Indies" without qualification always signifies the Western Hemisphere] there have been built 70,000 churches, 500 convents of religious belonging to the Orders of St. Dominick, St. Francis, St. Augustine, Our Lady of Mercy and the Society of Jesus, containing more than 3,000 members. . . . There have been established for the instruction and good government [of the natives] many reductions, one patriarchate, six archbishoprics, thirty-two bishoprics . . . two universities. . . . There have been founded more than two hundred cities, many towns. . . ."

In a word, before English Colonies had appeared in the Western World, there was already a flourishing Spanish America reproducing all the higher features of European civilized life, a Spanish America that never lost its wonderful lead on English America in everything that makes for the higher life, save political liberty, until in the nineteenth century the advent of that liberty for which they were not prepared begot the license and revolution that have gone so far to cripple if not utterly destroy their brilliant civilization.

"It is the description of the trade and navigation between Spain and the New World, of the commerce which made possible the creation of this Spanish-American civilization" that forms the subject-matter of the book. Most, if not all, European nations had until the nineteenth century, navigation and trade laws that appear to us moderns supremely unwise and injurious. Spain was by no means an exception, if anything Spanish mercantile policy and legislation possessed elements of stupidity peculiarly its own. These as well as more favorable features are impartially unrolled before the reader's eye in an interesting narrative of some 370 pages.

The book's defects are few. It is hardly fair to say, however, as is said on page 133: "Progress in scientific knowledge was effectually blocked by the church, and American presses confined their attention mostly to the production of catechisms, martyrologies, and books of pious verse." Can Dr. Haring really be ignorant of the wonderful scientific and literary output of the Spanish-American press in the three great centuries of their glory? Gaylord Bourne, his brilliant predecessor in Yale, might have shown him otherwise. Again on page 166, Pedro de la Gasca, whose character, all historians unite in praising in the highest terms, is referred to as a "wily Jesuit." If extraordinary success in allaying difficulties by the use of the noblest means deserves the epithet, "wily," then "wily" he certainly was; but Jesuit he certainly was not, as the most elementary knowledge of the man's career would show. In fact de la Gasca had left Peru almost twenty years before the first Jesuit landed there. "Terrible activity of the Lima Inquisition . . . and that of the Mexican tribunal . . ." is somewhat strong language when we recall the rather innocuous history of the Inquisition in the Spanish Colonies, even as it appears on the pages of its great enemy, Henry Charles Lea. The accurate reader will also wish there were some guide to the value of the coins mentioned in the volume. Thus almost on the same page conflicting values are assigned to the same monetary units. But these are only minor blemishes, for Dr. Haring's scholarly book is a valuable addition to our Spanish American historical library.

J. F. X. M.

Under the German Shells. By EMMANUEL BOURCIER, Member of the French Military Commission to America. Translated from the French by GEORGE NELSON HOLT and MARY R. HOLT. With Portraits. New York: Charles Scribner's Sons. $1.50.

Such words as "graphic," "vivid," "realistic" and "gripping" have already been so sadly overworked by the enthusiastic reviewers of war-books that this excellent account by Private Bourcier, of the battles and maneuvers he was in, deserves an entirely new set of adjectives to describe it. With an artistic French journalist's power of bringing memorable scenes forcibly home to his readers, the author describes in terse, living words what he actually saw or experienced when France mobilized, for example, and the first days of the German invasion with all its horrors, the battle of the Marne, the shelling of Reims, the failure of the French attack in Champagne, and the successful defense of Verdun. The value of the book especially lies in the fact that the point of view is that of a private who has already had a great deal of military experience in colonial warfare and is thoroughly capable of contrasting the fighting and maneuvering of the present conflict with that prevailing formerly. War today is such a horror, Private Bourcier attests, "that those who have lived these hours may say: 'I was there. But to tell about it is to live it over again, and that is too much.'" The heroes who survive will be unable to describe in detail their different campaigns. All will be blurred and indistinct. They can only say: "At the Marne we used rifles," "In Champagne we threw bombs," "At Verdun—such cannon!"

"On the Somme the shells flew so thick they met in midair."

To realize what a strongly written personal narrative "Under the German Shells" is, the reader need only turn to such passages as the author's description of the army's retreat to the Marne, the fine tribute to the shattered glories of Reims, or the following account of the first gas attack and its effects:

> The frightful, livid thing came on, expanded to a cloud, crept upon us, glided into the trenches. The air was quickly obscured. We were swimming in an atmosphere stained a venomous color, uncanny, indescribable. The sky appeared greenish, the earth disappeared. The men staggered about for a moment, took a gasping breath, and rolled on the ground, stifled. There were some knots of soldiers who had been asleep in their beds when overtaken by the gas. They writhed in convulsions, with vitals burning, with froth on the lips, calling for their mothers or cursing the Germans. We gathered them up as best we could; we took them to the doctors, who, thus confronted by an unknown condition, found themselves powerless. They tried the application of oxygen and ether in an effort to save the lives of the victims, only to see them die, already decomposed, in their hands.
>
> The masks had not yet been perfected and were a poor protection. Some ran about like madmen, shrieking in terror, the throat choked with saliva, and fell in heaps, in contortions of agony. Some filled the mouth with handfuls of grass and struggled against asphyxiation. Others, down in the shelters, sprinkled face and neck with brackish water, and awaited a death all too long in coming. . . .
>
> It was the very air turned accomplice of the enemy; blinded eyes, frothing mouth, rotted lungs, a breast on fire; every effort exerted redoubling the torture; the rescuer struck down above the man he attempted to save; the officer suffering like his men; the telephone-operator seized in his shelter, the courier arrested in his course, all alike smothered and struggling with death. This was a breath from the depths of hell, this diabolic invention, which that monster, the German Junker, forced men to choose; weapon of meanness and treachery, which sets at naught the valor of both defender and assailant!

The translation seems to be an excellent one, though here and there American slang, without inverted commas, is used.

W. D.

Cancer: Its Nature, Causes, Diagnosis and Treatment. By ROBERT HOLMES GREENE, A.M., M.D., F. A. C. S., Emeritus Professor of Surgery, Medical Department of Fordham University. New York: James T. Dougherty, 409 West 59th Street. $1.50.

This little book is the result of the combined efforts of a surgeon and a chemist who have been working together for several years, while each studied the cancer problem from his particular standpoint. It is a difficult thing to write an account of a disease that will be scientifically accurate, yet phrased in language that can be understood by the average unprofessional reader. But this task these authors seem to have accomplished successfully, and the result is a book which, while primarily intended for students of medicine, can be read with interest and profit by physician and patient alike.

It will certainly be a surprise to those whose knowledge of cancer is derived from popular tradition, to be told that there is no evidence to justify the common theory of the parasitic origin of malignant tumors. The authors apparently favor the idea of heredity as a pre-disposing factor, though it may be questioned whether the analogy between the fixed laws of unimpeded nature and pathological processes is altogether justifiable. It is consoling to learn that so much has been done in recent years to obviate the disagreeable and distressing features of the disease, but the opinion is frankly stated that operations never cure cancer any more than the removal of a tuberculous kidney cures consumption, since both are constitutional maladies. However, the proper treatment includes surgical as well as therapeutic measures, while diet and fresh air seem to effect nearly as beneficial results as they do in the case of tuberculosis.

F. J. D.

BOOKS AND AUTHORS

The July 8 *Catholic Mind* contains Professor A. J. Rahilly's admirable lecture on "Ozanam's Ideal of Social Work." The author shows that the founder of the Society of St. Vincent de Paul was so far ahead of his times that the social evils now facing the world can best be remedied simply by applying the principles Ozanam laid down and by making the "Manual" practical. Bishop Tissier then gives good counsel on the importance of "Preventive Charity" and the number ends with a well-chosen list of "Books on Apologetics and Controversy" compiled by Father Reville. Everybody who is interested in the noble work done by the Conferences of St. Vincent de Paul is sure to find this pamphlet very helpful.

Wisdom comes from the East still, for a correspondent of the *Bombay Examiner* sends its editor the following information regarding the best authority on that most vital of questions today—When will the war end:

> "Actual evidence I have none,
> But my aunt's charwoman's sister's son
> Heard a policeman on his beat
> Say to a housemaid in Downing Street
> That he had a brother who had a friend
> Who knew when the war was going to end."

Though the author of "A Temporary Gentleman in France" (Putnam, $1.50) keeps secret his name, he cannot conceal the splendid type of hero that he is. The narrative is cast in the form of letters, the authenticity of which is vouched for by Captain A. J. Dawson, who writes the introductory chapter. The letters were not intended for publication and have scarcely been revised; for that reason, their chattiness and friendliness of tone will perhaps make a deeper appeal to the mothers and friends of other gentlemen from America, temporarily residing in France. The book outlines the adventures of a one-time clerk, now a lieutenant in the English army, from his first arrival in France, through all the routine of the trench and all the various forms of fighting, and scouting and strategy of the present war. There are many excellent features in the book, but none are more commendable than its inspiring message of hope and cheer.

Here are three books bearing on the war from E. P. Dutton & Co.: "Use Your Government" ($2.00) is the title of Alissa Franc's primer of information concerning the help that may be had from the Government in matters of agriculture, general employment and education. The publication is particularly happy at this time when so many citizens engaged in increasing our economic resourcefulness have taken up work with which they are not familiar.——"Bombs and Hand Grenades, British, French and German, a Handbook Showing Their Construction and Technicalities, Giving Full Instructions as to How to Use and How to Render Useless" ($2.00) is the complete title of Captain Bertram Smith's well-illustrated volume which our soldiers in training will no doubt find very useful.——To Major William A. Dawkins' "Police Reserve and Home Defense Guard Manual" ($1.00) Inspector Cornelius F. Cahalane has added extracts from "Police Practice and Procedure." The duties of the Police Reserve are explained and the infantry-drill regulations are given in detail.

Some recent publications from Benziger Brothers are these: In a good book, called "The Catholic Home" ($1.25), Father Alexander, O. F. M., covers much the same ground, though not in so detailed and practical a manner, as do the Fathers of the AMERICA staff in "Marriage and the Family" (America Press, $0.15). The chapters on "Reverence" and "Fatherhood" are particularly readable, and the entire book is full of discreet advice for the married or for those contemplat-

ing matrimony. The Bishop of Salford writes an excellent preface.——"Religion and Human Interests" ($0.75), by the Rev. Thomas Slater, S.J., is a little book of ten thoughtful chapters explaining the bearing of religion on the individual, the family, the conscience, business, etc., and ending with valuable information about the new Code of Canon Law.——In "Our Lord's Own Words" ($1.25), Vol. II., the Right Rev. Abbot Smith, O.S.B., continues his meditations on St. John's Gospel, from the ninth to the fourteenth chapter. The author's reflections are discerning and practical and always end with a good colloquy with Our Divine Saviour.——Father Thomas S. McGrath has now added to his other useful little prayer books "First Spiritual Aid to the Sick" ($0.60). It contains, in English and Latin, the prayers of the "*Rituale Romanum*," used when the last Sacraments are conferred, the sick are visited, the dying prayed for, etc.

Elizabeth Slaughter was twelve and "made to vibrate to all the winds that cross the world." Her sister Gertrude was almost four years younger, and "took impressions less easily." Their mother is an American woman who kept an interesting journal of the education and development of these "Two Children in Old Paris" (Macmillan, $1.50), and has now published it. The family are Protestants, but the girls attend an excellent Catholic school where they take poetry instead of catechism. When the other children are preparing for their First Communion, Elizabeth looks on with "something of regret as one would look into a beautiful world which one might not enter." They attend High Mass and hear a sermon at Sainte Clotilde's and little Gertrude declares on the way home: "I am *so* glad we went. I can't describe it, mother, but I have such a good feeling inside of me. I want to go every Sunday. I loved it." The book is a valuable record of how two bright and amiable American children reacted to the religious, historical and social charms of the French capital.

As the Church wishes us to be always mindful of those who have been called to God, Canon Rothe has done well to gather into a little book, bearing the title "*Pour les Morts de la Grande Guerre*" (Téqui, 1 fr. 50) a number of indulgenced prayers and meditations, with the attached indulgences noted, for the assistance of the souls in purgatory. The booklet, it seems, would especially appeal to those who have been bereaved by the present war.——In "*Retraite de Dames et de Mères Chrétiennes*" (Téqui), J. Millot, Vicaire Général de Versailles, exposes in detail pious exercises for the three-days recollection suitable to women of the world. The retreat is divided so that each day has a practical conference and three good instructions. ——"Anecdote-Sermonettes for Children's Mass" (Murphy, $0.75), by the Rev. Frederick A. Reuter, contains short talks for various feasts of the year developed by legends and narratives suited to the minds of children.

A life of Joan of Arc written for the needs of the present struggle would have a real mission. No better manual of heroism could be put in the hands of our fighting men. A simple and heart-felt recital of her gallantry and her martyrdom, of her career of glory and her agony of sorrow would give to our soldiers the ideals and the inspiration which they require. "Joan of Arc," by C. M. Stevens (Cupples & Leon, New York, $1.50), was evidently intended to accomplish such a purpose. The author of the work has great admiration for the Maid of Orleans and tries to do her justice. It would have been better if a simpler style and a less ambitious presentation of the matter had been adopted. Too many passages are declamatory and overwrought. There is also not a little vagueness in the expression which leaves the reader uncertain of the real meaning of the writer's thought. The Catholic Church and her dogmas and discipline are sometimes confounded with the Catholic churchmen and their beliefs and conduct. In trying to glorify the Maid of Orleans, the author claims too much for her. It is not true to say that she was "the first martyr, unmistakable, irreproachable and unsurpassable, within the Christian Church, for freedom of conscience, in the conduct of life, wherever it involves the rights of man in his responsibility to God." The thousands of martyrs of the early ages were martyrs for freedom of conscience in the noblest sense of the word. It is false also to affirm that Jeanne "perished at the stake for her loyalty to a life of 'justification by faith.'" The martyr of Rouen would have been the first to reject that doctrine. Many of the incidents in the life of the heroine are narrated with energy and spirit.

The book of "Oxford Poetry, 1917" (Longmans, $0.50), is of a higher quality than those of the past three years. Leo Ward's "The Last Communion," already quoted in these columns, is here; M. St. Clare Byrne's "*Favete Linguis*" is full of beauty; two poems by W. R. Childe abound in striking medieval images; Gerald H. Crow offers Our Lady a loving prayer and writes these thoughtful lines on "Humility":

"God is my Father. Christ was young and died
To comfort me. The towering archangels
With all their blue and gold and steely mail
Are my strong helpers and mine elder brothers.
The sweet white virgins gone to martyrdom
Calm-eyed and singing are my sisters." Yea,
Because of all these things keep your heart proud.
Be proud enough to serve the poor, too proud
To attend the rich: enough to love, not hate,
And give, not sell. Remember gentleness
Is the heart's pride of understanding, truth
Her greatness that will not be afraid for wrath
Nor flatter favor. This remember also,
The pure in heart shall walk like fierce white flames
Questing across the world in goodlier hope
And knightlier courtesy than they of the Graal,
For these are they in the end that shall see God.

BOOKS RECEIVED

Gabriel Beauchesne, Paris:
Mon Petit Prêtre. Récit d'une Mère. Par Pierre Lhande. 3 fr.; Une Preuve Facile de l'Existence de Dieu: l'Ordre du Monde. Par Joseph De Tonquédec. 0 fr. 50; La Vie Créatrice. Esquisse d'une Philosophie Religieuse de la Vie Intérieure et de l'Action. 1re Partie: L'Enquête Humaine. Par Dom Hebrard. 7 fr. 50.

George H. Doran Co., New York:
Nocturne. By Frank Swinnerton. With an introduction by H. G. Wells. $1.40.

E. P. Dutton & Co., New York:
"No. 6." A Few Pages from the Diary of an Ambulance Driver. By C. de Florez. $1.50.

J. Fischer & Bro., New York:
The Americans Come! Words by Elizabeth A. Wilber. Music by Fay Forster. $0.60.

The Four Seas Company, Boston:
How Shall I Take Exercise and Set-up? With Illustrated Movements. By Samuel Delano, M.D. $2.00.

B. Herder Book Co., St. Louis, Mo.:
Jesus in the Eucharist. By Rev. Ferreol Girardey, C.SS., R. $1.00; Our Lady's Month. By Sister M. Philip. Preface by the Right Rev. Bishop of Northampton. $1.30.

Houghton Mifflin Co., Boston:
The New Death. By Winifred Kirkland. $1.25; High Adventure. A Narrative of Air Fighting in France. By James Norman Hall. $1.50; The Fighting Fleets. Five Months of Active Service with the American Destroyers and Their Allies in the War Zone. By Ralph D. Paine. With Illustrations. $2.00.

P. J. Kenedy & Sons, New York:
Selected Letters of Saint Jane Frances De Chantal. Translated by the Sisters of the Visitation. With a Preface by His Eminence Cardinal Bourne. $2.00.

Alfred A. Knopf, New York:
The World Peace and After. By Carl H. Grabo. $1.00.

Oxford University Press, New York:
The Oxford Stamp and Other Essays. Articles from the Educational Creed of an American Oxonian. By Frank Aydelotte. $1.25.

G. P. Putnam's Sons, New York:
E. K. Means. Illustrated by Kemble. $1.50; A Short History of France from Cæsar's Invasion to the Battle of Waterloo. By Mary Duclaux (A. Mary F. Robinson). $2.50.

The Stratford Co., Boston:
Stories of the Steppe. By Maxim Gorki. Translated by Henry T. Schnittkind. $0.25; What Men Live by and Other Tales. By Leo Tolstoi. Translated by L. and A. Maude. $0.25.

The University of Chicago Press, Chicago:
A Manual of Style. A Compilation of Typographical Rules Governing the Publications of the University of Chicago with Specimens of Types Used at the University Press. Fifth Edition. $1.50.

Yale University Press, New Haven:
The Process of History. By Frederick J. Teggart. $1.25.

SOCIOLOGY

Democratic Conception of History

A NEW world is being forged in the fires of the war. But it is a transformation begun long ago. The forms of autocracy that developed after the days of the Reformation have slowly been giving way, through decades of years, to more democratic ideals and popular institutions. The war is but helping to complete the work. While this great change cannot affect the past, it can and must affect our views of it. History can no longer be written as a mere recital of the deeds of kings and the prowess of leaders, the intrigues of courts and the jealousies and ambitions of nations. However much we may disapprove of the manner in which the mighty transformation has in part been brought about, we cannot but realize that the sympathy and sentiment of the world have become more profoundly Catholic with the culmination of the war than during any other period since the Reformation.

True Conception of Democracy

IN the center of all interests stands the laborer. The masses are more to us than their monarchs. Kings and presidents, rulers of empires or republics, are recognized to be the servants of the people. The world is approaching to something of that high conception of the true spirit of democracy which finds its ideal expression within the Catholic Church, whose Supreme Pontiff lays claim to no prouder title than that whereby he signs himself, "The Servant of the Servants of God." It is the concept of democracy that Christ has taught us: "He that is greater among you, let him become as the younger; and he that is the leader as he that serveth." And of Himself He said: "I am in the midst of you as he that serveth."

At the same time we cannot fail to perceive the ever-present danger, that democratic ideals may degenerate into mere forms of rationalism, radicalism and anarchy. Sad examples of this are all about us. The power which the ruler possesses is not from the people, but ultimately from God alone, as the Scripture clearly teaches: "There is no power but from God." Our obedience to lawful authority is obedience to God, and the power of rulers may be used only in subjection to Him. "He that resisteth the power, resisteth the ordinance of God." Thus the perfection of Christian democracy under any government turns obedience into high virtue by rendering it to God alone; and power into service by using it solely in subjection to the Divine will for the good of our fellow-men, and particularly of those who stand most in need of its support, the working classes and the poor.

The Catholic Historian

THE historian who would rightly review the past must consider it in the light of this true democracy. He will be interested in the laborer and his fate more than in the conquests of armies and the change of dynasties, which often but slightly affect the condition of the toiling multitudes. The Catholic historian especially should be able to enter with deepest sympathy into this important study. He, above all others, is safely guided by the high and true ideals of democracy which the Church holds up to him.

The Church of Democracy

FOREMOST in the interest of both the Church and of democracy stands the laborer. Christ was born in a stable, and chose for the chief of His Apostles, to whom He committed the keys of His kingdom, a humble fisherman of Galilee. Through him and his successors He wished to rule His Church to the consummation of time. He did not disdain the royal House of David, but came, as the Prophet had foretold, only when the scepter had passed away from Israel, and when its two noblest representatives were Joseph, the carpenter of Nazareth and Mary, the lowly handmaid of the Lord. After His own example, the Church made her earliest converts in greatest numbers from among the slave population of the Roman Empire, from the unlettered and the disinherited. Her attitude has never changed. Through all the centuries her greatest glory has ever been that she can point, like Christ, to the fulfilment of those words in her regard: "The poor have the Gospel preached to them." The history of the Church's twenty centuries is, above all, the history of the laborer and the poor. The greatest charter of democracy that the world holds today is the Encyclical of Pope Leo XIII. on "The Condition of the Working Classes." What nobler words have ever been written in labor's cause than these?

> In the provision of material well-being, the labor of the poor—the exercise of their skill and the employment of their strength in the culture of the land and in the workshops of trade—is most efficacious and altogether indispensable. Indeed, their cooperation in this respect is so important that it may be truly said that it is only by the labor of the working man that States grow rich. Justice, therefore, demands that the interests of the poorer population be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits they create, that being housed, clothed and enabled to support life, they may find their existence less hard and more endurable. It follows that whatever shall appear to be conducive to the well-being of those who work, should receive favorable consideration.

These lines were written, it must be remembered, when it was not so popular as now to sustain the cause of labor. At all times the Catholic Church was the sole consistent champion of labor's rights. Pauperism came only with the decline of her power.

American Historians

THOUGH America is regarded as the cradle-land of liberty and democracy, yet we find that in times past there has been almost the same disregard of the masses of the people in America as in European countries. In the work of social reform we lagged far behind many of the latter, although nature herself presented opportunities to the laborer that were not to be found elsewhere. As a conspicuous illustration we need but mention the fact that our standard American historians were practically unaware of a labor problem. A chapter here and there in McMaster, Dewey, Sparks and a very few other general historians summed up our interest in the question. Among economists, pioneer historical work was done by Dr. Richard T. Ely, but the real breaking of the entire ground did not take place until the publication in eleven volumes, of "The Documentary History of American Industrial Society" in 1910, and the first real "History of Labor in the United States," based upon these documents and upon further research, has been published only now by the Macmillan Company (two volumes, $6.50).

Labor History

THIS complete and comprehensive history of labor in the United States is the co-operative undertaking of six writers, and follows the monographic method, while unity is given to the entire work by the editorship of Professor John R. Commons. It was under his supervision likewise that the "Documentary History" had been previously published. "The chapters," says Professor Commons, describing the genesis of his work, "bring together the researches of several students in my classes and seminars during the past twelve years, a search throughout the country in libraries, cellars, and attics for original sources, and the series of university lectures by which during these years the researches and sources have been assembled and interpreted." In the final compilation of the work Professor Commons and his six associates have carefully sought to remain purely objective in their presentation of facts and in their interpretation of the various philosophies which were

accountable for the ever-changing phases of the labor movement. This statement, needless to say, does not imply a full agreement with every view expressed by the authors. But a basis has now been laid for labor history.

Historic Materialism

IN general, it may here be said that Socialists were the first to appreciate the opportunity which the history of labor and of the masses afforded. It was a garbled account they presented to the laborer, misinterpreted from first to last; but there was no one to offer the antidote. The children of the world are wiser in their generation than the children of the light.

Socialism itself was based upon supposed economic history. The central dogma of Socialist philosophy is "historic materialism" or "the materialistic conception of history," as Socialists themselves have called it. History, in other words, was made by them the degraded bondslave of materialism. Even so-called Christian Socialists held that religion, including both Judaism and Christianity, depended for its doctrines and its morality upon the evolution of economic conditions, and constantly changed with them through the course of history. Thus a fanciful story of labor and of the masses, from the earliest days of an imaginary ape-man, the first tool-using animal, to the present moment of our Christian era, has been made by them the successful medium of endless Socialist propaganda.

Socialists have seized their opportunity. They have given to the world their false "materialistic conception of history," which has done untold harm in the labor world. It is time that the world should receive the true economic conception, the Catholic conception of history, telling in full the authentic story of the laboring masses as a lesson for future democracy.

JOSEPH HUSSLEIN, S.J.

EDUCATION

The Professional Student

WE teachers meet with a strange variety of students. Perhaps in our earlier years we are tempted to regard each disciple as so thoroughly individual in his mental grasp, his attentiveness and powers of retention, that all pretense at classification would seem futile, all general canons of conduct useless. As we promote our charge to the class above, we feel we shall not meet his like again. Nor is this conclusion to be despised. Indeed, were the teacher to study diligently the individual circumstances of each boy or girl, were he to realize that Peter, James, and John have different minds as well as different features, were he to strive to suit his medicine to the present and precise need of his patient, the hours in the classroom would be far easier for the master, far more profitable for the disciple. No two classes are exactly the same in mental caliber, in exterior deportment, or in "preparedness." It is quite fatal to imagine that we can give exactly the same explanation to the class of '19 as we did to the class of '18.

Three Kinds of Students

AFTER years of service, however, we may grow to feel that for convenience the student-species can be divided into three distinct kinds. Some are born to study, some achieve the habit of study, and some have study thrust upon them. The last, as they are the more numerous and take unto themselves a full quota of our time, receive a proportionate attention in educational notes and pedagogical treatises. The middle kind embraces those who, after effort, acquire the habit of study and drill themselves into attention to all that is prescribed. Their sense of duty and propriety waxes keener, and the usefulness of it all becomes more appealing to their ambitions. Nor are they neglected by writers on teaching. The first kind is composed of students after the teacher's own heart; they always work hard and study hard, do their tasks betimes and in their oral repetitions omit never a jot or tittle. Study is as natural to them as sleeping and eating, the entire fulfilment of whatever is prescribed is almost a luxury. We might call them "professional students"; they seem to have settled down to study as their vocation in life. These professional students are a great convenience in a classroom. It is such a relief to be able to summon them to expose the intricate parts of the lesson, or when the afternoon begins to drag and the sun's rays grow slim, to call into play the shining light that will completely reflect what was done so well by the teacher the day before. Every word is rehearsed with the fidelity of a dictaphone. For show purposes they are simply invaluable, whether it be for special feats in a class specimen or for display work before the scrutinizing eye of a supervisor.

The Need of Attention

THE professional student is regarded by many as quite able to take care of himself. He is so responsive that little stimulus is needed to set him in motion. Yet is he really doing his own thinking? Or he is he but a disc that upon the press of the button will mechanically repeat mere impressions? Has he long since laid aside any aspiration to originality, and, blindly obedient, has he submitted to a certain rigidity of thought and formality of expression? Then is he least able to take care of himself. But no one receives greater attention. True, but is this attention on the part of the teacher and the class of any formative value to him? Surely, as a reward of meritorious efforts he deserves the greatest care; the laborer is worthy of his hire. A sense of justice demands that he receive his deserts. However, it is possible that with all his medals and all his premiums, he may depart from scholastic halls the most uneducated, or at least not so formed and highly cultured as is generally thought, especially by himself. It may be that he has developed to the full his powers of mimicry, and will make an excellent duplicator whose only standard of thought is a fac-simile, a parrot with a high-school diploma or an A.B. This is most certainly the result if he has fallen under the intellectual enthralment of a classroom autocrat.

Classroom Autocracy

IN many classrooms it would seem that there is no need of going to Rome for infallibility. Allocutions *ex cathedra* are pronounced with a finality that puts to flight even the slightest divergence of opinion. There is but one way of answering a query, and that is mine; one only way of solving a problem of translating a phrase, and that is mine. I will take nothing else; woe to him who is foolhardy enough to venture beyond the confines of the professorial *Ipse dixit.*

> As who should say: I am Sir Oracle,
> And when I ope my lips let no dog bark!

Blessed is he who can answer word for word the dictated precept, whose very voice will so inflect that the tone as well as the thought will re-echo the master's mind and manner. Paul must not speak, or even think, in any way other than that of Gamaliel. What is the result? Intellectual dwarfishness and the destruction of all originality. The faculty of choice, from inertia, has ceased to be an agent; never having faced alternatives, firmness in making up the mind has not been developed, and a certain weakness of character will probably ensue. Those who have learned to swim or to skate only with the aid of a supporting arm are sure to collapse when left to themselves. We are told that blindness in certain aquatic animals can be traced to the fact that their ancestors, having lived all their little lives in dark caves never penetrated by the light of the sun, gradually became blind; their organs of sight from disuse were finally robbed of all power of vision.

A Fair Chance of Self-Development

THE professional student should be made to realize that study is not the be-all and end-all of life. Repetitions by rote of the catechism do not necessarily mean deep knowledge of religion; precepts of rhetoric do not make literateurs; translations lose their force if they become mere exercises in memory. Trite and well-worn as may be the utterance, we cannot insist too strongly that study is only a means to an end. To fit each child for life, personal, social, civil and Christian, is our aim, and should be the aim of each one of our charges. The sooner the master makes himself superfluous, the greater the chance of self-development for his disciples. If our pupils are made to use their own phrasing in answers, if they are given a chance to cast a foreign author into what appears to them the best English equivalent, if even in the assignment of exercises they are allowed a choice of subjects or problems, if a certain freedom is granted to express views for and against in discussions, if, in a word, a fair chance of self-development is had, then will they be ready to go forth into their little world and play the part of protagonists on the stage of life with a sense of power and a full realization of human responsibility. "What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving how express and admirable!"

W. Coleman Nevils, S.J.

NOTE AND COMMENT

The Pith of True Culture

IN her words of welcome to the visiting ladies of the Knights of Columbus convention, at Saratoga, Mrs. James D. McNulty dwelt upon the purpose of the war and the meaning of true culture, "a much-abused and misunderstood word":

> Mr. Arthur Balfour, who cannot be accused of over-affection for things Irish or Catholic, said, not so long since, that he had never in all his experience met with such charm of hospitality, such exquisite courtesy as he found among the peasants of Brittany and those of the Connemarra Mountains, in the west of Ireland. He was amazed that these poor people, many of whom could neither read nor write and had little or no contact with the outer world, should evidence such grace of breeding. But the explanation is simple. Into the lives of these peasants there had filtered through generations the influence of a great and refining religion, constantly nourishing their spiritual natures and giving them a culture, limited indeed, but a culture as real as their simple faith.

The man or woman, whose intercourse with their fellowmen is ruled by profound religious principles and sentiments will never be wanting in the highest refinement to which true culture can attain, but no amount of learning, science, literature or even the most familiar acquaintance with "the best society" can ever make a lady or a gentleman.

Wonder Points and the Pope

THE high standard of truth and charity mentioned by some evangelical papers can be gaged from these abstracts taken from the Baptist *Watchman*.

> The New York *Outlook* and other notable American periodicals have contained articles that claim to explain the causes that led to the Austro-German invasion of the Venetian provinces, but a satisfactory explanation thus far has not appeared in the American papers. . . . Almost the entire blame may be credited to the Vatican! It is a well-known fact that the Papacy is a friend, secretly, if not openly, to the Central Empires. . . . Priests, both high and low, including a prelate, have been recently condemned to death by a military tribunal in Rome for acts of conspiracy against the Government. The repeated communications of the Pope regarding "peace" have, without doubt, aimed to undermine the morale of the Italian army and people. It is reported on undoubted authority that some Roman Catholic chaplains at the front have done their best to discourage the war. For several months before the famous retreat thousands of copies of the Pope's message concerning peace were distributed by Vatican agents at the front, exhorting soldiers not to fight and promoting a speed treaty peace (*sic*) in the near future. The Vatican's . . . manifest displeasure at the prominent part Protestant England and America are taking in liberating the world from political and spiritual tyranny are all infallible proofs that the "infallible" head of the Church does not desire the triumph of liberty, justice and democracy.

Nothing need be said in answer to this; its naked, unabashed disregard for truth discloses a perversion of mind too great to be overcome by an ocean of evidence. Even the wonder points placed with such display after simple declarative sentences are out of place.

Catholic Sisters Nursing American Soldiers

WE know that our Catholic Sisters are playing the same heroic part in the present war as on all former occasions. They have notably signalized themselves in France and Belgium for their devotion to the wounded and dying on the battle-fields and in the camp hospitals. But it is particularly consoling to learn that some at least of our own wounded American soldiers are even now committed to their tender care. We can gather this from the passing references made to them in a description given by Charles H. Grasty, in the New York *Times*, of a visit paid by him to the Paris hospitals. Thus he writes:

> Three cots away was a big fellow with a German name from a Western State. He had been in the Cantigny show. "My wound is only a scratch," he said, "but it is just below the back of my neck where the nerves cross, and it gives me a bad quarter of an hour when the *Sisters* dress it." . . . Presently the *Sisters* came and took the dressing off, and the wound looked so terrible that I was obliged to turn away. The "scratch" was nearly twelve inches long and very deep.

Further on he refers to a remarkable case, told him by a Sister of a naturalized American, brought in badly gashed from the field. The Sisters had taken him in charge. When he died they found that his father was an officer in the German army. He was wrapped in the American flag and buried in Paris. We have already quoted, on a previous occasion, the letter of gratitude written by a non-Catholic American soldier whose life was saved by a Sister on the battle-field where no one else had come to rescue him. All honor to the noble nuns of France and Belgium! The sight of them will bring solace and joy to the heart of many an American soldier.

Official Robbery in Mexico

BRIGANDAGE and official robbery are still the order of the day in Mexico. Writing from Guadalajara, a Mexican lawyer says under date of June 15:

> There is a great deal of sorrow and resentment these days in Guadalajara. Many private properties have been "proclaimed" by the Government. Some state that the number exceeds 1,000. The objects of value which still remained in the churches have now been carried off.

Under date of June 16, the writer of another letter, describing conditions in the same city, says:

> I suppose that you are acquainted with the troubles of your friends. Things seem to be worse than at the beginning of the crisis. The State Congress recently passed a bill according to which there is to be but one priest for every 5,000 souls. They have inventoried, or rather, confiscated the property which, as it is expressed, had the misfortune to belong to some priest or cleric. The report is that they carried off a great deal of property from around the Carmen, San José and other churches. The official agent

appointed by Carranza to carry out the plan of confiscation, is here now. We cannot tell what will happen.

The agent referred to in the last instance is one of the higher officials of the Ministry of the Interior. He held office in the days of Limantour. These outrages, it must be remembered, were going on at the very time that Carranza's newspaper men were sent to the United States to extol the Carranza rule and were receiving an official welcome. The country is in financial ruin, groups of bandits are roaming about, and every State of Mexico is plunged into indescribable calamity. Bishop Herrera of Tulancingo, who through the good offices of some friends had been permitted by Carranza to return to his diocese under promise of non-interference, was soon forced to leave again. Yet American papers of wide circulation are not wanting to praise this robber administration of tyranny and terror while we are fighting "to make the world safe for democracy."

"John L." as an Apostle?

WE are not accustomed to picture the late pugilistic champion, John L. Sullivan, in the rôle of an apostle. There is something incongruous in the association. Yet the Rev. Mr. Mulford, a former sporting editor, speaking before the Norwood Sunshine Girls at the Floral Avenue Presbyterian Sunday School, Cincinnati, had a characteristic story to tell of the "old Gladiator." At the height of his popularity Sullivan numbered among his most ardent followers, a young Bostonian, Harry Green. "To Green the sun rose and set on John L. Sullivan." But in the early days of Green's hero-worship, "Death's advance agent," the white plague, set its seal upon him. He had wandered far from the fold, and his Catholic mother even now pleaded in vain for permission to call the parish priest. It was then that someone remembered his affection for the champion. The rest of the story must be left for the Presbyterian minister to tell:

Straight to Sullivan a message speeded and to John L. the whole story was told. "Only you," came the plea, "can persuade Harry to see a priest. Won't you come?"

And John L. went. He brought joy to his dying admirer by a personal call. "The Gladiator's" casual suggestion that the Reverend Father be invited to "just drop in" met with a sturdy rebuff, but John L. parried that thrust, tried another straight jab and battered down Green's opposition. The priest was brought by John L. himself.

Some months ago I was on a train coming up from Louisville with John L. and I asked him about this story.

"It's true," said he, "and no fellow ever had a more peaceful, happier death than Harry Green!"

"And, John," said I, "you were the evangelist who led him to peace!"

It was the best victory that "John L." ever won.

"Our Mary" Acting Again

THE war has brought Mary Anderson back to the stage. To help raise funds for relief work, she has played in England, scenes from Shakespeare and other dramas. Our great American Catholic actress thus describes, in the London *Universe,* how she took the part of "America" in "The Pageant of Fair Women," which was presented in London just after this country entered the war:

> Never have I been so thrilled as when appearing at the top of Queen's Hall stage with a floating American flag as drapery—wearing the spiked golden crown as in the statue of Liberty. I appeared with all the Allies assembled, calling as near a war-trumpet as possible: "Hold! Into your firmament I bring my stars." Beecham's orchestra played the "Star-spangled Banner" as I swept down the steps, and the crowded house rose *en masse.* The enthusiasm of the audience grew boundless at the appearance of "America" on the crowded stage. After the rousing speech from the new Ally, that most wonderful of battle hymns, "Mine Eyes Have Seen the Coming of the Glory of the Lord," was sung by Agnes Nichols, accompanied by the orchestra—a full choir supplying the necessary chorus. I never loved any part as I did "America" on that occasion. The last lines of my speech: "We will win together everlasting peace by waging ceaseless war, till war shall cease," took the house by storm. It certainly took me likewise by storm.

By her efforts in acting and speaking Mary Anderson says she cleared $118,525 for those suffering from the war.

Recollections of Sister Claire

NEWS was recently received at Maryknoll of the death of a humble mission Sister in China, a member of the English nobility, who had sacrificed her life as a martyr of charity in caring for the pestilence-stricken refugees of the inundation at Chenting-fu. The Superior of Maryknoll, the Very Rev. James A. Walsh, sends the following interesting recollections of her to AMERICA:

> On a recent journey through China from Peking to Hankow, the writer stopped over at a walled city called Chenting-fu. This city is about a mile from the station and is reached either by foot or by a springless cart across trackless land. It had just emerged from the flood and inside the gate mud and water made difficult our passage through the narrow streets, lined with hovels and filled with thousands of staring Chinese. Away from the crowds, though yet within the walls, was the Catholic mission compound, stone-encircled also, and in one corner of the compound some white-cornetted Sisters of Charity were struggling successfully to meet the many needs of those whom God sent to them.
>
> I had expected to find at Chenting-fu, among these Sisters of Charity, a Sister Claire, with whom I had had occasional correspondence covering a period of fifteen years, but I learned that she had been recently transferred to a point much further south. Sister Claire had left behind her, however, some aching hearts and a void that every one seemed to feel. But *que voulez vous?*—There was a special need elsewhere and Sister Claire had to fill it whether she liked it or no and whether others liked it or no. Those, then, who were left shrugged their shoulder slightly when I spoke of Sister Claire and said, "Ah, she was so lovable—we miss her very much, but—God's will you know."
>
> A few weeks later I met Sister Claire on the border of the Yangtse River, at Kiu Kiang, where I was fortunate enough in passing by boat from Hankow to Shanghai, to have a chance to remain for a few hours. She was at the hospital, a large establishment for Europeans and Chinese, that would look hardly out of place in any of our American cities, and as she entered the small reception room with her aged Superior, Sister Vincent McCarthy, she gave a restrained exclamation of joy because for years she had been praying for the coming of English-speaking priests to China, and she knew that this was the purpose of my presence in that country. She was a matronly woman with a countenance that revealed intelligence, refinement, genial humor, and, best of all, the charity that is born of heroic faith.
>
> And who was she this Sister Claire. I knew—but I also knew how averse she had always been to any publicity, so much so that in writing of her works I had rarely disclosed her name. But now there can be no further objection because Sister Claire has gone to her reward. She was Lady Fielding of England, the Sister of Lord Denbigh, and her ministrations in China covered a period of more than twenty-five years.

The news of her death was sent by her cousin, Sister Xavier, who also has labored a quarter of a century in the Chinese mission field. The only regret which our heroic mission workers, such as these two noble English ladies, have is that "We stay-at-homes cannot realize the opportunity that lies waiting for Catholic apostles in China."

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Chronicle

The War.—The most notable event of the week was the advance of the Allied forces, especially of the Italians, on the Albanian front. For many months no action of any importance had taken place in this territory. The front attacked, stretching from the Adriatic Sea to the Tomoritza Valley was held entirely by the Austrians, who had denuded it of troops summoned to help them in the Piave drive. Owing to the mountainous nature of the country there was no continuous line of Allied troops as is the case on the western French front. The forces were broken up into masses which acted in accordance with a general plan but in more or less independent columns.

Bulletin, July 8, p.m.-July 15, a.m.

The first line of advance was the Voyusa River, which after many windings, reaches the Adriatic Sea about fifteen miles north of Avlona, the Italian base. The second line followed the highway from Tepelen to Berat. The third line was along the Tomoritza Valley. The Italians advanced along the coast where they were helped by British monitors of rather low draft which were able to penetrate the bays and rivers and shell the Austrians out of their positions. Their assistance greatly helped the Italians in the capture of Fieri, an important town lying halfway between the coast and Berat. Reaching the lower stretches of the Voyusa River, the Italians with the aid of the British monitors crossed the stream and fought their way northward toward the bend in the Semeni River. The Austrian center was thus exposed to a flank attack by this movement and the entire Austrian army retreated towards Berat, the most important base which the Austrians have in the entire territory. But the Italians pressed on from the west, and quickly seized the heights south and west of Berat, and when the retreating Austrians debouched from Tepelen the Italians had already occupied the commanding crests and almost outflanked their enemy. As a consequence Berat soon fell into the hands of the Italians and the enemy had to retreat still further north. Pressing again from the west of Berat the Italians advanced to the Semeni River and north of that stream and constantly harassed the flanks of the retreating forces.

Further east the French pushed their way forward in conjunction with the Italians, so that their lines run almost directly east and west from Koritza which is held by the French to a point on the mouth of the Semeni, on Pietrit Bay. They took Hill 500 and the villages of Narta and Gramshi. The apparent objective of the Allies, for the present at least, seems to be the highway across Albania which runs along the Skumbi River, through Elbasan to Lake Ochrida, and on to Monastir. It is the main distributing line for the Austrian troops and if the Italians can seize and hold it, the Austrian positions in Albania will be in the greatest danger. But if the Allies advance up the Vardar Valley, they also will have great dangers to face. In front they will have the Austro-German troops, and the Bulgars on their right and rear, with only one railroad tying them to the Allied base at Saloniki.

On the western front the week was passed in a series of nibbling operations carried on successfully by the Allies and causing considerable losses to the enemy. In Flanders the British attacked the German positions near Merris, advancing two hundred and fifty yards on a front of three-quarters of a mile. The Australian forces astride the Somme River drove the enemy back one-third of a mile on a front of two miles, straightening out the salient in their line west of Sailly-Laurette. On the west wing of the great Champagne salient the French attacked the enemy's lines northwest of Longpont, forced the Germans back two-thirds of a mile on a front of two miles, captured Chavigny and the surrounding heights and took some prisoners. They subsequently broke down further resistance north of Chavigny Farm, captured La Grille Farm and quarries, and part of the village of Corcy. Their patrols reached the outskirts of Longpont. The Longpont region lies southwest of Soissons on the edge of the Forest of Villers-Cotterets. The entire village of Corcy, together with the château and farm of St. Paul south of it, subsequently fell into the hands of the French troops, who also occupied Longpont itself and the Javage farm, while on the same day in Picardy, after a heavy attack on a three-mile front between Castel and Mailly-Raineval, southeast of Amiens, they drove the Germans back to near the line of the Avre, capturing the village of Castel and Annchin Farm. Resuming their thrust north of Longpont despite the fiercest resistance, they drove the Germans across the Savières River.

According to the first official Bolshevik communiqué, the Bolsheviki acknowledge the existence of a Czecho-

Slovak front. The communiqué says that armies sent against the Czecho-Slovaks and the White Guards captured the cities of Syzran and Bugulma, and are approaching Stavropol, on the front east of Moscow along the Trans-Siberian Railway, and northeast of Moscow are advancing toward Yaroslav and Rybinsk. The Czecho-Slavs are reported to be hurrying in disorder across the Volga. Dispatches from Peking confirm the news of the Czecho-Slovak domination throughout Western Siberia from the Urals to the Manchurian border. A Stockholm dispatch states that following the landing of Allied troops on the Murman coast on the Arctic Sea, the Bolsheviki ordered a hurried mobilization to oppose them. British troops occupied Kem on the White Sea.

The Czecho-Slovak Front

In the debate on the general political situation opened in the Reichstag on July 11, the Imperial Chancellor von Hertling discussed the recent retirement of Dr. Richard von Kühlmann, the German Foreign Secretary; the foreign policy of the Government, and the economic problems which had arisen because of the developments in the east. The following are the most salient points of the Chancellor's speech:

The von Hertling Speech

I maintain the standpoint of the Imperial reply to the Peace note of Pope Benedict. The pacific spirit which inspired this reply has also inspired me. At the time, however, I added that this spirit must not give our enemies free conduct for an interminable continuation of the war.

What have we lived to see, however? While for years there can have been no doubt whatever of our willingness to hold out our hand toward an honorable peace, we have heard until these last few days inciting speeches delivered by enemy statesmen. President Wilson wants war until we are destroyed, and what Mr. Balfour, the British Secretary of State for Foreign Affairs, has said must really drive the flush of anger to the cheeks of every German.

We feel for the honor of our fatherland, and we cannot allow ourselves to be constantly and openly insulted in this manner, and behind these insults is the desire for our destruction. As long as this desire for our destruction exists we must endure together with our faithful nation.

The first wireless version of the Chancellor's speech omitted all reference to Belgium. According to another version later made public he denied that Germany intended to retain that country. He is reported to have said: "The present possession of Belgium only means that we have a pawn for future negotiations. We have no intention to keep Belgium in any form whatever." He added:

What we precisely want, as expressed by us on February 24, is that after the war restored Belgium shall as a self-dependent State not be subject to anybody as a vassal and shall live with us in good, friendly relations.

I have held this point of view from the beginning in regard to Belgium, and I still hold it today. This side of my policy is fully in conformity with the general lines, the direction of which I yesterday clearly laid before you.

We are waging the war as a war of defense, as we have done from the very beginning, and every imperialistic tendency and every tendency to world domination has been remote from our minds.

What we want is the inviolability of our territory, open air for the expansion of our people in the economic domain, and naturally, also security in regard to the future. This is completely in conformity with my point of view in regard to Belgium, but how this point of view can be established in detail depends upon future negotiations, and on this point I am unable to give binding declarations.

In reference to the Chancellor's statement that in the possession of Belgium, Germany had a "pawn for future negotiations," an official German telegram to Copenhagen said: "By the expression 'pawn' is meant that one does not intend to keep what one has in one's hand as a pawn if negotiations bring a favorable result."

Canada.—The recent sensational midnight raid on the Jesuit Novitiate at Guelph has resulted in the complete vindication of the victims of this unwarranted attempt to stir up religious bigotry. No further reference would be made to it were it not for the fact that intolerance, having been utterly discredited in Guelph, endeavored through the agency of the Rev. W. D. Spence, to transfer the seat of its operations to Toronto. The outcome has been, thanks to the spirit of fairness of the Toronto press, very gratifying to Catholics. The net result of the "No-Popery" propaganda has been an outspoken testimony to the character of the Jesuits and an indignant protest against the abuse of military power for the purpose of fomenting religious discord. One of the secular papers of Toronto, the *Saturday Night,* after declaring that "A more wanton or exasperating abuse of power has not been known in connection with the Military Service Act," goes on to say:

The Raid on the Novitiate

The Guelph Ministerial Association took up the matter, and through their chairman, Rev. W. D. Spence, obtained publicity in the Toronto press for what Guelph newspapers, who knew all the circumstances, were very glad to let alone. The result is that all the forces of intolerance, bigotry and ignorance have been temporarily let loose. The mere fact that the Jesuits were shown to be innocent seems to have merely enraged their enemies the more. That they should present proof of innocence has been taken as an evidence of deeper guilt, and Rev. Mr. Spence even had the effrontery to cover his defeat by stating that, with a Jesuit, to lie is the highest virtue. Pulpit utterances make it abundantly clear that the purpose of the whole agitation was not that of augmenting Canada's military forces, but of persecuting Roman Catholic priests because of their faith.

Rev. W. D. Spence was guilty of singular presumption when he said in the pulpit he spoke for all Protestants. As a matter of fact, thousands of decent, intelligent Protestants are probably more indignant than the Jesuits who have been insulted, because they feel that in this sorry affair it is not the Roman Catholic clergy who suffer by comparison.

Let us reverse the case! Suppose a Roman Catholic officer had taken a squad of men and surrounded the Wesleyan Theological Seminary of Montreal, and behaved towards the inmates as did Captain Macauley at Guelph. What an uproar there would have been throughout Canada, what Bible-pounding and tub-thumping, what raucous vituperation from pulpit and platform, what vitriolic screeds in the press! It is clear that in their dignified treatment of their very substantial grievance the Jesuit Fathers of Guelph have put a number of Protestants who call themselves Christian ministers to shame.

One other citation will suffice to show what the public in general thinks of the regrettable incident. The following passage is taken from the Protestant *Toronto Weekly Sun:*

The Guelph ministers do not seem to have covered themselves with glory. The impression left, at all events, by a hasty reading of the literature of the discussion, already large, is that they have not proved one of their accusations. Not one of the novices, except O'Leary, falls under the law of conscription, and he, it seems, is a dismissed soldier, who has been overseas, is illiterate, and is not one of the Religious Order. Mr. Doherty, who at one time might have been chased out of his office, secures the sympathy of the public, having lost in the service one of his two sons, and the other being, and is now known, medically unfit and legally exempt. It is painful to see that the party which has failed does not offer the apologies customary in a courteous discussion.

To offset and anticipate any endeavor on the part of the Rev. W. D. Spence to make capital out of the recent retirement of Father Borque from the rectorship of the raided Novitate, it is worth noting that he has given up his post as rector, not for any reason connected with the raid, but merely as a consquence of the prescriptions of the new Code of Canon Law. In order to have full freedom for the training and direction of the novices under his care, he has relinquished the government of the entire establishment, while retaining the office of master of novices. His case is exactly similar to that of all masters of novices throughout the world, and is paralleled, to give two instances in point, by the recent retirement from the rectorship of their respective houses by the novice-masters at Poughkeepsie, N. Y., and at Macon, Ga.

Rome.—Echoing the European newspapers, and especially those of France, a portion of the press in the United States has taken up the cry against the Pope for his share in the Cologne incident. The facts are these: At the request of Cardinal Hartmann, Archbishop of Cologne, the Holy Father used his good offices with France and Great Britain in an endeavor to persuade them to abstain from air-raids on the feast of Corpus Christi. Great Britain granted the request and kept the promise made, but on the same day Germany bombarded Paris. French newspapers, especially le *Pays la Victoire* and *La Republique Française* took occasion of this deplorable contrast to launch another attack on the Pope, la *Pays* going so far as to treat the Holy Father as another Pilate, and to ask if he had intervened to save Paris from being bombarded on Good Friday.

The Cologne Incident

On June 3, the *Osservatore Romano* published the official account of the entire course of the negotiations. Cardinal Hartmann telegraphed Cardinal Gasparri sometime before the feast of Corpus Christi, asking him to use his influence to the effect that there might be no raids on Cologne on the feast on account of the processions in honor of the Blessed Sacrament which would take place that day. The Papal Secretary of State made the following reply to Cardinal Hartmann:

The Holy Father deplores such means of making war on open cities, because they work useless havoc and strike innocent victims, without as a rule reaching military stations. The Holy Father is confident that all the belligerents will have especial regard for the feast of Corpus Christi, and he is making every effort with a view to having the ritual processions take place without disturbance.

To the Holy Father's request, which was forwarded to Great Britain through the Count de Salis, the British Government replied in such a way as to evoke the following comment from the *Osservatore Romano:*

That Government with most praiseworthy and noble deference, and with a sense of high humanity and religion, made known that orders had been given to refrain from air raids that day on cities not close to the battle-front.

The reply of the French Government was not so favorable. Cardinal Amette forwarded the Pope's request but informed the Holy Father that:

Unfortunately the hope that I might have had of seeing it accepted has been destroyed by the fact that the Germans have recommenced the bombardment of Paris with long-range guns, thus continually exposing the civil population to catastrophes similar to those of Good Friday. The newspapers also announce that Cardinal Hartmann has countermanded the procession.

These are the simple facts. The Pope, as has been his custom from the beginning, interested himself in this particular case to lessen the horrors of war. He made the representations to France and Great Britain at the express request of the German Cardinal. In his reply to Cardinal Hartmann the Papal Secretary took care to ask that all the belligerents, thus implicitly including Germany, should respect the feast of Corpus Christi. In Rome, and especially at the Vatican, as is clear from a dispatch of the Havas Agency, dated Rome, May 31, 1918, a profound impression was made by the news that Germany had not observed the pledge implied in the request of the German Cardinal. If the Pope did not expressly ask of Germany that Paris should not be bombarded on Corpus Christi, it was because he had not been requested to do so; to have taken such a step on his own initiative in behalf of a Government which ignores his existence would have placed him in an absurd position.

The outstanding lesson of the whole incident, as far as the Pope is concerned, is that he continues to pursue his benevolent course in behalf of humanity with absolute impartiality. Sectarian misrepresentation cannot distort this fact, and every attempt to do so serves only to bring into sharper relief the nobility of his aims and actions.

In replying to a recent address of the Bishops of Lombardy the Holy Father spoke with deep feeling of the campaign of calumny that is constantly being waged against the Holy See. Above all the horrors of the present conflict which weigh so heavily on the Father of Christendom, great grief comes to him owing to the in-

The Pope and the Lombardy Bishops

sidious and crafty misrepresentation of every effort that he has made to mitigate war's fearful consequences. He continued:

> More than once, and especially in the Consistorial Allocution of December, 1915, and again more explicitly in the other of December 4 in the following year, We reproved as We again now reprove every kind of violation of right wherever it may be perpetrated. In addition to that, with exhortations, public prayers, expiatory functions, with proposals for a just and lasting peace, We studied to bring nearer the end of this awful slaughter. In spite of that you know well the crazy and absurd calumnies, which under many and varied forms, publicly and secretly, by word of mouth and in writing, are being spread everywhere. In the country and in the villages where sorrow is deepest, and on that account more deserving of regard and respect, it is said that We desired the war; in the cities, on the other hand, it is spread about that We desire peace, but an unjust peace which would be an advantage only to one of the belligerent groups. And Our words are so twisted, Our thoughts and intentions so suspected, Our silence with regard to this or that misdeed so scandalously misinterpreted, as if in such a state of uncertainty and when passion is so fiercely aroused it were easy or even possible to inflict single condemnations on single facts which, by a condemnation pronounced by Us, in virtue of a general all-embracing principle, have, every one of them, already been reproved, and surely with fairer judgment.

The Pope then calls attention to the fact that darts of hatred are not only directed against the Holy See, but that the policy of the enemies of the Church is to impugn the loyalty of patriotic bishops and priests. At the very moment when Italy stands in need of peace and concord among all citizens, the enemies of religion are striving to stir up the ignorant and the simple against the Pope, the Italian clergy, and the Catholic people, sowing seeds of discord among the different social classes. The Holy Father is neither surprised nor discouraged by these unwarranted attacks. Far from it. "Called by the hidden counsels of Divine Providence to govern the Church, We have a profound feeling of Our duty to defend its sanctity and safeguard its honor. And therefore against this diffusion of calumnies and hatred We . . . protest anew with the Voice of Our Divine Ministry, and We denounce it before the conscience, not only of the Faithful, but of all honest men wherever honest men may be found."

Russia.—Count von Mirbach, the German Ambassador to Russia, was assassinated at Moscow on July 6 by two unknown men who secured under false pretences admittance to his private office where they first wounded him with two revolver-shots and then killed him with a hand-grenade. An anti-Bolshevist revolt followed, the Social Revolutionists fiercely attacking the Bolsheviki in the streets, but the latter soon quelled the disturbance. Though the Social Revolutionists and the Bolsheviki do not differ much in their political principles, the former, whose strength lies in the peasantry, are angry at the terms of the Brest-Litovsk treaty and at the growth of German influence in Russia. Von Mirbach's murder resulted from this feeling. It is said that some weeks ago he sent for the leaders of the Liberal parties and promised that if they would cooperate with Germany, he would overthrow the Bolsheviki, and then secure a revision of the Brest-Litovsk treaty that would be more favorable to Russia. But von Mirbach's offer was rejected and so he turned to the Bolsheviki who then persecuted the Liberals, and the affair ended in the Ambassador's assassination.

Von Mirbach's Murder

The latest plans for intervention propose sending into Siberia with the commission a large enough military force to protect both the personnel of the commission and such local governments as are established by the Russian people. All the Allies are expected to be represented in both the commission and in the military force. The Supreme War Council at Versailles, it is reported, has laid before our Government certain recommendations regarding intervention which have not been favorably received at Washington. It is not expected that the Administration will take advantage of the fact that the Czecho-Slovak forces hold long stretches of the Trans-Siberian Railroad. John Soukine, of the Russian Embassy at Washington, urges that the Czecho-Slovaks be helped at once. He says:

Intervention Plans

> Two equally horrifying possibilities have to be anticipated. Either, without an immediate allied military support of the Czecho-Slovaks, who are only partly armed, they might be exposed to a desperate struggle with the Bolshevist-German troops; or even if through negotiations a peaceful exodus of the Czecho-Slovaks would be achieved, what would then become of the Russian newly elected local governments? Having joined in a spontaneous move with the Czecho-Slovaks, then, if abandoned to themselves, these local governments would be certainly left to a pitiless massacre and punishment for having manifested national and anti-German feelings.

It is proposed that an army composed only of Slavs should be formed to fight the Bolsheviki.

Mr. Robert Crozier Long recently contributed to the New York *Evening Post* an interesting explanation of the religious phase of the Bolshevist movement. Its leaders are rationalists and materialists, but the peasant soldiery who carry out the orders of its heads are taught that "Bolshevism is the only true Socialism," the aim of which is "to make Russia's people happy, to spread truth abroad, to overthrow false despotism and bourgeois government and to enforce eternal peace by extirpating the poison-brood of war-makers." These noble ends are to be attained, the simple peasants are told,

Bolshevist Fanaticism

> By the adhesion of the Russian masses in burning faith and zeal; by unshrinking measures against the enemies of the people; by unqualified obedience to those leaders who, by their victory over the bourgeoisie, so far have shown their predestined fitness for the task of rescuing Russia and humanity.

The *Dielo* observes that: "Bolshevik soldiers, honestly convinced of their right and justice, raid houses in search of *kramola* (sedition) by which they mean the holding of non-Bolshevist views.

France's Traffic in Souls

J. HARDING FISHER, S.J.

THE dominant political party in France, with its 1,076,000 functionaries, and especially its department of public instruction, as has been shown in recent issues of AMERICA, has long had, and still has, for its deliberate purpose, openly and officially expressed, to deprive French children of their Faith, and to keep the public schools, what they have been in fact for many years, nurseries of atheism. This political party, which is firmly entrenched in power, has been, and still is, the sworn enemy and persecutor of the Church; its public schools, in spite of their pretense of neutrality, are so dangerous that Catholic parents and the united French Hierarchy are prepared to suffer any consequences rather than permit Catholic children to attend them. The "Fatherless Children of France," by the admission of its own officials, is in entire agreement with this party, and declares that the orphans it proposes to assist will most certainly attend these public schools (AMERICA, June 29, 1918, July 13, 1918). By one of its statutes (*Titre* I. b/) the numerous Catholic orphanages and boarding schools, in which the most destitute of the orphans are enjoying a home and a refuge, are excluded from any share in its benefactions.

Americans may have no power to secure a just execution of the *Loi sur les Pupilles de la Nation,* to enforce an equitable and impartial distribution of the 2,000,000 francs, about to be appropriated by the French Government for the adoption of the wards of the nation, to block the working out of the new campaign to create a State monopoly of the orphans, or to minimize the permanent danger it is to the sacred rights of families and the religious conscience of the children. Over the funds contributed by Frenchmen they may have no control. But they have the duty to see to it that money contributed by Americans shall not be made to minister to a plan for depriving our beneficiaries of their Christian heritage. Our people have no intention of restricting their benefactions to the protégés of the French atheists; the object of the immense sums we are contributing, which in France are thought likely to amount eventually to not less than 200,000,000 francs, is to help all the orphans without distinction of creed, school or political affiliation. Yet there is ample evidence that American confidence is being abused, and that American money is being diverted by Frenchmen to subserve sectarian and political purposes.

An infamous traffic in children is taking place in France. No one acquainted with the facts can doubt of its existence. M. Jean Guiraud has called attention to it repeatedly in a number of issues of *La Croix* (December 15, 1917, March 1, 1918, May 7, 1918). In the last-named issue he says:

> The "sales of children" continue to take place in shameless fashion throughout France. The State schoolteachers display monthly stipends, sometimes with back-payments for many months, in order to induce the war widows to confide their children to them, after they have withdrawn them from the free [Catholic] schools that they have already chosen. We have a whole bag full of letters on the subject, sent to us from widely separated districts. (*La Croix,* May 7, 1918.)

The following are some of the letters which he has printed in the same issue. The first is from the commune of Mayenne:

> The situation of little C—— (the child of a poor dressmaker, a war-widow, with a daughter of seven years and a boy of six years) is the more worthy of interest, because her mother, a widow of more than six months, has been the object of this infamous "sale of children," so justly denounced by M. Jean Guiraud. She received a formal promise of five francs a month for her little daughter, but on the express condition that she should send her to the public school. The mother has nobly rejected such a bargain, by sending her little one to our Christian school.

Many obstacles were put in her way to prevent her from soliciting aid from Catholic sources. Another letter is from the Hautes-Pyrénées:

> The two widows, D.-M. and D. preferred to be deprived of the assistance promised them by the public school rather than withdraw their children from the free school.

Here is a letter from Vienne:

> The public school assures the children it fears will enter our classes that they shall have no assistance if they do not enter the public school.

Another letter, from the department of the Ariège:

> The families that have given us their little orphans are constantly harassed by the public school, which, for a long time, has been distributing assistance to the little orphans.

Another letter, from Finistère:

> She [a good aunt who has gathered together five children, who have lost both father and mother] has seen herself refused for some months her allowance, and she has been told that if the children were at the public school, she would obtain it more quickly. She has held firm, however, and will have nothing to do with the public teaching at any price.

The three following letters are taken from the issue of *La Croix* for March 1, 1918. The first was written by a schoolmistress of a free school in the South. After speaking of the foundation of the *Oeuvre des Pupilles de l'Ecole laïque,* she continues:

> The result of this creation was not long delayed; many war orphans have already left, and the day of their entrance into the public school, their relatives received, as back-pay, fifty francs. How can we struggle against such arguments? I still have four war orphans whom their mothers hesitate to withdraw.

Another letter speaks of the work of a State schoolteacher of Central France:

> At every moment, on one pretext or another, she is having the allowance withdrawn from mothers who have their daughters at the free school, and I have to work with her to obtain reparation for these cases of injustice.

Another letter is from a poor mother in Finistère:

> I have been a war widow for three years; I have a little

daughter, eleven years old, and am without any means of livelihood except my allowance. Very often I have asked for help at the mayor's house; on every occasion they have refused me categorically, because my child is at the free school, and, as I do not wish to send her to the public school, I am deprived of all the help given to the commune.

In *La Croix* for March 1, 1918, M. Jean Guiraud sums up the situation as follows:

The State schoolteachers, almost always secretaries in the mayor's house, only too often make the dictates of their sectarian passions the rule for distributing the allowances granted to the wives of those at war and the assistance given to their widows; and in their case they traffic with a misery which they ought to hold sacred: either the public school with the allowance, or the free school with privation of assistance. We have a bag of letters, growing more full every day, sent from every point in France which tell us of this bargaining for the souls of the little children of our soldiers, who are either fighting or else have laid down their lives.

M. Jean Guiraud affirms that it was for the purpose of purchasing these children that the *Oeuvre des Pupilles de l'Ecole laïque* was founded. Its object is defined in its statutes to be the giving of assistance not only to the orphans already in the public schools, but also, and especially, those who can be induced to attend them, "that is to say," says M. Guiraud, "in less hypocritical language, all those, who, by threats or promise, they can entice away from the free schools, by speculating on the misery of their mothers, the war widows."

M. Guiraud has no hesitation in saying that the money used for this detestable bait is the money of the Fatherless Children of France:

It is the help of the *Fraternité Franco-Américaine* [the French title for Fatherless Children of France] of which the State schoolteachers in many places are disposing with full liberty, causing it to be distributed *en masse* to their own pupils and refusing it to ours. We are informed in a letter from a parish in the *département* of the Seine: "In almost all our communal schools the children are officially inscribed in the *Fraternité Franco-Américaine* by the directors and directresses." On the other hand we have received word from many *départements* that the schoolmasters have had the children attending the free schools deprived of the assistance of the *Fraternité*.

The following letters printed by M. J. Guiraud in *La Croix,* the first in the issue of March 1, 1918, and the second in the issue of May 7, 1918, are indications of the manner in which American money is being used. The first letter is from Vienne:

The teacher of the public school of —— said to a mother: "I am the one who obtained this American aid for your children. They tell me that you wish to send your daughters to the Catholic school. . . . If you do so, I will have the assistance stopped." The poor woman bowed before the threat.

The second letter records a similar incident with a different result:

Several weeks ago we received a letter from Maine-et-Loire. The master of the public school, abusing his functions as secretary of the mayor, said to Madame Vve. B: "Madame, if you wish to be assisted by the *Fraternité Américaine,* take your little girls from the Christian school and put them under the care of the public-school master." Madame B. refused to make such a bargain.

If these were isolated instances, they might be set aside as irrelevant and regarded as rare exceptions, merely incidental, perhaps inevitable, in the working out of a thoroughly benevolent purpose. Unfortunately this appears not to be the case, for M. Guiraud says, in the passage quoted above: "It is the assistance of the *Fraternité Franco-Américaine* [Fatherless Children of France] of which the schoolteachers in many places are disposing with full liberty, causing it to be distributed *en masse* to their own pupils and refusing it to ours."

M. Guiraud, therefore, presents proof to show that the public-school teachers are using American money to lure French children from Catholic schools into the public schools; he explicitly asserts that this is being done with full liberty, and throughout France, on a large scale, and he complains bitterly of the misplaced confidence of those who believe that there is no ground for worry. He is far from laying the blame for this abominable traffic on Americans. On the contrary, he says that the particularly odious feature of the affair is the fact that this corruption of a work of benevolence is in direct contradiction with the express wishes of the donors to remain outside of France's political struggles, and to give their money to all the orphans of the war without distinction of party, belief or school.

There are three forces in France which constitute a triple coalition against the Church: the State, especially through its department of public instruction, the Jews and the French Freemasons. With all three the Fatherless Children of France is on intimate terms.

It has its rooms in Paris in the offices of the French Ministry of Public Instruction, under the eye of the inspectors of education and the protection of the Vice-Rector of the University of Paris. The honorary president of the Fatherless Children of France is M. Painlevé, formerly Minister of Public Instruction, an ex-President of the Council, one of the favorites of the Masonic *Ligue de l'Enseignement,* and the very man whose publicly expressed jubilation over the adoption of the orphans by the nation was characterized in Paris as an imprudent unveiling of atheistic designs to make of these poor children a political prey. One of the delegates of the Fatherless Children wrote to M. Painlevé in October, 1917, when he was Minister of War: "You have had the unshaken and unfailing support of the work. Your name is linked with it from one end of America to the other."

One of those most interested in the founding of the Fatherless Children, Mlle. Dick May, a Jewess, who until recently was one of its three vice-presidents, stands high in the favor of the fine flower of French Freemasonry, and shared the counsels of M. Malvy until he was arrested for treason. M. Hovelacque and M. Georges Pagès, Inspectors General of Public Instruction, and M. Lapie, Director of Primary Instruction throughout France, have been or are members of the Administrative Committee of the Fatherless Children.

M. Lucien Poincaré is Vice-President of the Fatherless Children, but at the same time he is the Vice-Rector

of the University of Paris and President of the *Oeuvre des Pupilles,* the association which is the most active agent in the traffic of children. The Secretary General of this same odious association, M. Xavier Léon, was, until recently, the Secretary General of the Fatherless Children, and is at present one of its Administrative Committee.

It taxes credulity to the utmost to believe that these high officials of the Fatherless Children who at the same time are officials in the Department of Public Instruction or in the odious *Oeuvre des Pupilles,* can play the parts of Dr. Jekyll and Mr. Hyde so well as to be in one function resolutely intent on depriving the war orphans of their Faith, and in the other seriously resolved on having them brought up in the religious convictions of their fathers.

Chicago's Censorship of Films

F. G. Dinneen, S.J.

THE most important department of Chicago's city government is its censorship of the "movies," because it has achieved a marked degree of success in dealing with one of the gravest social and moral problems of the day. It is a notable fact that Chicago was one of the first, if not the very first large city in the world to deal effectively with the new and difficult problem arising from the public exhibition of moving-pictures. Ordinances governing such exhibitions were passed by the city council in 1907 and have done excellent service in repressing objectionable pictures shown freely in other cities. We are proud of the record made by our department of censorship in spite of vicious attacks upon it. Indeed, it is honored all the more for the very enemies it has made. Of them and their tactics, more will be said after explaining the plan of censorship.

In the first place Chicago's ordinances forbid the public display of any film until it has been inspected, approved and licensed. This is a very decided advantage over the method followed in Boston, St. Louis, San Francisco, and many other cities where the pictures are released for public showing and then viewed by inspectors: or worse still no attention is paid to them unless some one complains about their character. This Pandora-box plan is impracticable and ineffective. Between ten and twenty thousand new films are produced every year. Allow the clever and all too enterprising promoters to turn them loose uncensored in the ubiquitous picture-theaters, and no group of inspectors can ever check them up. In this matter above all others a little prevention is more effective than the remedial efforts of a whole police force.

In Chicago no permit may be given for any picture that is immoral, or obscene, or portrays any riotous, disorderly or unlawful scene, or tends to disturb the public peace, or is offensive to any creed, nationality or class of citizens. These regulations are broad enough to include all objectionable features and sufficiently specific to enable the censors to understand just what must be rejected or cut out. In these days of widely diversified moral standards, the word immoral might seem to present special difficulty. So thought the moving-picture promoters when they fought the Chicago ordinances even up to the Supreme Court of Illinois. There their validity was upheld in the case of Block versus the City of Chicago, and an opinion rendered by Chief Justice Cartwright which deserves to rank as a classic in moving-picture litigation. It may be found in number 239 of the "Illinois Reports." The words of Justice Cartwright on the moral standard are well worth quoting:

> Manifestly it would be impossible to specify in an ordinance every picture or particular variety of a picture which would be considered immoral or obscene, and no definition could be formulated which could afford a better standard than the words of the ordinance. It is doubtless true, as said by counsel, that there are people who differ on the subject as to what is immoral or obscene. There are the shameless and unclean, to whom nothing is defilement and from whose point of view no picture would be considered immoral or obscene. Perhaps others would be found, with no laxity of morals, who pay homage to art and would not regard anything as indelicate or indecent which had artistic merit, and would look upon any persons entertaining different sentiments as of inferior intelligence, without proper training on the subject and blinded by bigotry. Both classes are exceptional, and the average person of healthy and wholesome mind knows well enough what the words immoral and obscene mean and can intelligently apply the test to any picture presented to him.

Censorship has been effective in Chicago because the ordinances have been strictly enforced. The authority for inspecting and licensing films is vested primarily in the superintendent of police. That is just where it belongs according to Justice Cartwright. "The purpose of the ordinance," he says, "is to secure decency and morality in the moving-picture business, and that purpose falls within the police power." The active enforcement of censorship is subdelegated to the second deputy of police with a board of twelve censors working under his supervision. An apartment in the city hall is so fitted up that three sets of films can be inspected at the same time by members of the board working in squads. In the case of a problem picture, the whole board reviews it, and often expert opinion is called in. Prolonged personal observation enables the writer to bear testimony to the conscientious effort made to secure a verdict that shall safeguard public morality according to the law, and at the same time do no injustice to the owner of the picture. An appeal to a court of justice is allowed to determine whether the censors have exceeded their discretionary power. The courts have upheld the findings of the cen-

sors with remarkable unanimity. This whole arrangement constitutes a well-balanced system that is practical, safe and effective. It combines centralized authority and responsibility with the resultant judgment of a jury which is safeguarded against undue influence and possible corruption. The charge of "one-man power" so vehemently raised against it is specious, false and hypocritical.

The vastness, difficulty, and importance of the task performed by the censors is evidenced by the fact that 10,694 films, or about 11,000,000 feet, on every conceivable subject were inspected last year. They rejected 153 films as entirely unfit for public display. "Cutouts" were made from about fifty per cent of the rest, totaling 216,556 feet. While viewing a picture, the censors take notes, then confer and agree on what parts must be eliminated. Cuts must be made by the owner of the film and deposited before a license is granted. A list of the cut-outs is marked on the permit so that an inspector visiting the theater can see whether those parts are omitted. Certain censors are detailed each day to inspect the theaters. Without this very important precaution, tricks of the trade would render censorship ineffective. It is very regrettable that the censors have no supervision or control over the suggestive and alluring posters placed outside theaters where inoffensive pictures are shown. Suppression of these suggestive and misleading advertisements and the elimination of the "pink permit" given to pictures "for adults only" are two reforms that will soon remove the only serious defects from Chicago's plan of censorship.

It is not easy to estimate or measure exactly the beneficial results of the above plan, and to express them in words is almost impossible. A long list of the subtitles and scenes eliminated could easily be given; but they are so indecent as to be utterly unfit for print. What must the pictures be! Nothing short of a visit to the boardrooms and a view of the cut-outs can convey an adequate knowledge of the disgusting sights and hideous exhibitions from which the people of Chicago have been saved by their censorship. The effect of such a visit is sure to be shocking, for many it is positively sickening; but it never fails to rouse parents, clergy, officials, and members of civic organizations to a realization of the tremendous importance of one department of our city government.

It would be too much to say that nothing objectionable ever escapes the censors; but relatively speaking the results are very gratifying. Compared with other large cities the Chicago movies are clean. I have heard promoters howl with rage and indignation when they brought their lascivious, sex-problem, and criminal exhibitions here and had them rejected or badly cut. There resentful protests were based on the fact that the same pictures were freely shown in New York and other eastern cities without the slightest objection. The approval of the National Board of Review is often flaunted and appealed to as if it were the ultimate criterion of all that is good and pure. Indeed, it is far from being such, and the Chicago censors wisely refuse to recognize a court of appeal instituted and maintained by the moving-picture interests. This National Board of Review is a purely volunteer organization without any authorization or approval except what it gets from the associated film-producers. In view of the fact that many cities accept their findings as a safe and sufficient censorship, their proceedings, standards and ideals deserve more criticism than can be given here.

Far from being enemies of the moving-picture industry as such, the Chicago censors have acted the part of the wise surgeon by cutting out the moral rot thereby contributing most effectively to the healthy development of the business with all its immense possibilities for good. The more respectable producers of films appreciate the saving value of censorship and have recorded their approbation. They know full well that their worst enemies are those of their own household. These managing spirits, who imagine that a picture must be nasty to be a financial success, have waged relentless warfare on censorship in Chicago and have done their worst to destroy it and discredit it at home and abroad. Their attacks have proved worse than futile. As the fight waxed hotter, public interest was stirred, the issue studied, its importance realized, and the moral forces of the city rallied to its defense. As a consequence strict censorship is here to stay.

The head of this department has repeatedly said that the preservation of censorship is due chiefly to the energetic support of Catholic influences. This fact is mentioned, not as a boast, but as an example, with the hope that it may stimulate the interest and activity of Catholics generally in striving for the solution of this vital problem. The very souls of our children are at stake. The movies are the most serious menace to their moral welfare. Therefore, we cannot remain passive or indifferent. It is futile merely to inveigh against the moving-picture theaters. They are an integral part of our social life, and they are here to stay. Help to make them clean and wholesome places of public entertainment. Strict censorship is the means, and it is our duty to support it. For several years this was done here in Chicago by one or two priests. Then more vigorious action became imperative, and was approved by his Grace, the Most Reverend Archbishop. The heads of Catholic organizations met and addressed a strong protest to all the city officials against the forces and influences seeking to destroy censorship. When an amending ordinance of a vicious character seemed certain to be passed by the city council, a letter was sent to all the pastors of the city urging vigorous opposition in their parishes. As a result, instead of passing, the ordinance was referred back to committee by a vote of fifty-four to sixteen. This was a decisive victory for the advocates of censorship, but it does not dispense with that vigilance which is the price of final victory in the Church militant.

Some Tactics of Prohibitionists

GEORGE E. HOADLEY

THIS paper, like its predecessors, is neither a defense of the saloon nor an attack on it. The saloon is not the topic under discussion, but only the aims and methods of certain bone-dry Prohibitionists who under the guise of exterminating the public bar are attempting by fair and foul means to interfere with the legitimate customs of citizens, especially with the use of sacramental wine.

That some of the leaders in this illegal movement are bitterly anti-Catholic, while others are imprudent in their actions and insulting in their words is not hard to prove. To begin with, the great leader of the anti-Catholic movement today, Sidney J. Catts, Governor of Florida, was elected on an anti-Catholic platform: abuse of Catholicism was his only stock in trade—his only claim for support at the polls. His candidacy had been repudiated by other political parties and the Prohibitionists put him on their ticket. He says himself that "the Methodist Church fought, like a tiger, to the last ditch," to place him in the Governor's chair, and the head of the Anti-Saloon League is a bishop of that church. Not content, however, with allowing the anti-Catholic candidate to remain in the political arms of the Methodist Church, the Anti-Saloon League threw the weight of its organization, its money, its speakers, into the campaign. Catts, as the candidate of the Methodist Church, the Prohibition party, and the Anti-Saloon League, campaigning on an issue of intolerance, was elected Governor of Florida. Today, he is wandering into other States, in an effort to spread this intolerance. But he has lost none of his prestige with the Anti-Saloon League. When it held its national convention in Washington, December 10 to 13, 1917, the Governor was one of its honored guests and speakers. The proceedings of that eighteenth national convention, published by the League, is now off the press. The speech of Governor Catts has been carefully eliminated from the report. No mention of his name appears among the list of speakers, arranged alphabetically. Why? Because the Anti-Saloon League is too wily to be hoisted by its own petard. But, alas and alack, some one in the publishing office blundered. Some proof-reader fell by the wayside. For, in "The Convention Story," printed on page fourteen, the following little paragraph tells the tale:

> *The Program.* The program was carried out practically as had been previously arranged. The addresses given will be found in full upon the succeeding pages of this book. On Tuesday night ex-Secretary of State, Hon. William Jennings Bryan; General Superintendent Rev. P. A. Baker, D.D.; Dr. Ira Landirth and *Governor Sidney J. Catts of Florida,* addressed the overflow meeting at the First Presbyterian Church.

While his address has been omitted from the convention proceedings, it will be seen by the paragraph quoted, that Catts was numbered among the chosen orators, and was arrayed with the bright particular stars of the convention. The address of Governor Catts does not appear, but one sentence of that speech rings clear, even through it is not reproduced in a report of the proceedings. Said Catts:

> Liquor may not be imported into the State of Florida (after I get through with the Prohibition measure, and after the bill has been passed by the people) for any purpose whatsoever, and the man who needs liquor for his religion had better prepare to take his religion out of Florida.

Speaking for Oklahoma, the Anti-Saloon League representative declared that "Liquor cannot now be imported into the State *for any purpose whatsoever,*" to the wild applause of the gathered fanatics. That statement, however, has also been blue-penciled out of the official report.

The New York State edition of the *American Issue,* official publication of the Anti-Saloon League, in its issue of November 6, 1915, prints on its editorial page, as a leading article, a paper which is headed: "*Discovered—a Church after the Saloonkeeper's Heart. And it is not a Roman Catholic Church.*"

The same paper, in its issue of July 10, 1915, devotes more than a page to what is said to be a reprint from the New York *World.* The article is headed: "Interview with Officers of Catholic Prohibition League by New York *World.*" The article, however, deals entirely with statements made by the Rev. George Zurcher. The papers quote as "some of Fr. Zurcher's striking utterances," these and similar strictures on perfectly respectable organizations of high-minded men:

> The Catholic Club of New York pays annually over $1,000 for a license to sell intoxicants to its members, every day, Sunday included. One of its members has not yet been able to convince it that it ought not to sell intoxicants on Good Friday.
>
> In our large cities the brewer is the king. The Church in the United States is nearly silenced. Is he (the king) trying to hypnotize her, too?
>
> If the Jesuits of New York know of another effectual remedy for the plague of intemperance they ought to bring it forth instead of condemning the only effectual remedy [Prohibition] known.

The Anti-Saloon League journal continues:

> Just now the "big man" in Catholic Prohibition activities is the Rev. George Zurcher, pastor of a small parish at North Evans, in Erie County, New York. Father Zurcher has made that little-known town famous as the town of the original "Priest-Prohibitionist." * * * No anti-temperance activity in his Church escapes him. He denounces the Catholic Club of New York for having a bar in its basement and selling liquor on Sunday, and quotes the discipline of the Church to show that drinkers, to whom drinking is the occasion of mortal sin, may get "absolution" from a confessor, but he says it is of "no avail," and they are "guilty of a sacrilegious confession" if they have not a "true and firm" purpose of abstaining from intoxicants. *He advocates the use of unfermented wine at Mass.*
>
> Father Zurcher was one of several priests who signed the

following petition to the Pope: By permitting us, undersigned, priests in the United States, to use unfermented wine in Mass, according to the ancient discipline of the Church, Your Holiness would wonderfully help to abate that raging pestilence which every year in these United States alone kills in soul and in body about 35,000 Catholics. The alcoholic liquor traffic controls and corrupts our civil government, *bribes the clergy into silence, is most powerful and devastating where Catholics are numerous,* and constitutes the greatest hindrance to the conversion of Protestants.

The *American Issue* concludes:

Of the C. T. A. U. he (Father Zurcher) says: The fossilized C. T. A. U. theory is a sinister and shocking reality, in so far as it serves as a rampart protecting the liquor traffic from annihilation in America. * * * The National Union, so big, so Catholic, so tolerant of the saloon, must not be shocked to learn that most brewers and liquor dealers in America today are Catholic. *The great National Union and the great liquor business look like two quiet and harmonious brothers in the one Church.*

Regarding the taking of money from liquor dealers, Father Zurcher says: The brewer controls the politics of large cities, *and his sway will be unmolested as long as he plasters the mouth of the Church with bank checks and glucose.* It is high time for the Church to reaffirm her ancient discipline in regard to contributions from liquor men.

The publication from which the above is quoted, the *American Issue,* surely could not lay claim to being other than anti-Catholic. The New York State edition, is the official mouth-piece of William H. Anderson, Superintendent of the New York State Anti-Saloon League. Presumably, it represents his views. The Rev. Rollin O. Everhart, its New York State editor, is also a member of the National Board of Directors of the Anti-Saloon League. Mr. Anderson is likewise a member of the same board, so it is fair to presume that they echo the views of the national organization.

The *American Issue,* national edition, of March 2, 1918, attempts to belittle Cardinal Gibbons in an article printed at the top of its editorial page, headed: "Cardinal Gibbons not the head of the Catholic Church in U. S." This article was written by John F. Cunneen, an employee of the Anti-Saloon League, whom the League advertises as "a Catholic layman of Chicago." The comments on the venerable Cardinal conclude with these words:

Cardinal Gibbons is with a woful minority among the clergy of the Catholic Church. Cardinal Gibbons was eighty-two years of age last July. In 1914 Cardinal Gibbons said: "I am too old now to change my attitude on a subject as important as this [Prohibition]." The people of the country are not going to be swayed by the views of a man who is in his eighty-third year, and who said when he was eighty that he was too old to change his attitude upon the question of Prohibition.

The fact that the Anti-Saloon League has reprinted this tirade in circular form and is advertising it for sale, shows conclusively, its attitude toward the beloved Cardinal who has always been so sane and considerate in his views.

The Anti-Saloon League publishes and advertises for sale, a pamphlet called "Catholic Temperance," written by a young priest of a middle western State (Indiana). A full-page picture of Pope Leo XIII would lead one to believe that the pamphlet was Catholic in tone. On page fifteen, however, a priest, wearing the vestments and standing in the pulpit, is surrounded by a figure of blind justice, the scales weighted down with bribes. A slimy hand reaches out from a barrel labeled "Saloon Octopus," and closes the mouth of the priest.

The Anti-Saloon League also issues a circular, showing a picture of Cardinal Mercier, and quoting his utterances against alcoholism, a quite different thing, by the way, from bone-dry Prohibition. The circular tells of "What came out of Belgium's cellars," and says, in part:

It is now a well-attested fact, if not, indeed, a matter of common knowledge, that the sack of Louvain and the nameless horrors visited by the German soldiery upon the Belgium women were the result of drink which the victorious Teutons found in the cellars of that hapless town. * * * But, after all, Belgium as a nation suffers only what individuals have suffered from drink for ages.

In the Texas campaign, a few years ago, a Catholic priest happened to say a good word for a Protestant candidate for Governor of that State. The Anti-Saloon League immediately issued a circular which it is still distributing with other samples of its "literature." The circular declares: "It is well known that whatever Catholic priests do is in the interest of their Church, a fundamental Catholic doctrine is that their Church ought to dominate and control civil government." The circular adds that a man endorsed by a priest would be "under obligations to the Catholic Church, as such, as well as to the liquor interests of the State. Without a word more, all Protestants ought to know what to do with any candidate having such a backing."

Lately the League has sent broadcast a document which declares that "The Oklahoma Sacramental Wine Case is not Settled." Rev. Purley A. Baker, its Methodist Superintendent vaguely says: "The Methodist church *does not favor* the use of fermented wine in the Sacrament. The Baptist church, like the Methodist, *is radical.* The W. C. T. U. has moral suasion arguments against the use of liquor for medicinal and sacramental purposes."

The W. C. T. U. prints a pamphlet, circulated likewise by the Anti-Saloon League, which says that it is "interesting to know that the Rev. Father Zurcher is one of the men who do not believe in using fermented wine at the Lord's Supper."

And so on to the end of the chapter. The Methodists are today engaged in raising a "thank offering," in order to build a temple at Washington, "a monument of gratitude for National Prohibition." The Methodists and the Anti-Saloon League are too clever to come out in the open, until they feel, as in Florida with Catts, that the ground is secure. The League may continue to employ Catholic men and women, and even, occasionally, the clergy, the better to throw dust in the eyes of the Catholic people. It is all part of the game.

The Baltimore Cathedral

RAPHAEL S. PAYNE

A LANDMARK invested with the vital and immortal associations of 113 years, the beautiful old Baltimore cathedral has been the scene of many notable functions and deliberations whose majesty and wisdom have unequivocally reflected the spirit of the Church militant and patriotic in America. John Carroll, the first Bishop of the United States, was the inspiration of the movement which created this cathedral.

Bishop Carroll was born in the Maryland colony in the year 1735, his mother being endowed with those traits and virtues which find fruition in domestic felicity. He was educated at the College of St. Omer, where Charles Carroll, his kinsman and a Signer of the Declaration of Independence, was also a pupil, and his consecration as bishop took place at Dorsetshire, England, August 15, 1790, in the private chapel of Mr. Thomas Weld, some of whose descendants in recent years settled in Baltimore. An interesting coincidence of his consecration was the fact that Bishop Madison of the Episcopal Church of Virginia, who was on a similar mission, sailed for England and returned to America on the same ship as Bishop Carroll, and on the voyage a pleasant friendship sprang up between the two prelates.

Bishop Carroll was a great patriot, and in appreciation of his exalted views of life, his nobility of character and scholarly attainments he was invited by Congress to deliver a panegyric, February 22, 1800, on the character of President Washington. This oration has been preserved in the archives of Maryland as a model of style.

His Eminence, Cardinal Gibbons, in a historical sermon at the time of the Cathedral centenary said:

> I regard the selection of Bishop Carroll as a most Providential event, which was fraught with far-reaching consequences for the welfare and development of the Catholic Church in America. For if at that time a prelate of narrow views, a man out of sympathy and harmony with the spirit and genius of the new Republic, had been chosen the progress of religion would have been seriously hampered and impeded. He was a man of sterling piety and enlightened zeal. These gifts endeared him to the people. His consummate tact, his courtly manners and unfailing charity won the respect of his fellow-townsmen, with many of whom he had intimate relations, without distinction of creed. His sturdy patriotism and the active part he bore in strengthening the cause of the new Republic commanded the confidence and esteem of the fellow-countrymen and the friendship of the father of his country.

The cathedral was built on historic ground in the most picturesque part of Baltimore, which was acquired from General John Eager Howard of Revolutionary renown. General Rochambeau, in command of the Legion of the Duc de Lanfau, on his return from Yorktown stopped in Baltimore and pitched his camp on this site. An early Maryland chronicle related that the chaplain of the French troops celebrated a grand military Mass in old St. Peter's, the cathedral church; the services being conducted with much pomp and magnificence, fine music being rendered by the various bands, and all the officers and soldiers appearing in full dress. The building was designed by Benjamin Henry Latrobe, the architect of the capitol, a friend of George Washington, and one of the most polished and versatile men of his day. He was a lawyer, engineer and artist, noted for his polite learning and elegant taste. The following interesting letter, dated August 5, 1806, was written by Mr. Latrobe to Bishop Carroll:

> The principal motives which induced me to undertake the labor of the design at a time when neither my existing engagements nor the circumstances of my family permitted me to undertake it with convenience, were not entirely selfish. To the disinterested benevolence and the pious sensibility of a clergyman of your Church I owe my existence, at all events an existence of which I have no reason to be ashamed, and I hope I have never since omitted an opportunity of honoring and serving the Church of which he was a splendid ornament.

The corner-stone of the cathedral was laid by Bishop Carroll July 7, 1806. During the three years of the war of 1812 work on the cathedral was suspended, but Bishop Carroll, who died August 3, 1815, at the venerable age of eighty-one, lived to witness the resumption of its construction. It was built of massive porphyritic granite blocks, which were hauled from Ellicott City, some twelve miles from Baltimore, by means of ox teams. Its original cost was $225,000.

As Jefferson's Monticello has been proclaimed the truest and most palatial type of the colonial order, so has this cathedral been admired by critics as the noblest specimen of purely classic ecclesiastic architecture in America. A correct idea of its architecture and interior decoration may be had from the following data: The order is Graeco-Ionic. The building is cruciform in design, 190 feet in length and 119 feet at its greatest width. The intersection of the cross supports a dome of noble and graceful proportions, with a circumference of 207 feet, lighted by an exterior dome which is a commanding feature of the city's landscape. The height from floor of nave to summit of dome is 127 feet. A smaller dome, carried by six Ionic columns, springs in beautiful proportions over the grand altar. The body of the church consists of three divisions opening from the central dome. The main division is covered by two succeeding domes, supported by majestic pillars similar to those under the central dome. From these domes arches open upon side aisles which are lighted by windows sixteen feet high and six feet broad, in which the conclave effect is carried out. In all, including the side entrances, there are about fifty arches which offer fine perspectives at any step. There are five graceful galleries, one in the sanctuary, two over the main entrance, suspended one above the other, and two facing each other and overlooking the central division of the church. One of these is the choir balcony, approached by a spiral stairway of stone which rests on an Ionic colonnade. The organ, which is one of the largest in the country, has 6,000 pipes and thirty-six stops.

The music of the cathedral, whose programs include all the great classic Masses, has been noted for generations. For over twenty-five years the music was under the direction of Professor F. K. Hale, who died in March, 1911. In the annals of the choir appears the name of John Linhard, a famous organist, who led the band that serenaded Jenny Lind upon her arrival in Baltimore fresh from her triumphs at Castle Garden. In the past local amateur talent contributed many sopranos and contraltos to this famous choir which though hushed in the flight of years still lives in the memory of old parishioners. Francis Lipp, for instance, whose superb bass was the admiration of church-goers, is still talked about by music-lovers.

An impressive feature of the cathedral's music is the annual chant of the *Tenebrae* during Holy Week by 300 seminarians from historic St. Mary's, the home of theology. It invariably attracts the best church-element of the city, regardless of denomination, and is said by European travelers to rival in choral beauty the same ritual as sung at the Lenten services in St. Peter's, which Byron in his beautiful apostrophe depicts as "all musical in its immensities" and where "majesty, power, glory, strength and beauty all are aisled." The communion-rail of rare marble, exquisitely wrought, and extending the full width of the church was the gift of the late Michael Jenkins, whose munificence finds expression in Baltimore's most beautiful memorial church and the Maryland Institute of Art. The grand high altar is a superb mosaic of precious marble and was imported from Marseilles, May 31, 1821. Beneath this altar are the tombs of Archbishops Carroll, Mareschal, Whitfield, Eccleston, Kenrick and Spalding. The remains of Archbishop Neale repose at Georgetown, while Archbishop Bayley was buried at Emmitsburg.

The surface of the ceiling of the cathedral is a brilliant piece of decoration, relieved with circular panels, ornamented with rosettes, while four life-size medallions of the Evangelists adorn the walls of the great dome, which bears the following inscription in bold letters of gold: "The House of God, which is the Church of the Living God. The Pillar and Ground of Truth. One Lord, One Faith, One Baptism." Blue, gold and gray are the dominant tones of the interior color scheme. The impression upon entering is that of dignity and splendor. You experience a sense of reverence which is deepened by the beautiful light effects which seem to cast a sort of charm over the imagination even of the habitué, inducing repose and contemplation. Whether at dawn or high noon when the sun streams through the lofty dome and idealizes painting, column and statue, or at twilight when the fresco is subdued and the arches, as if by magic, become magnified, or at night in the effulgence of wax candles and electricity, which imparts mystery to the shadowy recesses, this hallowed shrine of American Catholics first captivates then impresses, while all its glorious associations "in solemn troops and sweet societies," appear to take tangible form and serve to illustrate its character. The most imposing feature of the exterior is the superb Ionic portico, supported by ten stately fluted monoliths with voluted capitals, which were added over sixty years ago by Archbishop Kenrick.

The cathedral was dedicated May 31, 1821, when the leading Catholic families purchased the title to a large number of pews which yielded the sum of $40,000. On Ascension Day, May 25, 1876, it was consecrated by Archbishop Bayley, the immediate predecessor of his Eminence, Cardinal Gibbons. The sacristy was erected in 1879 and the building was enlarged and a new sanctuary added in 1888. Father Roger Baxter, who held the chair of philosophy at Georgetown College delivered the dedicatory sermon, and the first ordination held in the cathedral was that of Stephen Dubuisson, S.J.

Cardinal Fesch, uncle of Napoleon, presented the cathedral with the following collection of paintings: "Vision of St. Nicholas," "Baptism of Jesus," "Agony in the Garden," "Simeon Holding Our Lord," "Vision of St. Augustine," "The Last Supper," "The Transfiguration," "Christ Feeding the Multitude," "The Lord Appearing to St. Mary Magdalene," "Christ and the Samaritan Woman," "Jesus Bearing the Cross," "St. Veronica," and "The Assumption of the Blessed Virgin Mary." Among other paintings of special historic interest are "The Descent from the Cross," by Guerin, a gift from Louis XVI, and that of "St. Louis Burying His Officers and Soldiers Slain Before Tunis," from the brush of Steuben.

Of the American Hierarchy more than two-score Bishops have been consecrated in the Cathedral, about half of whom received the Holy Oils at the hands of Cardinal Gibbons. Since he became Archbishop Cardinal Gibbons has ordained about 2,000 priests. Here also three prelates have been invested with the insignia of the cardinalate. In 1886 Leo XIII made Archbishop Gibbons a Prince of the Church, a most interesting and important event in the history of the Church in America. In 1895 Leo XIII delegated Cardinal Gibbons to confer the red hat upon Mgr. Satolli, and again in 1901 on Mgr. Martinelli. Distinguished among the prelates consecrated here were Fenwick of Boston, Dubois of New York, Purcell and Elder of Cincinnati, Whelan of Wheeling, Gross of Oregon and the two Foley brothers of Baltimore.

Poe's lines on the "Angelus," "At morn—at noon, at twilight dim!" recall an interesting bit of history anent the bells of the cathedral which have noted the hour of so many Masses. Over a decade ago the Rev. Louis O'Donovan impelled by a sense of accuracy and his veneration for the traditions of the building with which he has been so intimately associated since his boyhood, determined to explore the tower. His arduous climb of ladders and through trap-doors was not only rewarded with a commanding view of the city's landscape but the following data upon which his pen dwells thus:

> Under the main bell is a heavy clapper used for all low Masses and on the outside two hammers, one for the hour, and the other for the Angelus, worked by the clock. Running around the bell are six bands of tracery, all very beautiful in delicacy of detail, but especially one of grapevine, with pendant clusters of grapes and heads of wheat. On the outside of the bell on opposite sides, are two medallions several inches high. One is the Crucifixion, the other the Madonna and Child with the words "Jesus-Maria." But most interesting of all are the inscriptions in French and Latin, nearly encircling the upper part of the bell, "*La très Sainte Vierge. Ambrosius Mareschal Archiepiscopus Baltimoriensis Tertius Ponere Curavit—Pius VII, Leo XII, Pius VIII.*" On a lower line is the following: "*Faite a Lyon par Joseph Frere-Jean MDCCC XXX.*"

It is thus seen that the bell was manufactured in Lyons, France, in 1830, and Archbishop Mareschal who dedicated the cathedral presented the bell and witnessed the reign of three Popes. Cardinal Gibbons in his book of reminiscences has aptly called his cathedral "the great hall of legislation of the Church in the United States." Here have assembled in convention her most learned and distinguished dignitaries for the purpose of formulating laws which became necessary to meet existing conditions. Here have been held ten provincial councils and three plenary councils. Archbishop Kenrick presided over the First Plenary Council in 1852, Archbishop Spalding over the Second in 1866 and Cardinal Gibbons over the Third in 1884 when seventy-eight Bishops and Abbots were present. His Eminence was baptized, ordained priest, consecrated Bishop and invested with the red hat all in the cathedral. It was during the period when he was Vicar Apostolic of North Carolina and Bishop of Richmond that he preached and wrote his "Faith of Our Fathers," which has been translated into about every tongue and may be found in the library of millions of homes.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Catholic Organization

To the Editor of AMERICA:

The lack of the Catholic body in using effectively publicity, leadership and organization, was very well brought out in AMERICA by Michael Williams and R. J. McWilliams, S.J. The evil is universally acknowledged, and, periodically it is resolved: "Yes! Something *must* be done!" But what are we doing? Ever bewailing the fact, and probably getting more ready to do something in the future. But the need is imperative for present action; zealous, not impatient; persevering, not spasmodic; systematic, not hysterical; united, not scattering, or pulling in contrary directions. See what has been accomplished during the past year through organization by the Government and the press. Catholics, rightly mobilized, might be a greater dynamic and a more permanent one.

Catholic Federation did indeed make a start, an excellent one; probably some might say a too ambitious start. And it did accomplish good, especially in stigmatizing and eliminating vicious "movies" and much foul literature. But the results were not thought commensurate with the efforts. Perhaps we are too impatient and look for too great results all at once; perhaps more was accomplished than the modesty of Federation allowed to be known in their desire to avert disappointment or to shelter themselves from blame by throwing the responsibility on the Bishops. Time will prove whether or not this was a wise move. It should not be made impossible to say whose is the blame in the event of mistakes or failure. Constructive criticism is essential to the upbuilding of human organizations; and we do not like to criticize our ecclesiastical superiors.

Either, then, we must make a fresh start or we must strengthen the hands of Catholic Federation. The latter seems to me the

safer plan. A new attempt, even under the leadership of the excellent Mr. Williams, who would get my vote, would have to make its own mistakes, overcome the inherent difficulties and perhaps end in disappointment. It would appear to be wiser for Federation, which is already in the field and has learned by experience, to proclaim emphatically and minutely what it has accomplished, to give assurance that it will go on, surely if slowly, to greater strength and effectiveness; invite constructive suggestions and a "long pull and a strong pull" from us all.

This greater effectiveness might be attained on the principle of "divide and conquer," by confining the work within narrower limits and leaving some fields to other organizations. But the great weakness lies in the fact that much "resoluting" is done in conventions and little work in local branches. It is the small fibrous roots that are the feeders and strength of a tree.

Baraboo, Wis. J. T. DURWARD.

Boy Scouting for Catholic Youth

To the Editor of AMERICA:

I have read with considerable interest Mr. John F. Fogarty's article, "Boy Scouting for Catholic Youth," and Mr. Herbert Hart's comment upon the same. I regret that I, for one, do not agree with Mr. Hart. Mr. Hart states that "the apparently radical change in the attitude of Catholic churchmen and educators in regard to the movement is very disturbing." That the Catholic clergy were slow to recommend the Boy Scout movement, before they knew its ends and aims, to my mind is most commendable. "Be not the first by whom the new is tried." But that, after careful investigation and mature thought, finding in the movement nothing dangerous to faith or morals, they should openly commend the movement, is likewise commendable.

Mr. Hart's particular case is indeed sad. That the Boy Scouts should supplant the Junior Holy Name Society is a move in the wrong direction, and not at all in line with the teachings of the Boy Scout movement. When his Eminence, Cardinal Farley, of New York, approved the formation of Catholic troops of Boy Scouts, he did so with the proviso that all Catholic scouts should first be members of a Junior Holy Name Society or a recognized Catholic society. Moreover, all scout officials prefer to have their troops connected with some church organization. The Boy Scout movement, in itself, is wholly non-sectarian.

Since Mr. Hart quotes his experience, let me mention mine by way of contrast. I have a Junior Holy Name Society, and a troop of Boy Scouts. Every boy who wishes to join my troop of Boy Scouts must first be a member in good standing of the Junior Holy Name Society. We hold meetings every Tuesday evening. First the regular meeting of the Holy Name Society is held. This is followed by the troop meeting of Boy Scouts. The two societies are conducted separately. I might add that not all the members of the Holy Name Juniors are Scouts.

We have also a "Scout Camp," under the supervision of the Lancaster Council, Boy Scouts of America. It did not require any "maneuvering" to solve the camp question. We have our own camp, under my personal supervision. A neighboring parish, in which there is established another troop of Catholic Boy Scouts, is also conducting its own camp under the direct supervision of a seminarian. When we were affiliated with the National Boy Scouts, the local scout executive assured us that we would not be asked to attend any services in Protestant churches, and, furthermore, that we could conduct our own camps, outings, etc. In fact, the only public affairs in which we participated, as a troop, were those of a civic or national character, such as the Child Conservation campaign, the Red Cross, Liberty Loan and K. of C. drives, and War Stamp and Thrift Stamp sales. As to public meets, I can see no more danger in them than in a baseball game with a team of boys not of their faith. That "Catholic troops will languish and die," is a statement which Mr. Hart has not proved.

As to the "disgusting little dose of sex-hygiene," as Mr. Hart styles a certain paragraph in the official scout handbook, again I must disagree with Mr. Hart. I cannot see that the paragraph referred to will injure any scout. Purity is a virtue insisted upon among all scouts. "A scout stands for clean speech, clean sport, clean habits, and travels with a clean crowd" (Scout Law, No. 11). Every boy arriving at the age of puberty should have some instruction on sex-hygiene; in many cases sinful habits had been acquired before the boy knew their baneful effects.

Finally, Mr. Hart says that he "fails to see that the scout movement can be an improvement over the glorious Confraternity of the Holy Name." I do not know of any one acquainted with the Boy Scout movement making such a rash claim. The Holy Name Society is essentially a religious organization, and it has been the constant aim and endeavor of National Headquarters to keep it such. And rightly so. My contention and belief is that the Scout movement can be used to good advantage, to supplement the work of the Holy Name Society among boys. It supplies the means to keep the boy's mind and body actively and beneficially engaged during his many waking hours. The scout movement, under capable Catholic management and influence can be made a great help in character-building in boys. True, the movement as such, aims no higher than the cultivation of merely natural virtues, but the Rev. Thomas McGrath in the first part of his admirable little "Prayer Book for Boy Scouts" (Kenedy) shows how scouting may be elevated to the plane of the supernatural, and how it may be used to the end that our Catholic Boy Scouts may become the "flower and reserve force of the Church in America."

Lancaster, Pa. MARTIN J. STEFFY.

Sisters and Nuns

To the Editor of AMERICA:

I notice that you give in AMERICA for July 6 the canonical distinction between Sisters and nuns. Florence Nightingale, the patron saint of the Red Cross, in her correspondence, is perhaps not so strictly orthodox but she is no less instructive, when she says of the training of some of the nurses she had to deal with:

> The ladies who are not Sisters have not the chastened temper, the Christian grace, the accomplished loveliness and energy of the regular nun. I have seen something of different kinds of nuns, am no longer young, and do not speak from enthusiasm, but from experience. There is nothing like the training (in these days) which the Sacred Heart or the Order of St. Vincent gives to women.

It might be remarked also that, in many of the published reports that are now coming from "over there," it has become the fad to speak of all the nurses as "Sisters." Not content with appropriating the nun's garb for a uniform, they seem to covet the old distinctive name as well.

Baltimore. B. C. R.

The Decline in the Birth-Rate

To the Editor of AMERICA:

In your issue of July 6, Dr. Jas. J. Walsh, in his article "Decline in the Birth-Rate," says:

> It is well known that the birth-rate among graduates of our two oldest universities is so low that were they to receive as students only the sons of former graduates, they would have a very small and rapidly vanishing number.

I wonder if the learned doctor has ever gathered statistics from Catholic Colleges. This phase of the all-important topic discussed by Dr. Walsh deserves a little thought. In the statistics of a silver jubilee class, graduates of 1893, of one of our best Catholic colleges, I find that out of twenty-eight graduates, ten entered the sacred priesthood, and out of the remaining eighteen seven married, and they have twelve children of whom five are boys.

New York. JOHN GIBBONS.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Nation on Its Knees

OUR three American Cardinals have issued an appeal to Catholics and to all our fellow-citizens to pray fervently for the speedy victory of the American arms, and for a lasting, righteous peace. Their Eminences point out that we have entered upon this war animated by principles as universal as they are unselfish. Not seeking conquest by force of arms, "we battle for the welfare of men of every nation, asking no special indemnities for our sacrifices other than those which all free men always seek." The Catholic people of this country have been conspicuous in sacrifice, that justice might reign. They have given their time, their scanty possessions, and what is dearest to them, their children. They have spared nothing, that the great country, under the protection of whose benign political institutions and just laws the Church of God has flourished, might be preserved in the undisputed possession of her national honor and integrity. In thousands of churches, from the stately cathedrals of our great cities to the humble little chapels of the countryside, in convent and school and in cloister, where by day and through the watches of the night the service of God continues in one uninterrupted golden round of praise and adoration, fervent prayer has gone up before the throne, begging the powerful protection of the God of nations, for our just cause.

Surely today Catholics are on their knees, and in the mind of their Eminences, to win this war, "we must invoke the nobler powers of sacrifice and faith," and while "we fight like heroes, we must pray like saints."

From every corner of America arises the cry of souls to God. The nation is on its knees before the King of kings. That is the surest sign that America will lead the nations of the earth to victory over mere might. For God is our surest help as He must be our surest hope. And the prayers of a nation fighting not for gain but for good, will certainly be answered.

If God be with us, we need not fear the hosts of the enemy. We shall evince our patriotism, not merely by outward works of service, but by lives of integrity, making ourselves and our nation less unworthy of His protection.

An Academic Drive on the Pope

THE drive on the Pope seems to be continuing still. The instance of it that has most recently come to our knowledge is a malignant little paragraph in a widely advertised "historical" work called "The Roots of the War," by Drs. William Stearns Davis, William Anderson and Mason W. Tyler of the Faculty of the University of Minnesota. The objectionable passage occurs in the chapter on "Free Italy and Its Consolidation," in which the second of the above-mentioned professors tries to justify Italy's sacrilegious spoliation of the Holy See in 1870, ending his doleful catalogue of the Vatican's crimes against liberty with these words:

During the present war, the clericals have failed to take a strong pro-Italian stand, and may, indeed, have some difficulty in clearing themselves of the charges of pro-Germanism, and assistance to the enemy, now becoming current in very responsible written books. The slow but steady movement since about 1900 toward a more conciliatory policy on both sides probably received a complete check when, at the beginning of the war, the Pope showed an entire inability to stand out against the destruction of Belgium and Poland or even to comprehend, much less to sympathize with, the national aspirations of Italy.

Those who have followed with any care the numerous articles in defense of the Holy Father's attitude toward the war which have appeared in AMERICA and the *Catholic Mind* will doubtless see at once how unfair and how unpatriotic is Dr. Anderson's attack on the Pope. It will be noted that at the very opening of the paragraph the invidious word "clericals" is used, a term which is meant, no doubt, to convey to the reader a picture of certain narrow, intriguing, priest-ridden, political Romanists, the sworn enemies of the enlightened Liberals in every land. The next thing to be observed is Dr. Anderson's discovery that these clericals "have failed to take a strong pro-Italian stand." But German papers, strange to say, complain that the Vatican is decidedly pro-Italian. The semi-official *Kölnische Zeitung,* for instance, quoted by the Anglican "Diplomaticus" in "No Small Stir," remarks: "Today in consequence of the untiring propaganda of the Allied Powers the majority of the authoritative personages at the Vatican may be described as in full agreement with the Italian war-policy," and the *Vossische Zeitung* is also quoted as saying: "It is hopeless to think of paralyzing the anti-Germanism of the

Vatican." If the Germans find the Pope pro-Italian and Dr. Anderson thinks him pro-German, perhaps that shows that the Holy Father is really just neutral.

The third thing to be noted is the fact that the "very responsible written books" on which Dr. Anderson, as he explains in footnotes, seems to base his charges against the Holy See, are works by Bolton King, Thomas Okey, William Kay Wallace and E. J. Dillon, "anti-clericals" all. The fourth point to be called attention to is the fact that the only "assistance to the enemy" that the Pope has given consists in effecting exchanges of prisoners, benefits enjoyed no less by the Allies than by the Central Powers as was shown in AMERICA for May 25, 1918.

As for the Holy Father's "entire inability to stand out against the destruction of Belgium," his lamentable weakness seems to have fully satisfied even so vitally concerned a person as King Albert himself. For in a letter dated January 2, 1918, and sent in reply to the Holy Father's Peace note of August last, the Belgian Government wrote:

> At the outset of his message the Holy Father took pains to declare he had forced himself to maintain perfect impartiality toward all the belligerents, which renders more significant the judgment of his Holiness when he concluded in favor of the total evacuation of Belgium and the reestablishment of its full independence, and also recognized the right of Belgium for reparation for damages and the cost of the war. Already in his consistorial allocution of January 22, 1915, the Holy Father had proclaimed before the world that he reproved injustice, and he condescended to give the Belgian Government the assurance that in formulating that reprobation it was the invasion of Belgium he had directly in view.

The Polanders, too, wonderful to relate, were quite as grateful as the Belgians for the Pope's deplorable "inability to stand out" against their oppressors, for the Bishop of Gresna and Posnania wrote Cardinal Gasparri last spring that:

> We Poles, attached by all the strivings of the heart to the Holy Apostolic See, full of the deepest gratitude towards our August Pontiff can now more than ever, in these times of trouble and horror, appreciate the kindness and paternal goodness shown to us so bounteously by the common Father of all. As long as a Polish heart beats we shall not forget the sublime words in our regard contained in the exhortation to the heads of the belligerent States. The Supreme Pontiff urged them to examine in the spirit of equity and justice the questions relating to the countries forming the ancient Kingdom of Poland, whose noble historical traditions and the sufferings endured by its people, especially during the present war, ought to win for it the sympathy of all the nations.

Besides being baseless and unfair Dr. Anderson's charges are highly unpatriotic too. Now that Americans of every creed and class are devoting themselves unitedly and unreservedly to the prosecution of the war so that our country and the Allies may win an early and decisive victory over the Central Powers, is it the time for a professor in a State university which is supported in part by the taxes of Catholics, to make an unfair and malignant attack on the one whom thousands and thousands of our bravest soldiers and sailors along with their parents, children, wives, brothers and sisters venerate as the Vicar of Christ and the visible head of the Church? Dr. Anderson owes American Catholics an apology.

A Call for Catholic Nurses

HOW to meet the needs of the army and navy, and at the same time maintain a minimum of withdrawal from the forces ministering to the legitimate needs of the civilian population, is war's most serious problem. As our young men go across the sea in increasing numbers, we approach the crisis more nearly in many departments; in some, the crisis seems at hand. To secure an adequate supply of nurses at home as well as abroad is today a difficulty which the profession is endeavoring to solve. The Red Cross, the American Nurses Association, the National League of Nursing Education, the Catholic Hospital Association, and the National Organization of Public Health Nursing, are now engaged in the arrangement of programs for the present and plans for the future. Their work is good, in fact, necessary. But they fully recognize that all their activity will issue in no permanent success, if the supply is cut off at the source.

It is part of our duty as citizens and as Catholics, to do what we can to increase that supply. Many a Catholic girl today is filled with the same patriotism which has sent her brother to the camp to take up arms for his country. Some field is open to her at home, but she feels that field to be narrow. If a girl in these circumstances has the spirit of sacrifice which will carry her unflinchingly through the preliminary training, if she is strong, upright, womanly, she will do well to enroll herself at once in some standard school for nurses. Among our Catholic girls, we have valuable resources which should be utilized, and utilized immediately, for the need is pressing. Many Catholic young women of high moral character and good mental ability, are now leading lives which are more or less aimless, simply because they have no inclination for teaching, for a commercial career, or for the religious state. Such young people should be encouraged by our priests and our Sisters, who know them best, to fit themselves for nursing. For nursing is now a recognized profession, with definite standards and requirements. It holds out a position of dignity, to which is attached a fair financial recompense, and above all, it affords an ample opportunity of leading a life of usefulness and beneficence.

That great Pontiff, Pius X, was wont to look askance upon women who found womanhood's ideal in political and public life. But for at least two professions, he thought them eminently qualified. One was medicine, the other nursing. Not all medical schools have as yet let down the bars, but the field of nursing is open. May it soon be occupied by thousands of Catholic young women, filled with the spirit of sacrifice, and animated by the purest love of God and their country.

The Methodists Suggest Grape Juice

IN a recent issue of a widely read Methodist weekly there is an editorial which in courteous language conveys the impression that there is considerable controversy among Catholics as to whether the use of unfermented wine would invalidate the Holy Sacrifice. The controversy, which is taken for granted, is asserted to be unintelligible to the Protestant and to be of no more importance than a discussion as to whether hard or soft water should be used in Baptism. The only reason which the writer of the editorial can find for the insistence by Catholics on the use of fermented wine in the Mass is the Church's dislike for change, its conservative tenacity in holding to traditional, though it may be insignificant, details of ecclesiastical practice, and he gives Catholics the comfort of his assurance that "the establishment of National Prohibition will settle the debate and enable the head of that Church to decide that in the sight of God the unfermented juice of the grape will be just as acceptable as the fermented product."

The thought of a political issue in the United States settling a question of Catholic doctrine is rather amusing, hardly less so than the prospect of the Pope aligning himself with the Methodists in opposition to the century-old teaching of his predecessors. The misapprehension of the Protestants that there is any controversy among Catholics on the subject of the Mass may be dismissed at once, for there is no such controversy. No Catholic holds that the use of grape juice, not the mercantile article, but undoubted, unadulterated and unspoiled juice of the grape, would invalidate the Holy Sacrifice, for such a substance is truly called wine because the initial process of fermentation has already taken place in it, even though the complete process has been arrested.

It is not true that the Church would ever declare that such a substance is equally acceptable for the Mass, for the simple reason that it is imperfect wine, not perfect wine, the matter used by Christ when He instituted the Holy Sacrifice and commanded His Apostles and their successors to do what He had done. The insistence of the Church on the use of wine, perfect wine, is not blind adherence to rock-bound customs, but exact fulfilment of the Divine mandate.

Nor is the parallel drawn in the editorial between the use of hard and soft water in Baptism and the use of grape juice and wine in the Mass at all to the point. If Christ had commanded the use of hard water in Baptism, the Church would have insisted on it; but the fact is that He issued no such command. All He prescribed was the use of water, without qualification as to its exact quality. In the matter of the Mass, on the other hand, He did prescribe the use of wine; and grape juice, according to the common acceptation of the term, is not wine. It is true that the Church sometimes permits her priests to use the juice of the grape in which only the initial process of fermentation has taken place; but she restricts its use to certain rare, exceptional and unavoidable circumstances, when the celebration of the Divine Mysteries would otherwise be impossible. Under normal conditions she proscribes its use under pain of grievous sin. Her reason is that she demands a perfect matter for a perfect sacrifice.

Sisters at the Front

ANNOUNCING the arrival of a pioneer band of Sisters of Charity at New York, on their way to France, the New York *Herald* remarks in passing that there are already 15,000 members of that single Congregation in France, on active duty at the front. If little is at present said of these and of their thousands of fellow-religious from the many Catholic Sisterhoods of Europe, we nevertheless catch glimpses of them, from time to time, through the wreaths of battle-smoke and amid the noise of bursting shells. We behold them nursing the wounded, protecting the orphans and heroically offering up their lives amid scenes of carnage and destruction.

In the post of greatest danger the Catholic Sister will ever be found, for she does not fear to stand in the presence of death and she is at home amid the deprivations and the hardships of the battle-front. Even on the high seas we behold her, tossed on the white surges of the engulfing waves. It was only the other day, for instance, that the life-boat from the Canadian hospital ship, the Landovery Castle, carrying twelve nursing Sisters, was drawn down into the whirlpool of the sinking vessel.

Describing the evacuation of a French village near the battle-line after a heavy attack, an English chaplain writes in the *Ushaw Magazine:* "Everywhere you saw the nuns, who must have been as much afflicted as anyone, aiding, helping and giving consolation. They were guides, philosophers and friends." So when the first use of gas found the English comparatively unprepared the Sisters not merely proved themselves ministering angels in coping with the ghastly results of this dire instrument of modern warfare, but also aided materially in making the first gas-masks. "My brigadier knew this," writes the chaplain, "and he passed the word down for 'eyes left' and gave them the full military salute as the men passed the convent." So again the Sisters are pictured as the only occupants of a heavily-shelled village. "We cannot leave it," they said; for the soldiers needed their care.

> Only a few days later a shell tore its way through the kitchen of the little convent opposite our dressing station. Though the shells were coming with a steady regularity, one of our orderlies came to me with the message that one of the ladies wanted me. It was to tell me that two of the Sisters were killed and two others wounded. I found white faces but no tears and no hysterics; indeed the bearing of the Sisters lent a dignity to the tragedy that it is impossible to explain.

No honor-roll may contain the names of these Catholic heroines of the great war, but their deeds are written in the hearts of the soldiers at the front and will remain recorded, in golden letters, in the Book of Life.

Literature

BRITISH AND AMERICAN FACETIAE

THERE is a dearth of good humor in America. And this statement is not made to impugn the national character, for no nation in recorded time ever took everything else but itself as a joke to the same degree that we do, or rather *did*,—for the war is penciling our brows. But of really humorous literature, of the light, clever writings denominated facetiæ, we have little enough to produce when our population and the droll opportunities of our social and political life are considered.

What have we to place beside Lewis Carroll, W. S. Gilbert, Jerome K. Jerome, W. W. Jacobs and other English makers of facetiæ? Nothing to place beside their wares, although we have a plenitude of "stuff" approaching theirs in quality. Finley Peter Dunne's "Mister Dooley," George Ade's "Fables" and George Fitch's vest-pocket essays are about the best things we have to offer. The work of these authors amounts to the best that has been given to the world by modern American writers of facetiæ, although there may be fugitive pieces by other men that have not gained large attention because of the obscure media through which they were presented to the public.

But a comparison of the most delicious bits in Dooley, Ade and Fitch with the most amusing portions of Carroll and Gilbert results in emphasizing the truth that our men lack the polish, the final exquisiteness of the nonsense contrived by the Englishmen. This, of course, is due to the difference in the soil worked by each set of humorists more than to native inability.

For the purposes of this brief review the term humorist must be strictly defined as a writer whose work is done to amuse. When interviewing Barry Pain in London three years ago I remarked, rather tactlessly, as it proved, that a description of the methods of a typically British humorist would prove of marked interest to American readers. Mr. Pain smiled through his Lincoln-like beard and gravely inserted this correction: "I prefer not to be called a humorist. Please put me down as a story-writer."

In America we have entire cliques and crowds of persons who are story-writers, and so they have in England and in every other country where exists a chronic appetite for light reading. But our humorists are very few and very far between. We have shoals of comedians of the pen, men who conduct the strange structures known as "colyums," men who splurge upon good print-paper the antics of Messrs. Mutt and Jeff, the happenings in the House of Katzenjammer, the affairs of one Hooligan, and a multitude of lesser harlequins. They have humor, sometimes of the most pungent flavor, but it is never better than coarse, and never far evolved from the first principle of vulgar laugh-production—the prompt and precise delivery of kicks.

The English have their comic classics, too. Weary Willie and Tired Tim have been the first Harmsworth fictions with which millions of sturdy British boys have become acquainted, Portland Percy and Homeless Hector following close in width of clientele. But the English, either through stinginess or a sense of the proprieties, issue their comic papers as such and do not, in their daily press, project such salads of melodrama, propaganda and burlesque as constitute the staple of American journalism. The English press, with all its faults, is much more worth loving than our own, the common run of British newspaper being more veracious, if less versatile, in its news and far more sturdy in its untruths than the average American journal.

Even the comic papers of London, and they are legion—*Comic Cuts, Puck, Merry and Bright,* etc., etc., contain a more refined, although crude enough, grade of humor than our own multicolored sections. There is a tribe of "jokesmiths" in and about Fleet Street who write ridiculous adventures for the comic artists, and write them well. They have instituted what might be called a gild, the headquarters being a rather raffish "pub." Certainly they are an unformed craft, for it is no uncommon thing for an apprentice to continue the serial adventures of a careless character like Homeless Hector after the originator has succumbed to delirium tremens. This department of journalistic burlesque—not the most ridiculous division of that uncertain profession—is not to be lightly disregarded, for it is national facetiæ, and anything with the label national attached to it is worth weighing in these days of internationalism.

Assuming that we rise a step higher in considering the confessedly satirical publications, we find the American and the British on about the same plane of excellence at certain times and of mediocrity at other times. Although, again, the British have an advantage, inasmuch as the salacious finds no hospitality on the pages of, say, *Punch,* while American humorous weeklies are frequent sinners, one of them being quite brazenly aphrodisiacal.

If we search the files of the London and New York humorous journals—and such a search would be an ideal, if tedious, lesson in national psychology—the general superiority of English to American facetiæ would be conceded in the verdict. Let us dispense with analysis and submit samples. Gelett Burgess, who was acclaimed a genius when he discovered a chemical synonym for "bore," viz., "bromide," wrote a series of nonsense rhymes, a largely quoted one running about like this:

I've never seen a purple cow,
  I never want to see one;
But still, I rather think, somehow
  I'd rather see than be one.

A great fuss was made over this unbrilliant gem and its companion rhymes because so little innocent merriment is placed upon the American market. It tastes flat after a piece like this, selected at random from a book of "Reckless Rhymes" by English humorists:

Eating more than he was able,
  Tommy died at breakfast table.
"Please," said little sister Meg,
  "May I have his other egg?"

That is typical of British facetiæ. It is "meaty."

Yet a thoroughly American humorist like George Fitch would shine in the English firmament, and, as for "Mr. Dooley," he was wont, in the days of his prime, to occupy the front page of one of the pillars of staid London journalism, the *Pall Mall Gazette.* George Ade's style has tempted many imitators, both here and in England, and if the domestic imitations are mere parodies, the foreign are sheer plagiarisms. Rough-edged at times are Ade's conceits, but his merciless pillorying of our silken and soulless bands of uplifters deserves immortality. His descriptions, quaintly capitalized and spontaneously flung, stick like truth. Who can forget his vaudeville team that created a riot in Paducah and secured an evangelical theological student to furnish it with a "catchy" name—Zoroaster and Zendavesta? Or the bored Pittsburgh millionaire who, at great expense, joined the Royal Alcoholical Society in London and earned the prerogative of wearing his nasal veins on the outside? Or his advice to ambitious and untalented youth to "obtain a substantial piece of gas-pipe and go out into the highways and collect"?

Ade is still with us, although poor George Fitch is dead, and "Mr. Dooley's" creator is now engaged in writing notoriously serious editorials for a well-known weekly. Our poverty in facetiæ is as apparent as rags when there is no name to write immediately beside George Ade's. Montague Glass, with his "Potash and Perlmutter," and H. C. Witwer, with his stories of overfed pugilists, as well as Ring W. Lardner, with his baseball eccentrics, skilfully "cover" some of the outstanding hu-

morous aspects of our national life. George Randolph Chester's "Get-Rich-Quick Wallingford" series can also be submitted as an item in our program of facetiæ, together with Julian Street's "Abroad at Home," although the latter is as much photographic as funny, and Chester often forsakes burlesque to employ purely fictional technique.

Joel Chandler Harris, as the most prominent of our negro portrayers, might be bracketed with Ade and Fitch and Dunne; and Irvin S. Cobb has certain claims which would be clearer were his record not so plainly journalistic. Reaching back to the pioneers, we have something to show in Bret Harte and Artemus Ward—but their humor is not eminently appreciated by the present generation, although Harte's language from "Truthful James" is about the richest comic verse written by an American. There are, too, a florist's half-dozen of bright young men, like Franklin P. Adams, Don Marquis, B. L. Taylor, Tom Daly, Oliver Herford and Tom Masson—the latter being a particularly fertile source of satirical by-products—who have written many good things.

To stress again, however, the condition of proportion, the English can name us man for man, and they bear the palm for quality. Yet the laurels for facetiæ cannot be surrendered without a genial threat, for the American humorists possess an illimitable fund of originality, and with the coming modification of commercialism, after it has raged beyond its crisis, and the growth of that national spiritual stability which is a condition of all national humor, we shall, if the war does not last altogether too long, some day excel the British wags.

JOHN B. KENNEDY.

A WOMAN COMMENDS HER LITTLE SON

To the aid of my little son
  I call all the magnalities
Archangel, Dominion,
  Powers and Principalities.

Mary without a stain,
  Joseph that was her spouse,
All God's women and men
  Out of His glorious House.

The Twelve Apostles by him:
  Matthew and Mark and John,
Luke, the Evangelists, nigh him
  So he fight not alone!

Patrick, Columcellie, Bride
  The Saints of the Irish nation,
Keiran, Kevin, beside
  In the death and the desolation.

Listen, ye Soldier-Saints,
  Sebastian, Ignatius, Joan,
Be by his side; if he faints
  Strengthen my little son.

In the Side of Christ I lay him
  In the Wound that the spear made
In the pierced Hands I stay him
  So I am not afraid.

On the knees of the Blessed Mary,
  And in the fold of her arm,
Refuge and sanctuary
  Where he shall take no harm.

To the Wound in the Heart of Christ,
  To the Trinity Three in One;
To the Blood spilled out, unpriced,
  For love of my little son.

KATHARINE TYNAN.

REVIEWS

The Wonders of Instinct. By JEAN HENRI FABRE. Translated by ALEXANDER TEIXEIRA DE MATTOS and BERNARD MIALL. With 16 illustrations. New York: The Century Co. $3.00.

A description of "The Harmos," "an abandoned, barren, sun-scorched bit of land," a "laboratory in the open field" prefaces the chapters of this new book by the late M. Fabre, the renowned French Catholic entomologist. Within the confines of that little plot of ground which he had obtained possession of only after forty years of battling with poverty, he made all the experiments and observations of which he now gives the public the results in this delightful volume. Replying to the criticisms of the dry-as-dust scientists who justly charge him with the crime of actually making insect-life interesting to the general reader, M. Fabre writes:

> You rip up the animal and I study it alive; you turn it into an object of horror and pity, whereas I cause it to be loved; you labor in a dissecting chamber and torture-room, I make my observations under the blue sky, to the song of the cicadæ; you subject cell and protoplasm to chemical tests, I study instinct in its loftiest manifestations; you pry into death, I pry into life. The boars have muddied the clear stream; natural history, youth's glorious study, has by dint of cellular improvements become a hateful and repulsive thing. Well, if I write for men of learning, for philosophers who one day will try to some extent to unravel the tough problem of instinct, I write also, I write above all things, for the young. I want to make them love the natural history which you make them hate. That is why, while keeping strictly to the domain of truth, I avoid your idiomatic prose, which too often seems borrowed from some Iroquois dialect!

The author then tells his attentive readers how the green grasshopper wages war on the cicadæ, how the empusa transforms itself, how the great capricorn builds its home, how the bluebottle-fly selects the best places for depositing its eggs; how the female eumanes determine beforehand the sex of the eggs they lay; how the glow-worm—which, by the way, is no worm at all—manages its marvelous lighting apparatus; how the microgaster keeps down the cabbage-caterpillar—and a thousand other wonderful facts about the insect world. Perhaps the most interesting chapters in the volume, however, are those describing the habits of burying-beetles, spiders and pine processionaries. By the experiments he made M. Fabre proves conclusively that the "indications of the intervention of reason" which unbelieving "scientists" think they observe in the actions of those insects are due to instinct and nothing else. "Like the rest, in spite of his legendary renown," says M. Fabre, "he [the burying-beetle] has no guide but the unconscious promptings of instinct." For a bug with a modicum of brains could solve without difficulty the simple problems set for it by the experimenter. The author's study of the spider leads him to the same conclusion. The lycosa, for instance, will take the same care of a ball of cork, made to resemble her egg-pill, as she takes of a real bag of eggs, and an endless line of processionary caterpillers which the author started crawling around a vase walked for eighty-four hours on their ribboned track and never had sense enough to break the circle and make for the nearby food which they sorely needed.

The pages telling how the banded epeira weaves its web, learns by telephone of the approach of its prey, and then makes short work of the helpless moth or fly that comes too close, are also of absorbing interest. Indeed "The Wonders of Instinct" is an excellent book for vacation reading, especially if pains are taken to verify by actual observation everything the author says about the insect world. Those who enjoy this book will be glad to know that a number of other volumes by M. Fabre have been excellently translated by Mr. De Mattos: "Social Life in the Insect World," for example, which is published by the Century Co., and "The Life of the Fly," "The Hunting Wasps," "The Mason Bees," "The Life of the Caterpillar," etc., which Dodd, Mead & Co. publish.

W. D.

The Eucharistic Epiclesis. By J. W. TYRER. New York: Longmans, Green & Co. $0.75.

The Epiklesis is an invocation of the Holy Spirit, which in Oriental liturgies immediately follows the words of consecration during the Sacrifice of the Mass. Early Western liturgies had such an invocation, but now evidence only a faint echo thereof in the prayer "*Supplices te rogamus.*" The disappearance of the Epiklesis from the liturgy of the West was probably due to the error of the East—the opinion that the Epiklesis was either partially or entirely the sacramental form of the Eucharist. The Council of Florence, A. D. 1439, condemned this opinion; and defined that "the words of the Saviour have all the power of transsubstantiation." Since then the controversy between East and West in regard to the moment of consecration is at an end. Of late this controversy has been revived among Anglicans. In the light of the thirty-first of the Articles of Religion, whereby Anglicans hold that "the sacrifices of masses . . . were blasphemous fables and dangerous deceits," the importance of the issue is not very clear. However, Mr. Tyrer has done good work in gathering together the evidence of the use of the Epiklesis during the first four centuries of the Church. Catholics admit this evidence, but deny the conclusion drawn therefrom by the scholarly Anglican. In the early Church the exact moment of consecration was not discussed. The Canon was taken as a whole. The tremendous mystery was known to be enacted during that part of the Mass, and the liturgy reflected this large view of the Canon. Not until the largeness of view led to a misunderstanding, did the authority of the Church intervene. Thereafter, the Western Epiklesis was in such form as clearly to indicate that the consecration had already been effected.

W. F. D.

The Odyssey of a Torpedoed Transport. By Y. Translated from the French by GRACE FALLOW NORTON. Boston: Houghton Mifflin Co. $1.25.

The French write the best books on the war. The volumes bearing on the present conflict that have deserved the highest praises in these columns during the past six months have been written, for the most part, by the men and women of Catholic France, and include works as varied in character as Colonel Azan's "The Warfare of Today," René Boylesve's "You No Longer Count," M. Reynes Monlaur's "Sister Clare," Lieutenant Redier's "Comrades in Courage" and Mlle. Tinayre's "To Arms!" To the list must now be added "Y's" collection of letters which have been admirably translated by Grace Fallow Norton under the title "The Odyssey of a Torpedoed Transport." The anonymous author was first mate of the Pamir, a French merchant ship of 3,000 tons burden, which was commandeered by the Government when the war broke out and then traveled some 125,000 miles through the war zones, ranging from New York to Archangel and the Mediterranean ports.

The book consists of a series of letters, written apparently to a young naval officer, and with no thought of publication, beginning August 22, 1914, and ending February 13, 1917, the month the Pamir, with all on board, was torpedoed and sunk by the Germans. "Y" was a warm admirer of his captain, Fourgues, whose striking character dominates the book, and to whom Villiers, the chief engineer, offers an excellent foil. Fourgues strove for three years to have his ship provided with guns and wireless so that he could evade or fight the German U-boats, but the Government paid no attention to his appeals, preferred to consider the submarine peril as non-existent, and to keep the merchant marine following "secret routes" that every German knew. The letters describing how Captain Fourgues made room on his already over-loaded ship for a cargo of mules is delicious reading, the one telling how an ensign's wife succeeded in joining her husband is even better, and throughout the volume the skipper's comments on the way the war was being fought are no less shrewd than fearless. When the Pamir went down carrying with her the writer of these letters, French naval literature sustained a grievous loss. It is easy to understand how "The Odyssey of a Torpedoed Transport" received the *Prix Femina—Vie Heureuse* for being the most important war-book of 1917.

W. D.

BOOKS AND AUTHORS

The Rev. John B. Kokenge, S.J., has done well to translate from the German into good English "Sketches for the Exercises of an Eight Days' Retreat" (Herder, $1.25), by the late Father Hugo Hurter, S.J., Ph.D., D.D., Professor Emeritus of Theology in the Catholic University of Innsbruck. The retreat seems to be one which he was accustomed to give the secular clergy and each day's exercises consist of three meditations, a consideration and matter for spiritual reading. The development of the points is so clear, practical and soul-filling that all those who give or make the Exercises of St. Ignatius will no doubt find the book of great assistance.——"The New Testament and Catholic Prayer Book Combined" (Benziger, $0.75 and $0.35) bears the imprimatur of Cardinal Farley and is designed for the use of our Catholic soldiers and sailors. Thirty-six pages of the most necessary prayers precede the Reims version of the New Testament.

Archibald Marshall's latest novel, "The Graftons" (Dodd, Mead, $1.50) is a charming study of a delightful English family. His touch is as sure, rapid and powerful as in his former work, and his characters have the same vivid, lifelike reality. In the preface there is an apology for the peaceful atmosphere which surrounds the story, but most readers will probably find in this very quality an added recommendation to his beautiful idealization of family affection.——"Something That Begins with 'T'" (Small, Maynard, $1.35) is William A. Kirkpatrick's chronicle of the romance of a modernized Peter Pan. It has a quaintness about it, which together with the old-fashioned maturity of the perhaps over-precocious boy, make it a very pleasant change from the stereotyped story so much in present fashion.——"The Promise of Air" (Dutton, $1.50), coming as it does from the pen of Algernon Blackwood, was bound to be somewhat mysterious. It is not altogether a success. It is clean, but so vague as to be far from satisfying. One wonders if even the author knows what it is all about.——"Nocturne" (Doran, $1.40), by Frank Swinnerton, covers the space of but a few hours and describes an episode in the love-affairs of each of two sisters. Mr. Wells, who writes the introduction, finds it very powerful, but no doubt most people will find it rather repulsive. ——Harold Titus's "Bruce of the Circle A" (Small, Maynard, $1.35) is called a "thrilling story of the Southwest," but it is only the record of a woman's "emancipation" from her "old-fashioned and conventional ideas" regarding womanly purity. ——"Bertha Garlan" (Boni & Liveright, $0.60), by Arthur Schnitzler, is "Madame Bovary" transposed to a German key. The result is not pleasant.

Mlle. Henriette Cuvru-Magot, the descendant of a line of valiant soldiers, did not flee when the Germans drew near Paris, but, like Miss Mildred Aldrich, stayed in her cottage just "Beyond the Marne" (Small, Maynard), while the great battle was raging a few miles away. And she jotted down in her diary everything she saw happening. The little book, which has been translated by Katharine Babbitt, is well illustrated with photographs.——"An American Soldier: Letters of Edwin Austin Abbey, 2d" (Houghton, Mifflin, $1.35), is the title of a volume containing a young lieutenant's war-letters to his father and mother. The writer, a graduate of St. Mark's School and of the

University of Pennsylvania, hearing the call while on bridge-construction work in Canada, enlisted in the engineer corps of a Canadian regiment and sailed for France during an early stage of the war. His rather ordinary letters are personal records from day to day of the little incidents of routine life, with here and there a thought showing the culture and high ideals of the writer. After being wounded, he was made a lieutenant and sent to London on leave. Returning to the front, he was killed at Vimy Ridge in April, 1917. The author is a non-Catholic, who is sincere in his religious opinions with that turn of devotion which is peculiarly Episcopalian.

"The Silver Trumpet" (Doran, $1.00), the title of Amelia Josephine Burr's volume of stirring war "poems of inspiration and challenge to those who remain at home," sounds a special call to the women of the country and bids our girls give the soldiers "a womanhood worth dying for." The poems breathe a fine spirit of faith and courage and proclaim that "The King of Heaven Sits upon His Throne" and that "Love is Lord" still. Moreover, the trumpets of God's sovereignty "Are not hard to hear," for

> There are those who hear them
> Between the sea and sky,
> Where listless on the littered waves
> The dead drift by.
>
> There are those who hear them
> In a wasted land,
> And believe a promise
> They cannot understand.
>
> There are those who hear them
> In the burning place
> Of deadly battle, hidden
> Behind a quiet face.
>
> Blow, silver trumpets,
> To us untiring call—
> The King of Heaven is on His throne
> And Love is Lord of all!

Among recently published books of piety are "Jesus in the Holy Eucharist" (Herder, $1.00), by the Rev. Ferreol Girardey, C.Ss.R., who clearly expounds in fifteen chapters the main arguments from Holy Writ, the Fathers, sacred theology and tradition for the Real Presence.——"Our Lady's Month" (Herder, $1.30), by Sister M. Philip, of the Bar Convent, is a book containing thirty-one short papers on the Litany of Loretto, including a timely one on "Our Lady of Peace."——A nun of the Monastery of St. Teresa and St. John of the Cross of the Discalced Carmelites, Wheeling, W. Va., has compiled an attractive little book of "Instructions and Precautions of St. John of the Cross" ($0.50), and has added a short sketch of his life, some of his spiritual letters, and a novena in the Saint's honor.——"The Religious Teacher and the Work of Vocations" (St. Augustine's Novitiate, West Hartford, Conn., $0.10), contains the excellent subject-matter of a series of conferences given by the Rev. John B. Delaunay, C.S.C., at the Sisters' College of the Catholic University. In four chapters the author tells what a "vocation" is, its two essential signs and what the teacher's share is in fostering a vocation.——"What Shall I Be?" (America Press, $0.10), Father Cassilly's well-known "chat with young people" on the priestly and the religious life, has recently seen its sixth American edition, and forty-fourth thousand, which indicates the popularity of this valuable booklet.——Father Joseph F. McGlinchey, of 25 Granby Street, Boston, Diocesan Director of the Society for the Propagation of the Faith, has out a "Catechism on Catholic Foreign Missions, Number Two" ($0.05), which supplies a wealth of stimulating information about the missionary's life, the fields of his labors, the motives animating him, etc.—"Prayers During War-Time" (St. Mary's Pamphlet Rack, West 30th Street and Carroll Avenue, Cleveland, O., $0.05; $3.50 a hundred), contains well-chosen prayers for the safe return of our soldiers and sailors and for the victory of our cause. They are suitable for use at the weekly "war-hour" before the Blessed Sacrament, a devotion which is growing in popularity at St. Mary's, Cleveland.

The following text-books are published by the American Book Co.: "An Introduction to Science" ($1.20), by Bertha M. Clark, Ph.D., is a book of a practical nature. Chemistry, physics, biology, geology, etc., find representation in its pages. All theories are omitted, and in place of which practical problems of home-life, selection of food, lighting, ventilation, etc., are introduced. It is an interesting book from a domestic standpoint, but hardly scientific in the real sense of the word.——"Clark's Laboratory Manual for Introduction to Science" ($0.44), to be used in connection with the above, contains about 200 experiments. They are practical in nature, like the text-book, well-varied and clearly outlined. However, most of them seem to aim at effect alone, leaving the cause out completely. In this respect the book fails as a scientific one.——"Chemistry in the Home" ($1.20), by Henry T. Weed, B. S., is an excellent text-book for those who elect chemistry in their high-school course. It is well illustrated, the language and style simple, and, while sufficient theory is given to make the matter clear, the more complex and elaborate theories, suitable only for college chemistry, are omitted. Its practical nature also is to be commended.——"The Laboratory Manual" ($0.44), by Henry T. Weed, B. S., to accompany "Chemistry in the Home," is above the average of the ordinary high-school manual. The large number of experiments, clearly outlined, give the instructor a wide range. In order to stimulate an interest in industrial chemistry, there are given, at the end of the manual, several receipts for making household and toilet articles. Its chief commendation, however, rests in the set of definite questions asked in each experiment, which greatly emphasize the results sought for.——"A Community Arithmetic" ($0.60), by Brenelle Hunt, is a book of practical domestic applications of the processes taught in arithmetic. Construction problems, grocery and meat-market problems, taxes, household accounts, etc., are included in its pages. It emphasizes throughout that the success of an individual depends largely on his expenditures and wise investment of his savings.——*"Le Premier Livre"* ($0.64), by Albert R. Méras, Ph.D., and B. Méras, A.M., is a combined elementary French reader and grammar. Its aim is to give practical lessons in composition and conversations, based on Malot's *"Sans Famille."* It seems a defect in a book of this nature that many words needed in a reading lesson have not appeared in previous word-lists. The book, however, is calculated to teach one to think in French.——"Ear Training" ($0.40) contains a definite and sufficiently comprehensive course for elementary classes. Each exercise is a melody, complete in itself; even the written tone exercises, which appear in whole notes, are so constructed that the melodic idea is always in evidence. Prospective teachers of the grades will find the method stimulating.——One of the greatest helps in teaching elementary Spanish is a reader that is easy of translation and at the same time interesting enough to hold the attention of the class. This is had in "The First Spanish Reader" ($0.68), by E. W. Roessler and Alfred Remy. Simple stories, pleasing fables, folk songs and instructive lessons on the mineral and agricultural products of Mexico, Brazil, Cuba and Argentina are arranged in well-graded order.——Rose Lucia's "Peter and Polly in Autumn" ($0.48), contains the dialogues and adventures of two lovable children. The book is prettily illustrated in color, and is designed for supplementary reading in the second and third grades.

SOCIOLOGY

An Answer to Dr. Ryan

THERE are replies and replies, and some are replies in reality, and others only in seeming. But often the replies which fall under the later category, are full of interest and practical value. They do not, it is true, bear directly upon the point in question; their chief worth is found in the fact that they show how wide may be the boundaries of an apparently simple subject. Mr. Neacy's letter, printed herewith, is, I think, of the second variety. I cannot see very clearly that his remarks constitute a rejoinder to Dr. Ryan's letter of some months ago; nevertheless, Mr. Neacy is not of my opinion, and his words, coming from one actively engaged in manufacturing, will have a peculiar interest in these days of industrial unrest and uncertainty.

Confuted by His Own Words

"I AM fearful that if I attempted to cover all the subjects touched upon by Dr. Ryan in America for May 11," writes Mr. Neacy, "the Editor could find no room for my paper. Hence I will spare space as much as possible. Dr. Ryan is quite unable to recall the time or place of his saying that the secondary boycott had his approval. Yet if he will consult his letter-file, he ought to find two letters from myself, dated December 10 and 17, 1909, and carbon copies of his replies, dated December 12 and 19, of the same year. It will clear the atmosphere, as far as secondary boycotting is concerned, if after refreshing his memory by reading the communications referred to, Dr. Ryan will take the readers of America into his confidence, and show where there is any difference between his stand on this question in 1909, and that of "Gene" Debs, four-time candidate for president on the Socialist ticket. From a layman's point of view, the last paragraph of Dr. Ryan's communication, published in America, is most extraordinary, and for that reason I beg to insert it here:

> The attitude of opposition to labor unions and to collective bargaining, to which Mr. Neacy still clings, has become almost antiquated among respectable employers. In this connection I would invite his calm and prayerful attention to the principles and recommendations adopted a few weeks ago by President Wilson's Labor Program Board. The six employer members united with the six labor members and with Messrs. Taft and Walsh in unanimous approval of the right of labor to organize and to bargain collectively. The world moves.

"Dr. Ryan to the contrary notwithstanding, no employer engaged in competitive interstate commerce, can run a closed shop, under the domination of the Labor Trust, and hope to survive. I tried that scheme for eight years, from 1898 to 1906. I am absolutely 'through' with taking orders from union headquarters, or from other sources not financially interested in the enterprise.

The Closed and Open Shops

"ANOTHER 'antiquated' employer is the L. S. Starrett Company of Athol, Massachusetts, makers of fine tools for machinists. From a small beginning, this establishment grew, under 'open-shop' conditions, to immense proportions. For years this company was pestered by agents of the union with the argument, that, as the products were used exclusively by machinists, the 'closed-shop' plan, if installed, would make 'boosters' for these products out of all union men. After the union had guaranteed that there would be no curtailment of production, the company agreed to make the experiment. But at the close of the first month of operation, under union domination, the records showed that production had fallen off fully ten per cent. The union was informed of this fact, but each succeeding month production steadily declined. The union kept promising to get the plant back to normal production, a promise it never intended to fulfil. Finally, the Starrett Company, because of the clamor from customers that unfilled orders be shipped without further delay, notified the union officials that the closed-shop agreement would be terminated on a certain date, which was done. As to the progressive employers, who by their own volition, attempt under union restrictions to carry on a competitive interstate business, it is a safe wager that the first man of this type of employer is yet to be born.

The "Crimes of Capital"

"DR. RYAN also called attention to the 'crimes of sweating and extortion that lie at the door of capital.' My only acquaintance with extortion is that combination which has existed for perhaps thirty years, between the Stove Plate Moulders' Union and the National Stove Defense Association, through which the annual increase given the moulders, is passed on to the purchasers of stoves, on a basis of a four-dollars increase in the price of stoves, for every dollar of increase given the moulders. In regard to sweating, Dr. Ryan has dubbed me an 'almost antiquated' employer. I can return the compliment by reminding him that since the formation of State Industrial Commissions, sweating has practically ceased, except between parents and their minor children. Among native-born parents, it is an almost universal custom to allow the child, from its first school-days, a few pennies weekly for spending money, and to increase the amount with the growth of the youngster. When the child becomes a wage-earner, it is usual to make an agreement whereby a certain portion of the income is set aside for some project that the earner is to enjoy, education, for instance, in the future. On the other hand, a large group of parents of the younger workers in the ready-made clothing and textile industries, have come from foreign countries in which, it would appear, the child has no rights that the parent is bound to respect. It is these children who are humiliated at school for the want of a few pennies which would put them on an equality with the other pupils, and who are discouraged when they go out to work, by having their parents claim and seize the whole of their income. With neither encouragement nor a share in their earnings, whether the weekly pay-envelope contains five dollars or fifteen, the young worker often proceeds to get his due by hook or crook. Pay-envelopes tell no tales. Every operative signs a ticket on receiving his pay-envelope, certifying that the amount within is correct; the ticket goes back to the cashier, and there is no mark on the envelope itself to show the original contents. This system was adopted to do away with the difficulty of dealing with parents who would come to complain that the full amount had not been paid, and also, I think, out of sympathy with the despoiled children.

"On my own experience, I would say that there is no school of crime, in my opinion, that can compare with that of the home where the children are deprived of all their earnings, and thereby humiliated before their associates. Never in the history of the country was petty thieving so prevalent as it is today. I candidly believe that for most of it, parents are responsible."

Who's to Blame?

AFTER this pleasant fashion, drawing upon his years of experience, does Mr. Neacy discourse upon a variety of topics, essentially connected neither with the original offending editorial in America, nor with Dr. Ryan's letter in America for May 11. Yet his discourse is not without profit. However far our Milwaukee critic may have strayed from the first field of combat, it is clear that in citing the bad or indifferent home, he has touched upon one of the greatest, if not the greatest, causes of juvenile delinquency. But does he not overlook, or at least minimize, the fact that, in many instances, the bad or indifferent home is the outcome of conditions, for which some "bad" manufacturer, one, for instance, who will not pay his operatives a living wage, is ultimately responsible?

P. L. D.

EDUCATION

The Classics and The War

THE place of the classics in war-modified education was the title of the Classical Conference held in Pittsburgh, July 2 and 3, in connection with the convention of the National Educational Association. "We have come," said the Chairman of the Conference, Dean Andrew F. West, of Princeton University, "to a critical time for classical studies. Now, too, is our chance; discipline and duty is the watchword of the hour, and discipline and duty is the strong claim to preferment advanced by the classics. The pleasant theory of education is going to the wall; we must intern it and inter it. This is our opportunity to advance, and make good our claim for classical education. If we neglect it, it will be gone perhaps forever. There will probably be no second chance."

Their "Practical" Quality

THE faith of the members of the Conference being plighted beforehand to the educative value of Latin and Greek, it will be interesting to notice the further consensus that developed in the course of the meetings. It was that after the war there will be a greater and more insistent demand, "What is the use of Latin and Greek?" It is a question that is being asked more and more insistently even now. We must be prepared to answer it, not in vague terms of "culture," "humanism," "training" and "tradition," but by showing that Latin and Greek are "practical," that is to say, that they do prepare a man best, and immediately, for the actual life that is before him. However well they may be calculated to achieve this end, they have not always been taught with this end in view. Too much nicety of erudition, for instance, argues a study of Latin and Greek for its own sake. This must be discarded; the war has made us too serious for it, and life is too short and too real for it. We must leave, too, or at least relegate to second place, the argument of the refinement of literary recreation. It is our task to show that Latin and Greek set a man up for life, his own life, not, however, a life by himself, but for his life in the world, his life socially. This we must do "practically," or be silent.

Are Latin and Greek "practical" in this sense? And what must be done better to define and better to achieve this end of the "practical" teaching of Latin and Greek? This practical quality of Latin and Greek training is best stated in the words of Dean West which were, in substance, these: "I have been a teacher for forty-five years. I have had experience in all kinds of teaching, in grammar schools, secondary schools, and college. I have traveled all over the country. I have seen education in all the States, and in Europe, and I have come to just one conclusion about it all. It is this, that the best thing about education, the culmination of all true education is the power of expression. By expression I mean, not talking or writing in symbols, as in mathematics, or by stenographic sign-language, but subtle expression of thought, as subtle as thought itself can be subtle. Without such expression there can be no communication of thought and ultimately thought itself and our ideals, and civilization itself must perish. This power of expression, how can we gain it? Only through the classics. Throw them away and your standards of expression are gone, your living language will change and decay. Ultimately you may have Esperanto but no true expression."

Training for Expression

MR. EDWARD P. MITCHELL, Editor-in-chief of the New York *Sun,* stated the case for Latin and Greek as "the ancient guardians of good modern English," still more strongly. He said:

> Our language is continually changing, and the process is one of decay. Witness the following example of modern head-line English, "The contaminatious influence of propaganding appears to be spreading," taken from one of the leading dailies of the country. It can only be kept safe by reference to the sources; it can be safeguarded only by the old tongues. Precisely because they are dead languages they constitute a pure standard that is fixed and will never change. It did indeed puzzle me for a long time to understand how it was that young men, coming from the farm and the shop and the printing office, not from the colleges, could and did develop extraordinary power in newspaper work. I was inclined to think it was pure genius. But I know better now. It was due to the fact that the standard was set and the style kept pure by somebody else; it was due to the dominant influence of the Latin and Greek training. Remove this influence and, as in the case of a radiator, you may still feel its heat for a while, but it must inevitably cool. The result will be perversion, the language of the Bolsheviki, or head-line English, poor syntax, disorganized thought and a pauper brain.

Such was the special claim for the practical value of the ancient classics stressed at this conference; their value, namely, as a training in correct expression of thought. Their value as a mental discipline is partly implied in the other, and was also insisted upon, but the main stress was laid upon this development of the power of expression. There can be no doubt of this being a practical value, as it immediately concerns a man's relations with his fellowmen, and the perpetuation of ideals as apart from a purely material existence. "The ancient languages," say Dean West and Mr. Mitchell, "are necessary to safeguard our modern English." Is it true? The argument certainly goes deep, and is supported by the historical argument drawn from the decay of the Roman tongue itself, and its revival from the dead to set a standard for Romance languages in the time of the Renaissance. The fear of the desolating consequences should daunt from their purpose the advocates of easy language, or too practical and material scientific, substitutes for the ancient classics.

Some Difficulties

THE classical following is to be congratulated on having for its leader so able a scholar, and so whole-hearted a devotee of the classics, as Dean West. His splendid faith in his cause must be a second inspiration to them. "Politics, business and the rest, mean nothing to me," he said. "The only thing I care for is education; that is what means most to me after religion." And no one who heard him speak, could doubt that he was just such an earnest apostle in the cause of education.

But what changes are called for in the present way of teaching Latin and Greek to make it thus "practical?" First of all, an earlier start in the study of these two languages, or the formation of a junior high school in the seventh and eighth grades of the present grammar school. Such provision has been made in the new educational law of England. It is furthermore provided in the same law that there shall be no early specializing, that is to say, before the age of sixteen, and the study of humanities is recommended as an offset to the threatening materialism. Then eliminate the unnecessary things, as suggested by Miss Frances E. Sabin, of the University of Wisconsin, in her excellent paper on "Justified Latin: Some Constructive Suggestions." Such unnecessary things are, for instance, the overcrowded curriculum, the overworked teacher, the untrained teacher, instruction above the pupil's capacity, the mystery in children's minds about why they are studying Latin and Greek and the lack of suitable text-books. Doubtless others will suggest themselves to the teacher. Miss Sabin mentioned another drawback in the present teaching of Latin and Greek, namely, the fewness of the high school students who are preparing for college. Might it not be possible while lowering the age for beginning Greek and Latin, to lower also the age of graduation from college? If it could be reduced to eighteen, or at any rate to twenty, the difficulty of the "few who go to college" would vanish. If we want to be "practical" we must face the consideration that the average boy or young man wishes to make a start in life at eighteen or certainly at twenty.

The "Classical League"

THE last action of the Conference, and the most far-reaching in its possibilities, was the inauguration of a Classical League, the following resolutions being drawn up by the Conference:

(1) *Resolved,* That the Conference favors the establishment of an American Classical League to supplement and reinforce existing classical agencies and for the extension and improvement of classical education;

(2) *Resolved,* That the chairman of this Conference be requested to appoint two other members to act with him in selecting a committee, of not less than five nor more than nine members, to act as a temporary executive committee until the permanent organization of the League be effected and to draft a constitution, to be submitted at a meeting to be held next year in connection with the National Education Association;

(3) *Resolved,* That this temporary executive committee be empowered to prepare the program for a classical conference to be held next year in connection with the National Education Association, and to do whatever else shall seem best to them for the promotion of the cause of classical education;

(4) *Resolved,* That the general advisory committee for 1918 be continued for the coming year and that the temporary executive committee be authorized to augment its membership.

By the unanimous vote of the Conference, Dean Andrew F. West, of Princeton University was appointed Chairman of this Committee. May this league and this leadership be the much needed bond of union between the scattered forces of the classicists.

W. T. Tallon, S.J.

NOTE AND COMMENT

Prohibition Above Victory

JUDGED by their actions the winning of the war is a slight matter to many of the National Prohibition fanatics, compared with the infliction of their arbitrary tyranny upon fellow-citizens and the abolition of the Holy Sacrifice as instituted by Our Divine Lord. Their attitude is well described in the Baltimore *Evening Star:*

> The great war with its tremendous consequences, with its strain on every American resource, moral as well as material, is relegated by them to the background. What does the danger of Teutonic domination of the world mean to them? or what do they care if Belgium lies prostrate and France is bleeding, and the greatest civilizing powers of the world are sending the flower of their manhood to fight the enemies of peace and justice, beside the question whether a saloon shall be allowed to keep open or whether we shall be permitted to drink a glass of beer?

If the patriotism of any body of men is to be suspected in these days of national trial, the first to be mistrusted are the fanatics who are so little affected by the great interests of their country, that now hang in the balance, as to make their zeal for war-time Prohibition the cloak of religious bigotry.

Tests for War Honors Defined

ACCORDING to the instructions issued as a guide to officers by General Pershing, the Medal of Honor can be conferred upon those men only who have performed "in action" deeds of most distinguished personal bravery and self-sacrifice above and beyond the call of duty. These acts must be so conspicuous as clearly to distinguish the recipient for gallantry and intrepidity above his comrades, involving risk of life or the performance of more than ordinarily hazardous service, the omission of which would not justly subject him to censure for shortcoming or failure in the performance of duty. Gallantry in action under circumstances which do not justify the award of the medal of honor, but where nevertheless extraordinary heroism is displayed in connection with military operations against an armed enemy will be rewarded with the Distinguished-Service Cross. Finally a Distinguished-Service Medal is bestowed for exceptionally meritorious service rendered the Government in connection with operations against an armed enemy. The latter distinction, therefore, differs from the other two, in that it can be gained by deeds not performed "in action."

K. of C. Plans and Accomplishments

WE are told by the Knights of Columbus War News Service that the plans of the Order, as at present outlined, will call for a budget of $50,000,000, or approximately $1,000,000 a week. This may, indeed, seem a large sum, but we may be certain that the money will be expended in the most economic way. From various unprejudiced sources the same report has come to us that the results achieved by the Knights of Columbus far exceed those accomplished by the Y. M. C. A., where an equal amount of money is placed at the disposal of both organizations. A dollar in the hands of the K. of C. has many times the value of the same sum in the hands of the Y. M. C. A. There are many reasons to account for this, aside from the administrative ability of the Knights themselves to which the editor of the *Columbiad* refers:

> By the prompt signing of contracts for materials and labor at the same prices accorded the Government, the Knights saved many thousands of dollars to the fund, and the administrative organization of the Order, trained in the handling of large affairs, being placed at the disposal of the war work, was another great economical factor. It is no exaggeration to state that administrative preparedness, due chiefly to the Order's experience in similar work during the long-standing crisis at the Mexican border, resulted in large savings to the Fund.

It is interesting to note that the war-fund campaign was launched with a million-dollar goal. This was tripled at the Chicago convention last August. Five times this amount was actually given by the city of New York alone, and fifty times as much will be required for the coming year. We need not add that it will be contributed to the last cent, for the excellent work of the Knights deserves it all. Their latest call is for 2,000 additional secretaries.

Are College Students Slackers?

IT is good advice that the *Epworth Herald* gives, and Catholics, too, should earnestly take it to heart: "Are you a college student and under draft age? Then *do not enlist* in the army or navy." These words are dictated by the truest patriotism, and express the wish of the War Secretary and the War Department. The latter has established military units in all colleges in which at least one hundred men enlist for military instruction. These men are regarded as members of the United States army, but are not called out until they are twenty-one years old, unless the country is in immediate danger:

> The surest, most practical, and most far-sighted way for college men to give the largest possible national service is to get into these college units. And, by consequence, the boys just finishing high school should know that the straight road to army service and a commission is through college. President Wilson is fully alive to this situation. He asks all who deal with young men and women to urge upon those of them who are leaving high school that they avail themselves this year of the opportunities offered by the colleges and technical schools. Do not think you will be called a slacker if you go to college instead of enlisting. A college student is regarded by the Administration as preparing himself for war service. Whatever your chosen study, the country can use you when you are ready. And all through the college course you will be getting a preliminary Plattsburg-idea training, and so will be qualifying for leadership.

Young women are not excluded from these considerations. As nurses, dietitians, and leaders in reconstruction, their college work will make them more efficient and so more valuable to the country. The balance, judgment and capacity for action that college training can give will be particularly needed for the great work ahead. Therefore, if you are a college student, or by a little effort *can* be, that is your place of national duty and service. So you will be keeping the colleges alive and vigorous, and you will be fitting yourself better than in any other way for your place in the war and the world after the war.

Under all circumstances, even though college units be not established, let Catholics remember that real patriotism demands that they give their children the fullest measure of education possible before the draft age. He, too, is a slacker who gives his country only the lesser service.

Year's Work of the Chaplains' Aid

THE splendid work of the Chaplains' Aid Association can be gathered from the summary of the year's work published in the *Chaplains' Aid Bulletin* for June:

Besides the 416 Mass outfits supplied to the chaplains, the year's work includes the publication of a special "Army and Navy Prayer Book" in English and Italian, of an army and navy edition of the Reims version of the New Testament, of which 70,000 copies have been distributed, a War Missal, "Chaplain's Catechism," "Confession in English and French," "The Honor Legion," "Catholic Loyalty," "The Armed Guard," "A Soldier Saint of Italy," "A Saint for Soldiers." "The Buccaneer of Christ," and a story called "The Cape Point Crew."

Books and religious articles distributed were as follows: Prayer books (including those in Polish, Slovak and Italian), 320,000; rosaries, 121,000; scapulars, 196,000; scapular medals, 67,000; catechisms (including Italian), 22;000; hymn books and hymn cards, 17,000; Sacred Heart badges, 17,000; pamphlets and tracts, 176,000; crucifixes, 7,000; religious books, 4,000.

The number of linens supplied to chaplains, including many sets other than those placed in the kits, makes a total of 10,500. About 500 sets of vestments have been supplied; also ciboria, monstrances, copes, Missals and Missal-stands, chalices, and other odd supplies to chaplains, including altar wines, sanctuary oil, palms, incense and charcoal, portable organs, etc., etc. A department of the Association is devoted to the furnishing of altar-breads, weekly or bi-monthly, to chaplains in the army and navy. To date, 175,000 breads have been sent out.

The Chaplains' Aid has furnished camps and base hospitals with reading matter, knitted afghans, games and puzzles. Catholic chaplains at home and overseas have found the Chaplains' Aid Association an invaluable ally, and no Catholic anxious to do real war work should fail to get in touch with the office of the Chaplains' Aid, at 605 Fifth Avenue, New York.

American Kultur in Bisbee

IN his message to the State legislature Governor Hunt of Arizona draws a vivid picture of the spectacle afforded by the Bisbee deportations of July 12, 1917. The shame of this outrage, he says, has been rehearsed in public and private gatherings throughout the world, even in darkest Russia:

A mob—I use the word advisedly—a mob of nearly 2,000 men, directed by county authorities whose sworn duty it was to suppress such lawlessness, organized, not as mobs are wont to do, under the spur of justifiable indignation or self-righteous anger, but with Indian-like stealth, under the cover of darkness, calmly, premeditatedly, deliberately, and swooped down at dawn upon the homes of unsuspecting, unoffending miners who had committed no violence, nay more, who had threatened no violence, but who had every lawful reason to feel secure as citizens under the guarantees vouchsafed by the Constitution of the United States and the State of Arizona. By sheer force of arms this conscienceless mob of copper company thugs violated, at one and the same time, the sacred tenets of our republic and the sanctity of the American home.

With all of the brutal abandon of the unconscionable Hun, they dragged husbands out of their wives' embrace, ruthlessly disengaged the arms of little, terrified children from about their father's necks, thrust mothers and sons apart, and offered coarse insults to the wives and daughters of honest workingmen. In this execrable manner, without a vestige of justification or legality, nearly 1,200 unarmed workingmen were driven at the point of a gun from their homes to the public square, later to be herded, like so many beasts of the field, into freight cars and transported into the deserts of an adjoining state.

During that enforced journey, the hapless victims of copper company vengeance were virtually without food or drink, notwithstanding the heat of an Arizona summer, and stood so long in one position on the floor of jolting cars that their feet were sore and bleeding from the ordeal. And, as can be readily imagined, the realization that their mothers, wives and daughters were left in Bisbee at the mercy of their ruffian captors did not serve to assuage their anguish.

If there is no exaggeration in this picture, it would be difficult indeed to find any point of difference between this specimen of American kultur and the worst phases of the German deportations of Belgian workingmen.

Six Recent Events of Catholic Interest

MANY events of peculiar interest to American Catholics have been crowded together within the last two weeks. The first to be noted is the death, on July 5, of Cardinal Sebastian Martinelli, formerly Apostolic Delegate to the United States, who succeeded Cardinal Satolli to that important position. He was proclaimed Cardinal at the Consistory of April 15, 1901, while still in this country, and returned to Rome in 1902 after a service of six years in the United States. Another death that even more nearly affects us is that of Archbishop Keane of Dubuque, June 22. He was intimately connected with the founding of the Catholic University at Washington, and was appointed its rector in 1889. After resigning his position, in 1896, he was made titular Archbishop of Damascus at Rome, and acted as Consultor of the Propaganda and Canon of St. John Lateran. He was raised to the Metropolitan See of Dubuque in 1900. There now remain but two of that earlier hierachy, of which he was a brilliant member: Cardinal Gibbons and Archbishop Ireland. Of deepest concern to all who knew and valued him was the death, on July 12, of Bishop Cusack of Albany. "To labor among the poor, some day, and among non-Catholics," says the New York *Sun* in the long and enthusiastic tribute it accords him, "was his earliest ambition, and from that he would never be turned aside." His ambition was to be satisfied: "It was conceded," the same paper writes, "that he had done more to overcome anti-Catholic prejudice than any other individual." To thousands of readers he has become familiar as "Father Cruise," in F. Hopkinson Smith's novel, "Felix O'Day," but to the Catholic of New York and Albany few memories will remain so dear as his. Another death that must not be left unrecorded is that of the famous Paulist Father, the Very Rev. George Mary Searle, a convert, a noted astronomer and a former professor of the United States Naval Academy. He entered the Paulist Community in 1871 and was elected Superior General in 1904. His last years were spent in writing his memoirs, "Fifty Years in the Catholic Church." He died in his eightieth year. Amid these sad and solemn happenings is to be mentioned likewise the bright and auspicious event of the recent enthronement of Bishop Dougherty of Buffalo, as Archbishop of Philadelphia, July 10, with his Eminence Cardinal Gibbons officiating. At the same time the announcement is made of the consecration, at St. Joseph's Cathedral, Buffalo, July 25, of the Reverend Thomas J. Walsh, D.D., as Bishop of Trenton, N. J. The ceremony will be performed by the Apostolic Delegate and his solemn installation at Trenton will be conducted by Cardinal Farley.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

The War.—The long expected renewal of the German offensive began on July 15. It was launched on a fifty-five mile front on both sides of Reims, from Chateau-Thierry to Massige, and in it were used, according to credible estimates, not less than 500,000 men. East of Reims, in the Champagne district, it met such stubborn resistance that it made no progress whatever and soon came to a halt. North of Reims no serious fighting took place.

Bulletin, July 15, p.m.-July 22, a.m.

West of Reims the principal effort was made and gained considerable success. Between Chateau-Thierry and Jaulgonne the Germans crossed the Marne and advanced three miles, but the Americans immediately started a counter-attack and drove the Germans back across the river, recapturing all the lost territory and taking 1,100 prisoners. This achievement has attracted wide comment, because it is the first instance in which a counter-attack has been successfully made on a large scale during the first day of a great drive.

Between Jaulgonne and Reims the French slowly but steadily retired before the German attack, yielding ground but making the advance very costly for the enemy. As a consequence, the Germans crossed the Marne at a number of points and occupied territory south of the river from Jaulgonne to Oeuilly, advancing on a front of about fifteen miles at some points as much as four miles. Before the offensive the battle line turned north at Chatillon-sur-Marne and ran to Vrigny, southwest of Reims. On this sector also the French gave way, abandoning from one to five miles on a front of about twelve miles. On both sectors the French resistance stiffened and on July 17 the drive came to a complete halt.

Early in the morning of July 18 the Allied forces, consisting of Americans, of whom 200,000 are officially reported to have been in action, and a large body of French, launched a counter-offensive, which began west of Soissons, from Fontenoy to Belleu Woods, and gradually extended from the Aisne to the Marne. An average advance of more than seven miles, with a penetration reaching ten miles at a number of points, had been made on this twenty-two mile front, before the German resistance had stiffened sufficiently to offer any serious obstacle. At the same time the Allied forces counter-attacked on the fifteen mile front south of the Marne, from Chateau-Thierry to Oeuilly, recaptured all the territory they had lost earlier in the week and drove the Germans north of the Marne. Between the Marne and Reims the French and Italians have regained the territory lost in the vicinity of Marfaux, including the town itself.

Second Battle of the Marne

The Germans are now in a dangerous situation. They are being forced back at every point on both sides of the salient which had its apex at Chateau-Thierry. They have lost this town and been driven three miles north of it. The initiative has passed completely from them to General Foch, and unless they can check the advance of the Allied troops in the sectors south of Soissons and Reims and along the Marne, they will be forced to make a costly and difficult and perhaps disastrous retreat. American troops have taken 17,000 prisoners and 560 cannon.

In Palestine, on July 13, the Turks attacked and penetrated the British positions at the crossings of the Jordan and along the Abu Tellul ridges north of Jericho. They were repulsed and in the British counter-attack the lost positions were regained. The Italians have extended their gains in Albania, having captured Point Iosi. In Italy and Macedonia the Allies have had some local successes.

Other War Fronts

Acting in accordance with powers conferred by the new constitution, the Council of State in Haiti has voted unanimously for a declaration of war on Germany. This action was taken at the request of the President of the republic, and is the sequel, long delayed, of that Government's protest against Germany's unrestricted submarine warfare and of Germany's refusal to grant compensation for the loss of life by eight Haitians who were on board the French steamship Montreal when that vessel was torpedoed by a German submarine. Twenty-two nations have declared war on Germany.

Haiti Declares War

Belgium.—Belgium celebrated on July 21 the eighty-seventh anniversary of her independence. Throughout

the world, and particularly in the allied countries, her national holiday received recognition. Many American cities did homage to Belgium's undaunted love of liberty by keeping her Independence day. President Wilson once again voiced the sentiments of the American people in the following message which he sent on the occasion to King Albert and his subjects:

Independence Day

> On this day, sacred in the annals of Belgium, the hearts of my countrymen beat in sympathy with the Belgian people, with whom we are linked in the resolute struggle to conserve the rights and liberties of free communities. Your country has been torn asunder before by alien oppression and by attempted domination, and beneath the searing blasts of oppression has learned to prize and develop the qualities that stimulate a true-hearted people to assume among the powers that high place that rightly belongs to free and independent nations.
>
> I join with my countrymen in extending to your Majesty and to the people of Belgium, who have so nobly given their lives and treasure for the safeguarding of national freedom and equal justice, heartfelt greetings on this auspicious day in the confidence that it presages for re-enfranchised Belgium a still greater and more glorious place in the proud annals of human achievement in the paths of liberty.

So confident is Belgium in the restoration that will mark the successful completion of the work to which twenty-two nations are pledged, that plans have already been formulated and are being perfected for the rebuilding of her dismantled and ruined cities. The day peace is won the rehabilitation will begin.

France.—On July 17 M. Duval, director of the newspaper *Bonnet Rouge,* was executed for treasonable actions against the Government. He was accused of taking money from German bankers, said to have been obtained by him in Switzerland, where he had gone with passports given him by the Minister of the Interior, M. Malvy. "That's the little affair, is it?" he said, as he was about to face the firing squad. His execution is the second growing out of the propaganda known as "Bolo-ism" or "defeatism." Almereyda, the editor of the *Bonnet Rouge,* as it may be recalled, died mysteriously in prison under circumstances pointing to suicide. Soon after the execution of Bolo Pasha the trial of Duval and six other defendants began. The latter received prison terms ranging from two to ten years.

Sequels to Bonnet Rouge Case

In connection with the same charges of active pro-Germanism and of complicity in the *Bonnet Rouge* case, M. Malvy, the former Minister of the Interior, was on July 16 placed under trial before the French Senate, sitting as a High Court. Malvy had for years been the Caillaux nominee in the French Government, and through the occult power of his masonic master was able continuously to hold his office amid all the changes of Government that took place about him. The suppression of the *Bonnet Rouge* at last led to his resignation. The charge of direct treason in connection with the *Bonnet Rouge* case and of inciting mutinies in the army was finally dropped on July 18 and in place of it was substituted the accusation of "culpable negligence and criminal disregard of the duties of the Minister of the Interior." The greatest punishment that now can be inflicted upon him, if found guilty, will be life imprisonment. The prosecuting attorney charges Malvy with being merely the clerk of a former public man. The former Premier himself, Joseph Caillaux, who is in prison, has written to the President of the Chamber of Deputies renewing his request that the trial which he is awaiting on charges of communicating with the enemy may take place speedily. He complains of police machinations which he says are being set on foot to "reach" him. During the exhaustive review of Malvy's activities by the prosecuting attorney Caillaux's name was frequently mentioned.

Ireland.—Senator Lewis of Illinois recently presented to the Senate a petition said to have been signed by 600,000 people, calling upon President Wilson and Congress to demand of Great Britain Ireland's immediate independence. The petition had been circulated by The Friends of Irish Freedom, and it was the Senator's wish that it should be inserted in the Congressional Record. The petition reads as follows:

Petition to Congress

> We, as American citizens, respectfully state to the Government of the United States that Ireland is a distinct nation, deprived of her liberty and held in submission by England by military power alone. As America has entered the war for the preservation of democracy and the freedom of small nationalities, this Government is in honor bound to apply this principle impartially in all cases of people held in subjection, whether they be under the jurisdiction of Germany, like Belgium, or of England, like Ireland. As America cannot be a party to any scheme of world peace which withholds from any nation the God-given right of freedom, the only final settlement must be the complete independence of Ireland. America has the right by her entry into the war to demand it from England, not in the peace conference at the close of the war but now.
>
> We therefore respectfully urge upon the President and Congress the necessity and good policy of giving a great example to the world by insisting that England shall grant Ireland complete independence. We earnestly hope, like Cuba, Ireland will be made free by the action of America.

Senator King of Utah declared his opposition to the reading of the petition. It was an attempt, he said, by a number of people to assault one of our allies, Great Britain. There were a number of traitors, so-called Irishmen, in this country, and this petition was in line with the propaganda carried on by that element, the Sinn Feiners, against our allies. In reply Senator Lewis declared that the signers were not traitors. "My city does not have any traitors," said the Senator, "and these Irish people are as loyal to the United States as any people within our borders." On the suggestion of Senator Smoot the document was handed over to the Committee on Printing for investigation.

According to a statement of Mr. Beck, on behalf of the British Government, given to the press at the end

of June, no change is to be made regarding liability to military service of Irishmen temporarily resident in Great Britain. Regarding those, however, who should cross the Channel in the future it is proposed that they shall be called for military service unless they come to England for agricultural work and have in their possession a certificate to that effect issued by an employment exchange. As to other workmen who are in Great Britain on temporary work of national importance, they will not be recruited for military service until they have been given a chance of returning to Ireland. Any Irishman of military age who in future goes to England for other than agricultural work will be liable to conscription.

Conscription and Home Rule

In Dublin, on July 17, an official statement was issued by the anti-conscriptionists, announcing that they have succeeded in saving the nation from

> Measures which would inevitably have led to terrible and incalculable consequences. For the moment the danger is averted but not finally disposed of, and all preparations made for dealing with the conscription menace should be carefully kept in existence.

In Belfast on July 12, Sir Edward Carson addressing a meeting of Orangemen declared that the position of the Ulster leaders was one of grave anxiety. The leader of the Unionists maintained that the Government was constantly torturing the Ulsterites, and in the midst of the world-war the indignity was put upon them of being threatened with subjection to those who had not the faintest conception of what the words freedom and liberty meant:

> Many brave Ulster Orangemen were now sleeping their last sleep in Flanders and France, and before they left their homes the Government promised them that as long as the war lasted there would be no question raised of Home Rule. We will keep that promise to our dead brethren, come what will.

After this remarkable statement the speaker concluded by urging all to lay aside political animosities, and bear the burden of battle in winning the cause of freedom.

Rome.—It is interesting to note that China has established diplomatic relations with the Vatican. The request, which was presented some time ago, was graciously accepted, with the consequence that China appointed Tai Tcheng-Lin as Minister to the Holy See. He had previously served as Minister to Portugal. His appointment has received the official approval of Pope Benedict XV.

Diplomatic Relations

The question of the resumption of diplomatic relations between France and the Vatican, which is of more or less constant recurrence, has been given a new impulse by the publication in Paris of a book called "Rome sans Canossa," in which the author urges many reasons for reestablishing official relations between the Holy See and the French Government, insisting on his country's vital interests in the Orient and the necessity of taking into account the religious implications involved in the reorganization of Alsace. The writer, however, is careful to note that there must be no change in the laws which violate the rights of Catholics, he attempts to justify the rupture which took place at the beginning of the present century, and he points out that he desires neither an ambassador nor a nuncio but merely a representative. Such a scheme is impracticable, but the fact that it has been broached at all, even in such a way as to satisfy anticlericalism, is instructive to say the least, especially in the light of the statement made by the author that the appointment by Great Britain of Sir Henry Howard as Minister Plenipotentiary to the Holy See took place with the consent, if not at the suggestion, of the French Government.

The appointment, since the war began, of ministers to the Vatican by these two non-Catholic countries, China and Great Britain, and the recent visit of the Prince of Wales to Pope Benedict XV, for which the British Government, as Mr. Bonar Law affirmed in Parliament in answer to a member from Ulster, assumes full responsibility, place France in an invidious position.

The Apostolic Nuncio to Spain, on the occasion of his recent visit to Lisbon, called on the President of the Portuguese Republic, a courtesy rendered possible by the overthrow of the Masonic party. The President manifested his gratitude for the good-will shown by the Holy See towards Portugal, and the Nuncio, in turn, expressed his desire that diplomatic relations between Portugal and the Holy See should be reestablished. The Pope himself had written to the Cardinal of Lisbon and the Portuguese bishops about the same time, praising them for their constancy in the midst of the trials of recent years and congratulating them on the prospect of improved conditions in the very near future.

Russia.—In interesting articles recently contributed to the New York *Evening Post,* Robert Crozier Long describes the breaking up of Russia and the spread of fanaticism there. Anatole Lamanoff, the "boy dictator" of Kronstadt, proclaimed the principle last year that "No State containing more than, say, 100,000 inhabitants could possibly be freely ruled." Accepting the suggestion, a large number of local Soviets are now in revolt against the so-called central government in Moscow. In questions regarding money, justice, soldiers and "counter-revolutionary movements" the Soviets do as they like. They issue "Government" and "municipal" paper money which is reluctantly accepted, "goods-notes," which are a sort of deferred barter, being preferred. The local Soviets also organize their own armies. Says the *Rabotchee Dielo:*

Disintegration and Fanaticism

> In practice this means that each Soviet jealously keeps attached to itself all the disbanded but still armed soldiers which it can attract. These soldiers are sometimes willing to fight for the Bolshevist idea on the spot, but they are seldom willing to go

to remote provinces to fight anti-Bolshevists there; and they object to enrolment in the Moscow Bolshevist army.

The Social Revolutionary villages in many provinces where the Bolshevist Red Guards are weak have also their own "armies." These villages first repudiated the local Soviets; next they repudiated the Moscow Government. With arms and munitions they are badly supplied, as the soldiers, the only men with arms, are Bolsheviki; but sometimes four or five villages have formed military leagues for mutual support should the Bolsheviki attempt to enforce authority.

As for the administration of justice, in the country there are no courts at all. "The people execute their own 'justice,'" seizing and torturing suspects, half of whom are entirely innocent. Yuri Kovroff, a Soviet politician, reports that within fifty miles of Moscow "There are single villages which not only reject all political combinations with outside units of government, but do their best to prevent penetration from the outside world of communication with it. These villages will admit no outsider, pay no taxes, and take no measures of government except prohibiting trade with other centres. About the only indication that the community instinct survives is an occasional savage rush of men and women to kill some unlucky intruder as a suspected thief." The disintegration of Russia has almost reached its ultimate stage.

In the remote provinces of Russia, says the *Rabotchaya Gazeta,* the "Red Messiah" excitement produces "frenzy and orgiastic revivalism." Describing the forcible conversion of a Perm village to Bolshevism, the *Gazeta* says:

The soldiers burned down the church as a temple of heresy, but the house of the priest, who got away, was taken possession of and there was held a small Bolshevist meeting, including the village headman, at which there was a quasi-religious ceremony. The soldiers chanted: "Who are the enemies of the people? Who are the enemies of the people? Who are the enemies of the people?" three times in succession; and then repeated this several times, each time quicker than the last, until only the word "people" could be distinguished. Meantime the converts danced, and the women went into hysterics and screamed. Then the village was proclaimed "converted to Bolshevism."

Bolshevist fanatics calling themselves "God's Beggars" have been terrorizing the central and south-central provinces of Russia. They kill non-Bolsheviki on the ground that the latter are unclean, seize big farms on the plea that they have a right to rob the impure and they murder little children for being the brood of Antichrist. Out of a religious belief in the omnipotence of the Soviets, the peasants oppose local organizations, saying "Comrade Lenine will not let us starve." The result is the ruin of schools, roads, hospitals, etc., and the rapid spread of anarchy.

M. Terestchenko, formerly Kerensky's Foreign Minister, has sent from Stockholm to the Allies a warning against negotiating with the Bolsheviki. He said that

Whom Has Bolshevism Benefited?

"Brute force is the Bolshevist god, Russia and the whole world have only two enemies—Bolshevism and the Germans." Continuing he asked:

Sixteen months of revolution have passed, including seven months of Bolshevism, and who has been benefited by Bolshevism? The Russian army? No. It has been disorganized. The working classes? No. All labor is dormant or is plunged into a severe economic struggle. The peasants? No. For the worthless money causes a frightful situation for the peasant, who is thereby induced to fight for a strong government.

Has Socialism in general been benefited? No. For Socialism's turncoating has weakened the Socialist cause in Entente countries. In the countries fighting the Entente schism has arisen. The voices of the Independent Socialists are less heeded than ever. The Socialists are losing their strength in the German Parliament, while in France reactionary tendencies arise. Bolshevism has dealt Socialism a fatal blow everywhere.

Germany alone has benefited by Bolshevism. Lenine and Trotzky reign in Moscow, solely through Germany, which knows it is easy to overthrow them but does not do so because she realizes, thanks to Bolshevism, that she does not need an army in Russia. The Bolsheviki have served her purpose far better than she herself could do. Germany will never permit Russia to be organized until a general peace is enforced.

Therefore, I trust my warnings may be heeded by all who believe that Russia will be saved by Bolshevism. Every telegram from Wilson to the usurpers, who are Russian neither in origin nor spirit, and every effort to cooperate with them is a mistake. They betrayed the Finnish Reds, whom they urged to revolt. In the Ukraine they betrayed all who were assisting them. They are ready to betray everybody. Every assistance that Russia gives them will ultimately be taken into account by Russia's real friends, and will weaken the Allies' sympathy and confidence.

Terestchenko favors the formation of a national league uniting Monarchists and Republicans against the extreme Socialists.

Execution of Ex-Czar

According to a dispatch received at London on July 20 by Russian wireless, which, unlike previous reports, seems to be authentic, the ex-Czar of Russia, Nicholas Romanoff, was shot on July 16. The message is in part as follows:

At the first session of the Central Executive Committee, elected by the fifth Congress of the Council, a message was made public that had been received by direct wire from the Ural Regional Council concerning the shooting of the ex-Czar Nicholas Romanoff.

Recently Yekaterinburg, the capital of the Red Urals, was seriously threatened by the approach of Czecho-Slovak bands and a counter-revolutionary conspiracy was discovered which had as its object the wresting of the ex-Czar from the hands of the Council's authority. In view of this fact, the President of the Ural Regional Council decided to shoot the ex-Czar, and the decision was carried out on July 16.

Steps were in progress at the time of the execution to bring the ex-Czar to trial "for his crimes against the people," but circumstances led to a postponement of the process. The action of the Ural Regional Council in ordering the shooting has been upheld by the Central Executive Committee as being regular and the announcement is made by the same body that extremely important documents concerning the affairs of Nicholas Romanoff, now in its possession, will soon be published. The former Empress and the young heir, Alexis Romanoff "have been sent to a place of security."

The Robbers and the Robbed in Mexico

FRANCISCO FERNANDEZ

A WITTY diplomat once said to Napoleon III at the Tuileries, "In Mexico, Sire, there are only two parties, *les voleurs et les volés*" (the robbers and the robbed). The same holds good today and "*les volés*" are *not* the party in power at present. The New York *Times*, in a recent editorial commenting on the President's speech, says, "The United States are not warring on robbery to become robbers ourselves." Yet at its very doors the robbers from across the sea are plotting with the party in power there to do all the harm they can to the United States and its allies and that party is in power owing to the support it received and is receiving from the United States. It is not easy to understand how aid and comfort can be freely dispensed to Carranza's would-be Government without his friends the Germans reaping some benefit from it.

That Carranza is under the thumb of the Germans in Mexico admits of no doubt. It is only in Washington that the existence of the powerful wireless station of Calpulalpam appears to be unknown, that no word has come of the $10,000,000 worth of bullion which the Südamerikanische Bank gave Carranza to use in the mint, of his receiving from the Germans the missing parts of the munition factory he got from Japan, of his plotting with Argentina and Venezuela to call the citizens of the United States "Anglo-Americans" and not "Americans," *tout court*—not a very vicious blow, but one showing how the wind blows. If not known already, it certainly should be that Carranza has a private telephone-wire between his house and Von Eckart's, the German Minister, and has frequent private conferences with him. These facts alone ought to be sufficient to make the Government of the United States pause in its support and recognition of Carranza as a ruler *de facto* or *de jure*—for he is neither. Besides he fulfils none of the requisites so often set forth as indispensable for recognition by the President himself: he does not represent the nation in any sense, he came into power by revolution and it cannot be insisted upon too much, he heads the party of loot and rapine. He owes what success he has attained to the fact that he has robbed and looted more systematically and profitably than others.

The American press does a great injustice to the Mexican people in saying they are all addicted to banditry and are all pro-German. The robbers, however, are a very small, though turbulent and active minority; they are pro-German because the Germans actually give them money and deceive them with promises of the wildest nature, even that of some day going on a looting expedition into the United States. As a matter of fact the true situation is precisely the reverse for the mass of the Mexican people are intensely law-abiding and peaceful. The educated, intelligent Mexicans are devoted to the cause of the Allies. Their admiration for France and England are well known to all Americans ("Anglo-Americans"!) who have lived for any time in Mexico. These educated Mexicans, together with the peaceful, less-educated classes, form the party of *Les Volés*. They are obviously irreconcilable with the other party and all the rhetoric the so-called editors of Mexico, who were touring the United States, or that of the mistaken people who entertained them, will not succeed in bridging over the abyss which separates the two parties in Mexico.

It is equally futile to attempt, as the Carranza propaganda and the journalists are attempting, to make it appear, that Mexico is rapidly settling down to peace and order. Mexico today is in a worse condition of strife and unrest than ever; but the press is so effectively gagged in the hands of Carranza's German friends, that nothing unfavorable to him is allowed to appear. It is therefore impossible to learn the truth about Mexico from papers printed in Mexico. It would in fact be interesting to learn where the funds for the trip of the editors came from! The truth is that out of the twenty-seven States of the Union, not one is without its band of fighters who are determined never to allow the Carranza or predatory element to consolidate itself. These men are now called "bandits" by the robbers who looted Mexico City, appropriated the deposits of the banks, and robbed and desecrated the churches. Far from settling down, the devastated country is bare of crops and none are being planted, industries are shut down and famine is enthroned; epidemics prevail and everywhere the low birth-rate and the mortality amongst the children are appalling.

The rural populations have sought refuge in the chief towns and the jungle has invaded the villages and farmlands, particularly in the tropical districts where such crops as sugar-cane are entirely eradicated and wild beasts make their lairs in the deserted buildings of the great *haciendas*. Mexico City, whose population according to the census of 1910 was under half a million, is now said to have over a million and a quarter inhabitants, the increase being due to the influx of refugees from the country and small towns where life has become intolerable. This increase is a menace to the public health and the food-supply; but the unfortunate refugees find safety in numbers and the unhappy women at least are less exposed to the outrages which have been so characteristic of the revolution. Does any sane man believe that such conditions are those of a people "settling down"? The Germans, as long as they have a free hand there, have no intention of letting Mexico "settle down." The dis-

order which persists there is of itself a menace, but above all it is a favorable medium in which to breed hatred and mistrust of the Allies, and even for the development of active hostilities, like the U-boat offensive in American waters, the wireless information-base, and the manufacture of munitions.

To point out a danger without suggesting a remedy would be a lame policy. Is there any way of helping Mexico really to settle down, to cease being a lurking-place for the enemy of the great cause for which the United States is fighting, and become instead a potent factor in winning the war? Certainly there is. The way is to cease interfering in Mexico's internal affairs. The doctrine has been preached *ad nauseam,* but the very opposite has been practiced. The interference has taken the very shape which has been declared as one of the great aims of the war: "not to *impose* any distasteful form of government upon a nation." For Carranza's Government, is the most hated, as well as the most unrepresentative of any faction in arms. It came into power through the extraneous assistance it received from the Government which enunciated those very aims which it now goes out of its way to repudiate in its nearest neighbor. Not content with lending moral support to Carranza our Government threatens his opponents with its wrath and in fact warns them and their many friends in this country to keep hands off its favorite. Without such interference Carranza and his German friends would not last long. *Les Volés* only ask for a fair field and no favor. "Don't help us, but don't help the other fellow either."

The Mexicans whom the New York *Times* described as "the élite of statesmen, scientists [*"Scientificos"?*], poets, novelists, journalists, scholars, the sober, frugal population" are not to be found in the camp of the unscrupulous rabble now in official power in the capital. Such of them as are yet in the flesh, are in exile or in hiding, eking out a miserable existence in the seclusion of the overcrowded town, or else they are in the mountains with a rifle in their hands, and are called "bandits" by those who have despoiled them. They are not touring the United States and being banqueted or making florid speeches regarding the wonderful way in which Mexico is "settling" down—settling down in the shadow, yes! These refugees get no notice from the press, indeed, their struggle is not dubbed "the struggle of a people for its liberties," yet if ever men struggled against an odious tyranny, that of the predatory and criminal class of their country, the wretched opponents of Carranza are those men.

All that is dear to them is at stake: their home, their country, their independence, their very faith. For let not the Catholics of the United States blind themselves to the fact that behind the support granted to Carranza from this country certain anti-Catholic forces are steadily at work. In return for the help they give Carranza they receive protection and encouragement, schools are given over to them, and the Catholic Faith of the people is attacked. But all this would not be possible without "interference." Meanwhile the Mexican people are groaning under this interference and those few who are benefited by it, far from being grateful, are insidiously hostile to their benefactors. The "recognition" accorded them they repay by plotting and legislating with the German and his friends in Argentina, Venezuela, etc., against foreigners, i.e., the citizens of the United States, making the acquisition or even the retention of property in Mexico by Americans quite impracticable, instigating the ignorant people to hate us and all other foreigners—except the Germans.

Action and Reaction of Bone-Dry Prohibitionists

GEORGE E. HOADLEY

DURING the past few years the Anti-Saloon League has been furnishing the Catholic viewpoint on Prohibition, giving the opinions of "famous priests" and "prominent laymen," some of them in the pay of the League. Occasionally, these pamphlets and leaflets have been decorated with insulting cartoons, the better, no doubt, to illustrate the Catholic idea. The League names a priest as one of its vice-presidents, and makes it a point to list a priest among its convention speakers. An advance press-notice, sent out to advertise a recent Anti-Saloon League convention, heralded the speaker as a "noted Catholic orator and friend of Billy Sunday." Again, they advertise this particular speaker as the "great champion of the miners," or the "great friend of Theodore Roosevelt."

At one of these conventions the "friend of Billy Sunday" was on the program with a representative of the Woman's Christian Temperance Association, an organization that "has moral-suasion arguments against the use of liquor for medicinal and sacramental purposes," though it has "never stood for a law against such use." The "Chicago Preachers' Quartet" and the "Rail-Splitter Quartet" furnished music for the occasion, all of which indicates the cosmopolitan spirit of the affair.

Sidney J. Catts, Governor of Florida, and the Rev. Dr. Wilbur F. Crafts, reformer by profession, have also spoken at these conventions from the same platform as the "noted Catholic orator." Anyone who has had anything to do with securing justice for the Catholic Indian schools needs no introduction to the Rev. Dr. Crafts. A few years ago, as head of the International Reform

Bureau of Washington, D. C., the gentleman was engaged in an attempt to place the Bible in the public schools. He boasted of the fact that a certain individual had paid for the printing of a few hundred thousand copies, for free distribution. As the book was illustrated in colors and did not look like a Bible, perhaps Dr. Crafts hoped to get it into the schools, quietly, for pictorial study. No Anti-Saloon League convention seems to be complete without an anti-Catholic of prominence and a Catholic priest on the program. In 1905, an officer in the American army, well known as the leader of an anti-Catholic movement, refused to speak from the same platform with the late John L. Sullivan, likewise advertised as one of the stellar attractions. Whereupon the pugilist read an eloquent lecture on bigotry.

A half-dozen, more or less, of the Catholic clergy are used by the Anti-Saloon League, evidently on a sliding scale of prices. The "noted orator" receives a fee of fifty dollars, plus expenses, a speech, while another priest, who gave twenty-nine "lectures" last fall, receives a fee of ten dollars and expenses for each lecture. These lecturers may not realize the anti-Catholic tendencies of the Anti-Saloon League, but they usually make an apology for their Church and explain that it is not an ally of the saloon! One of these speakers, addressing a convention about five years ago, prefaced his talk with a defense of the Catholic Church and said:

> I want to make an assertion that will be taken up by the enterprising newspapers of the United States, and that will be repeated in the years to come in every part of our beloved country. * * * I want to make an assertion that will help to place the Catholic Church in her true light before the minds of those who have wasted many a hard effort in fighting an imaginary menace: Every Catholic in the United States, whether priest or layman, is absolutely free to work for and to vote for National Prohibition. * * * The man who tells you that the Catholic priesthood and the Catholic Bishops of America are the allies of the saloon business is guilty of a gross and serious misrepresentation!

The W. C. T. U. is following the lead of the Anti-Saloon League, and is also printing the Catholic views on Prohibition, one leaflet quoting a young woman former employee of the League, and an unknown layman, as "ever ready to demolish any wet theologian's defense of the tottering saloon cause." The same leaflet adds:

> It is interesting to know that Rev. Father ——— is one of the men who do not believe in using fermented wine at the Lord's Supper. For years, he says, he has bought *about two dollars' worth of grapes late in the fall,* when they are sweetest, *and from them has made his annual supply of altar wine.*

The handful of men who have represented themselves as the appointed voice of the Church, attempted, a few years ago, to form a Catholic Prohibition League, which met with the Anti-Saloon League. The young woman referred to above, a convert, reputed to be the daughter of a Presbyterian clergyman, was then in the employ of the Anti-Saloon League, her particular business being to organize the voters in Catholic parishes, under the banner of the Catholic Prohibition League. The plan worked well for a while, and the Catholic Prohibitionists set up headquarters in Indianapolis. The expenses were met in part, I am told, by a prominent Knight of Columbus, who contributed a few thousand dollars to the cause. The Bishop of Indianapolis it is said refused to recognize the organization, the financial backers grew tired of the task, and the scheme went by the board, though it still holds to a spark of life in certain quarters.

One of the strangest publications in existence is edited and published by a clergyman who instigated the formation of the Catholic Prohibition League. Some of the articles printed therein are worthy of the Anti-Saloon League. Comment is made, for instance, on the appearance of a Catholic priest in a Protestant church, speaking for Prohibition. The editor quotes this priest as saying: "When I told them [the Bishops] that I had been in Protestant churches, the Bishops never did more than smile."

The editor of the publication in question is freely quoted as opposed to the use of fermented wine in the Mass. He declares that it is not consistent to hold that "Christ, in instituting this life-giving Sacrament, used a wine which contains 'the emblem of sin and death', and which was too impure for the Jewish sacrifices." This editor quotes a fellow-priest at writing, "I am glad that you are keeping to the fore that fermented wine is not necessary for the validity of the Holy Sacrifice of the Mass."

These workers in the vineyard of the Anti-Saloon League have evidently imbibed their employers' ideas of Catholicism. Catholics are referred to in the official organ of the Catholic Prohibitionists as "The ones that were last seen on the booze ship as it went down under public condemnation." We learn that "The liquor evil is becoming entrenched where Catholics are most numerous"; that "the liquor traffic has it in its power to cripple the finances in most of the parishes, where the clergy should dare to preach on this subject." A priest is made to say that "Temperance truth will be preached by our priests just as soon as their respective Bishops want it preached"; "The brewer," we are warned, "controls the politics of large cities and his sway will be unmolested as long as he plasters the mouth of the Church with bank checks and glucose." An article on Cardinal Gibbons tells us that "great men, like the sun, have spots and blemishes," and such twaddle passes muster as arguments for bone-dry Prohibition!

It is hard at times to understand the point of view of some Catholic Prohibitionists. At the last convention of the Catholic Total Abstinence Union a motion was offered asking the endorsement of a plan outlined by a prominent Archbishop, involving a direct appeal by Catholic voters, to members of the House and Senate, to secure the rights of the Church in regard to sacramental wine in Prohibition States. The suggestion dealt with the advertising, as well as with the shipment, of such wines. Immedi-

ately the motion was protested on the plea that the "Temperance forces might not like such interference." "The temperance lobby," a Methodist institution, however, "would be glad to take up the matter, if approached privately and quietly."

The Knights of Columbus were then in the field with their war activities, but it was suggested on the floor that the Catholic Total Abstinence Union be asked to raise money for "The United Committee on War Temperance Activities in the Army and Navy," and the motion carried! This United Committee, with offices in New York City, advertises as "participating organizations" the anti-Catholic Anti-Saloon League; the Board of Temperance of the Methodist Episcopal Church; the Epworth League; the Prohibition Party National Committee; the Federal Council of the Churches of Christ in America, the Catholic Prohibition League and the Catholic Total Abstinence Union. The Prohibition party, at its last convention, attempted to put an anti-Catholic plank in its platform, and asked to have removed from the program the name of a priest who was announced to give the opening prayer. It is responsible for Governor Catts of Florida and for sundry anti-Catholic issues.

The following October, after the C. T. A. U. had agreed to help raise funds for the "United Committee," one of the "participating organizations," "The Federal Council of the Churches of Christ in America," issued a manifesto for a general celebration of the quadricentennial of the Reformation. The resolutions declared that the Reformation brought to the Protestants "so much light, liberty and other blessings of the Gospel," "the heritage of a pure Scriptural faith," and "the inestimable blessings of civil and religious liberty." Surely a queer combination of interests, into which the Catholic Total Abstinence Union at least voted to pour what funds it could gather, for work among the soldiers and sailors.

The Knights of Columbus may not have the dainty slogan of the United Committee on War Temperance Activities: "With clean hands and clean lives, we give without rancor to a clean cause," but it would seem that a Catholic organization would prefer it to a combination of anti-Catholic forces, working to "uplift" the poor soldier and sailor. The plan of the United Committee, was, I believe, to have priests speak in the camps, presumably on Prohibition, certainly not on Catholicism, under the auspices of this "non-sectarian" committee which, after all, may have made it seem worth while for the C. T. A. U. to rally to the call for funds.

The Heart of Hinduism

NEIL BOYTON, S.J.

HINDUISM is numerically the third greatest religion in the world. Just what it is, is rather hard to say. One Hindu writer defines it as "That which a Hindu does." Another follower of the faith asserts that the orthodox Hindu "should be born of parents not belonging to some recognized religion other than Hinduism; marry within the same limits; believe in the doctrines propagated by Brahmanic teaching; respect the cow; and cremate the dead." Amid all this fogginess, one gets the suspicion that the world's third greatest religion is akin to Christian Science.

Among India's countless brown millions, more than seventy out of every hundred adhere to this false creed. Its gods are as the stars, but the triad are Brahama, Vishnu, and Shiva. These are somewhat like the States of the Union, "one and inseparable." As the Jew holds Jerusalem in his heart, the Mussulman looks to Mecca, and as we ourselves revere the Eternal City, so the devout Hindu regards Benares. "Holy Kasi," he calls it. He claims a rather startling antiquity for Benares, maintaining that it came before creation from the hands of Founder Vishnu.

There are some cities that after being seen fade into a gray haze in the memory, dim as hills at dawn, but Benares remains sharp-edged, like a well-focused picture. If one could take ancient Babylon and modern Coney Island, and blend them on the outer curve of a Mississippi River bend, he would have a fair concept of Benares on the Ganges.

For this holy city of the Hindus is huddled within a short sector of a great sweep of "Mother Ganges." At a distance it is a vision of fair domes, pyramids, galleries, hanging gardens, and temples, temples, temples. Brooklyn used to take pride in the title, "City of Churches," but she is as a godless mining town in the sight of Holy Kasi. About 2,000 temples are crowded into this three-mile stretch. Most prominently into the blue point the twin minarets of the Mosque of Aurangzeb, an insolent reminder that the followers of the Prophet once took this Hindu spot. But there is a sting to the triumph of the conquerors in the present-day fact that the worshipers of the Sacred Cow have so crowded their temples about, that the Mohammedans can only enter this exulting mosque by a side door.

The lure of Benares to the Hindus is their religious conviction that here is the gateway to their heaven. For they attach to Kasi the same importance that we attach to the Sacrament of Penance, and a plenary indulgence, gained at the moment of death. Their belief is that bathing in the Ganges at any of the *ghats,* or bathing places that front the city, is absolution; that the physical act of laving in this questionably clean water will whiten the soul. Hence it is that they journey from the far corners of Hindustan to this river. And if by happy chance, death should overtake them within the hallowed precincts of their Mecca, that fact releases them automatically from the Wheel of Life, for they will have no future reincarnations. So it is not surprising to hear that at some annual feasts this city of about 200,000 shelters another 100,000 "penitents."

This purgative bathing in the open river, of inhabitant and pilgrim, takes place all day long, but the rush hour

is shortly after dawn. One would imagine that the whole city would then slip into the easy-flowing stream from the sheer weight of people at the bathing *ghats*. All ages, both sexes, all conditions are there: the old gentleman, who must be assisted to the river's edge and the delighted brown baby, who paddles about on "water wings" made out of cocoanut shells; the petty queen, with her many attendants, and the brawny coolie woman, who knows how to do the day's work of a horse; the holy man, or *sanyasi,* and the pariah, or "poor white trash,"—only he happens to be warm brown: all these meet at one of the feet of Mother Ganges, standing ankle-deep to waist-deep in the stream. They begin their ablutions by stooping thrice and cupping their hand, lifting the "holy water" to their lips. Then they pour it ceremoniously over head, shoulders and body. This is a municipal bath with a vengeance, but one wonders what the city fathers are doing in permitting sewers to vomit their poison directly into this sacred bathing-beach.

It is on looking along this great terraced circle, with its rajahs' palaces and its temples, its gardens and many steps, its brown folks and their half-discarded pink, magenta, yellow, green, crimson, and white clothes, that one's thoughts leap back to the well-remembered pictures in ancient history or Bible history of mighty Babylon of old. Sailing on the flat roof of the little houseboat, that your boatman-guide is poling down stream, you view this brilliant panorama as though it were some newly discovered process of colored "movies." You feel as though you were seeing a nation at their devotions. Yet the bizarre element comes in strongly, when you notice the irreverent youngsters, splashing and paddling about, perfectly contented. They are losing their sins and they are openly "having the time" of their young lives. Here is an elderly member of the devout sex. She stands halfway in the Ganges on a submerged step of the *ghat,* and in her right hand she grasps the brass cage of her favorite parrot. He is indignantly shrieking, but despite his protestations he is solemnly lowered until only the round nob of the cage is visible. Polly's sins may be wiped out, but they certainly begin again, as soon as his head appears above the surface.

Now we breast the burning *ghats*. At the bottom of the brown-stone steps several white-shrouded figures lie with their feet in the sacred river. On a deep step beyond are smoking pyres. The sharp crackling comes off to you. Attendants of the dead, in big white turbans and scant looking *dhotis,* move about unconcernedly. More corpses, covered with a white cloth and yellow flowers, and carried on bamboo stretchers, are being brought down the steps to the flames. There is an entire lack of mourners. But your attention is distracted from the burning *ghat* by seeing in the water at the side of your boat a half-consumed body. This will drift out into midstream in the course of the day, and the cruising crocodiles will be grateful. Not fifty feet from this floating Hindu, his fellow-religionists are bathing.

Leaving this city at the bath and climbing one of the innumerable brown-stone steps, you are instantly lost in the cow-path streets of Benares. Every other wall seems to be the side of a temple, and every temple seems to be running to a "capacity house." There are three temples that you are not likely to forget: the Golden Temple of Visweswara, the Patroness of Benares; the Temple of Annapura, Goddess of Plenty; and the Durga, or what is more rightly called the Monkey Temple.

The Golden Temple, which is the cathedral of Benares, is the holy of holies. Its shinning dome and spires struggle up from the mass of neighboring temples. And it is pestered by all the beggars in the world. They form a double line, with outstretching hands either side of you, and they all seem to have been afflicted with some physical ill before they reached you, for the blind, the legless, and the leper are all there. Devout Hindu pilgrims go up these lanes, giving some grains of rice or a fraction of a cent to each mendicant and so gain great merit.

In the home of the Goddess of Plenty, the big idol is hidden, except for her golden face, back of drapery and yellow flowers. Present are sacred cows and peacocks and nilgae, which latter have somewhat the same relation to the cow as the mule has to the horse. Here are squatted many saintly *sadhus,* who are holy men, rivaling Gunga Din in their attire, which is usually a rag and much cocoanut ashes. If it is true as asserted, that these men discard clothing as they acquire virtue, there must be several here, who are near the summit of sancity. There was one of these ascetics, clad in a suit of ashes and the minor part of a leopard skin, who had managed to combine godliness with a maximum of personal comfort, for he squatted like Buddha, and by his side was an American-made electric fan, whirring breezily.

The Monkey Temple has a large-sized tank, or swimming pool, immediately in front of it. Bright birds, squirrels and monkeys own the place. The last-named are remarkably tame and come around, like hungry tabbies, begging for grains that an obliging temple priest sells. It is a curious sensation to have a group of gods ask for alms, and you come away with you heart filled with pity for these poor pagans, who know not the true God.

Back through the narrow, swarming, furnace lanes, with the thermometer registering 112, you reach the Cantonment, and there stands a plain white shell of a building, with a plain white cross on top of it. It is St. Mary's Chapel. There is the almost deserted temple of truth, and yonder by the river's bank are the crowded temples of stark falsehood. Within is quiet and peace, and you fall on your knees before the plain door of the Tabernacle and from your heart comes an act of reparation for all this mess of idolatry and superstition and worse.

Father Searle's Distinguished Career

CHARLES J. POWERS, C. S. P.

THE death of the Very Rev. George M. Searle, former Superior General of the Paulist Fathers, occurred on July 7 at the principal house of the Fathers in this city. Born in London, England, on June 17, 1839, Father Searle had entered his seventy-ninth year when the Lord called him to his eternal reward. His career was an interesting and a distinguished one. He was widely known not only within the Church to whose service he had devoted his genius for many years, but also outside of it in the world of science and among scientific men.

George Searle came of old New England stock on his father's side, and he was connected by his ancestry with some of the most notable New England families. Although baptized as an infant in the Church of England, the Church of his mother, an English lady, his religious surroundings were Unitarian during his childhood and youth, as he and his only brother, left orphans, were brought up by his paternal uncle and aunt who professed the Unitarian faith.

In a unique collection of letters, some of which were written as early as his fifth year, in which many of his characteristics begin to disclose themselves, he has given us unconsciously charming glimpses of his childhood and his early mental processes. Amid the narration of the great joys and small griefs of the little boy, we discover the accuracy which distinguished the man in after years, manifested in the letters' perfect spelling, their neat penmanship and careful punctuation; we find, too, the quick intelligence and above all the precocious mathematical genius expressed in a longing desire for, and diplomatic effort to obtain, a book of tables of logarithms at an age when most boys can scarcely spell the word, much less apply the tables.

In the articles begun by Father Searle in the *Missionary* in 1916, entitled "Fifty Years in the Catholic Church," he tells of his boyhood and youth in the pleasant old town of Brookline. With that exquisite simplicity, which was one of his endearing traits, he describes the sweet and happy life of a good but not particularly religious boy reared in an atmosphere of comfort and of virtue, with little, if any, Divine sanction, his religion consisting chiefly in sitting through the morning and afternoon sermons on Sundays, not always with entire patience or spiritual profit.

At Harvard College, from which he was graduated in 1859 at the age of eighteen, his religious convictions carried him no further than an assent to the first article of the Apostles' Creed; and thus we find him beginning his career as a man without any belief in dogmatic or revealed religion. But if at this time there was little to presage his future as a priest or as an apologist of revealed religion, there was much in him that gave promise of greatness in a scientific career. In his senior year at Harvard he wrote a prize essay on astronomy which attracted attention and commendation from astronomers and particularly from the eminent Dr. Gould, under whose patronage he began work as a professional astronomer.

With Dr. Gould as director, he went as assistant to the Dudley Observatory at Albany, N. Y., in the spring of 1858, after having served for a time as computer on the "American Ephemeris and Nautical Almanac." At Dudley he devoted himself to computation and routine observation, in the course of which he discovered the asteroid Pandora. The close association with Dr. Gould begun at Dudley was continued in the work of the United States Coast and Geodetic Survey until the fall of 1862 when George Searle was appointed assistant professor of the United States Naval Academy at Annapolis, where he remained for two years.

While at Dudley George Searle began the journey which brought him to Rome. He and an assistant at the Observatory had become fast friends, no difficult matter indeed for one who was amiability itself. The latter, a High Churchman, induced young Searle to go with him to evening services at his church. Attracted by the music, for Father Searle was highly appreciative of the fine arts, he and his friend also went quite regularly to High Mass at the cathedral. He tells us in the "Stories of Conversions" that neither the preaching he heard—and he must have listened at times to that most graceful and persuasive preacher, the Bishop of Albany, afterwards Cardinal McCloskey—nor the ceremonial he witnessed at the cathedral had any conscious effect upon his religious opinions. "I had always," he says, "regarded the Catholic Church, not indeed with the positive prejudices and outrageously false notions which make many Protestants oppose it so vigorously, but with a kind of lofty disdain or rather indifference. It was to me like the Ptolemaic astronomy, a system which only the ignorant could accept." He thought, at this period, that he had done all that was necessary in the matter of belief in having reasoned himself into an undoubting conviction of the existence of God. "I cannot trace," he tells us, "the exact mental steps through which I passed from Unitarianism to the church of my mother. Morally and spiritually, I think a great change was produced by a sermon which I heard at this little church [of his High Church friend] one evening on the text, 'You cannot serve God and Mammon.' I gave up worldly ambition which had been, though secretly, my principal motive of exertion, and determined to do everything for God's sake alone."

In January, 1859, he returned to the Church of his Baptism, becoming a High Church man. The variations of Episcopalianism, however, compelled his trained and

logical mind to further investigation of the religious problem, with the result that he sought admission to the Catholic Church and was received by Father Finotti in Brookline on August 15, 1862. His progress from Episcopalianism to the true Church is illuminating to one who will follow it in detail. The limits of this article, however, will not permit us to dwell upon this most interesting religious experience. Let it suffice to quote the final paragraph of his personal history of his conversion:

> I was baptized conditionally on the Feast of the Assumption, 1862, having been under instruction about six weeks. I had been an Episcopalian about three years and a half, and was a little over twenty-three years old. It took me a little time to get into Catholic ways and practices, but from the day of my reception till now doubt of the Catholic religion in any point, small or great, has seemed as impossible, unreasonable, and absurd as doubt about the truths of algebra or geometry. Religion instead of being a mere matter of speculation or of enthusiasm, which one must not investigate too closely, has been ever since then to me the most certain as well as infinitely the most important of all the sciences.

The time between George Searle's reception into the Church and his entrance into the Paulist Novitiate was passed by him partly in travel in Europe. In 1865 he determined to make a visit to Rome, stopping to see his English relatives on the way. The question whether or not young Searle should embrace the ecclesiastical state was becoming more insistent, and Father Finotti, his confessor, thought he should go abroad and make a test of his vocation at the American College at Rome. On his arrival there he made a retreat under the famous Dominican, Father Burke, and decided on the advice of those whom he consulted that God's call to the priesthood was not as yet fully evident. He was still passionately attached to the pursuit of science and disposed to apply himself entirely to scientific work. Shortly after reaching the decision to follow his natural bent and continue his work as a scientist, he received a letter from Dr. Gould, who was desirous of having him go to Argentina to assist in establishing the observatory at Cordoba. This invitation from his friend and former chief falling in with his own plans was accepted with pleasant anticipations of great opportunities for astronomical research. As the preliminaries, however, were not yet settled, George Searle determined to pass the winter in Rome, the Rome of Pius the Ninth before the Sardinian usurpation.

After Mass and his *mischia* in the morning, he spent his forenoons at mathematics and his afternoons in visiting the shrines and churches of the "city of the soul." We shall never know until the last day what his stay at Rome did for Father Searle. Profound faith and childlike devotion were characteristic of him during his whole life as a Catholic and who shall say what Rome had done to give depth to the one and delicacy to the other?. He bade at length a reluctant farewell to the sights and sounds and spiritual delights of the city and made his way back to America in a leisurely journey through Europe; only to find on his return to his own land that Dr. Gould was still engaged with the difficulties incidental to beginning the work of Cordoba. As the delay promised to be long, George Searle accepted a place as assistant at Harvard Observatory, where he met S. P. Langley, afterwards the distinguished head of the Smithsonian Institute, and in Father Searle's opinion the real inventor of the aeroplane. Between him and Father Searle a warm friendship sprang up and lasted through life. This proved to be the last position he filled as a layman. After two years' service there, he offered himself as a postulant for the Paulist novitiate, was accepted and began the preparation for the priesthood. Thus he realized the first plan of Father Finotti in his regard.

The little community of the Paulists was at the time in its first fervor. The original members, except the highly cultured Father Baker, were still living. The future seemed big with promise of noble work for God; the present was aflame with the ardor of preparation for it. The building that housed the little group was quaint—a house and church, the neighborhood was almost rural, the garden immediately about was fragrant and pleasant. The master of novices, Father Deshon, had been an officer of the army and had still a soldier's eye for discipline; the master of studies, Father Hewit, was a theologian and a gracious personage; the superior, Father Hecker, a man ardent with a mission to men, was in his prime; the whole atmosphere of the place was like a breath of springtime.

Father Searle tells us that it was always easy for him to get "into a rut." The routine of community life was quickly taken up and faithfully carried on during his long life. His noviceship was completed happily, although in the beginning he felt the curtailment of the time he might give to his beloved mathematics as a severe deprivation. His view, however, of relative values was changing as the scientist rapidly developed into the priest. Although he never lost his first love for the sciences, his office and duties as a priest were paramount from the day of his ordination, March 25, 1871, until the end.

There is one aspect of the life of Father Searle of which little notice has been taken. He is well known as a controversialist and apologist; his books, especially his "Plain Facts for Fair Minds," have probably been read by millions of people, so wide a circulation have they had. But, aside from controversy, he was deeply read in moral and ascetic theology which he taught for years and applied for a generation in the confessional and in the direction of souls. It was in the employments of community and parish that the largest part of his life was spent, yet the preacher, the teacher, the confessor, are lost sight of more or less by the general public. What was really only episodal in his life as a writer of books and articles, as lecturer, as an authority in astronomy, as a coveted member of learned societies, has caught the public eye; but Father Searle was above all and always, since the day of his ordination, the priest and a docile son of the Holy Catholic Church. The natural man was sub-

ordinated to the supernatural. Faith was to him "infinitely the most important of all the sciences."

When he resumed, in 1890, his professorial career as director of the Observatory and professor of mathematics at the Catholic University it was the motive of faith that impelled him to work and it was a like motive that led him to relinquish it. For faith's sake he crossed the continent in his old age to lecture at the University of California and almost to the last his pen and mind were busy with the record of his recollections and with a refutation of Christian Science. The last bit of writing traced by his trembling, dying hand was this mathematical formula:

$$(1 + i)\frac{1}{i} = e.$$

Did he mean unity plus infinity multiplied by unity, divided by infinity, equals eternity?

Knights of Columbus War Work

JAMES J. WALSH, M.D., PH.D.

THE most striking chapter in the history of this war is likely to be that which tells of how the common soldier and sailor were cared for while preparing for battle work and in the actual intervals of fighting during the campaign. There has been nothing like this in the history of the world. So far from thinking that the morale of an army may be improved by paying attention to its morals, or that the courage of soldiers may be heightened by encouraging religious movements among them, the feeling in the past has almost been that the rougher the condition under which the soldier lives and the fewer refining influences he is brought under, the better were likely to be his fighting qualities. If the coarser tendencies of men were not actually fostered at least they were never actively discouraged and the traditional good fighter was the man who neither cared for God or devil.

We have changed all that and have written a new chapter in the history of war. It is true that some of the Roman Emperors in the early days of Christianity learned the lesson that some of their best fighting legions were also praying legions and were surprised at it, but even they never had the slightest thought that to encourage that spirit in their armies might make for the distinct heightening of their effectiveness in war. We have deliberately come round to that idea and it is being worked out with triumphant success.

It seems almost Providential then that the experience at the Mexican border, disappointing though it was in more immediate practical results, taught us many precious lessons in caring for the soldiers. The Y. M. C. A. took advantage of the opportunity and organized social work among the soldiers. The presence of a great many members of the Knights of Columbus among the troops there, and particularly among the officers, naturally raised the question as to whether corresponding work for the Catholic fighting men could not be done. The Knights of Columbus as an organization recognized the need and at their own expense proceeded to erect a chain of buildings in more than a score of places in New Mexico, Arizona and Texas in which excellent results were secured. Needless to say the cost of erecting and maintaining this elaborate system of recreation halls on the rising war-costs of the time during the months when the United States troops were at the border made a large item of expenditure.

This was met entirely out of the funds of the Order, no appeal to others for help being made. The recreation halls and all the social and entertainment facilities thus instituted were thrown open without distinction and with cordial good-will to army men of all creeds. Of the thousands of non-Catholics who took advantage of them, many no doubt received from this experience their first idea of what thoroughly human beings Catholics could be. The buildings and equipment were in constant use, the officers being particularly delighted with them, as they have often said.

Consequently when America entered the European war the Knights of Columbus were in a very favorable position for continuing on a larger scale the work they had shown themselves so capable of doing. The United States authorities, noting the admirable success of the experiment and observing the utter lack of anything like the stirring up of bigotry, were in a position to realize how much the Knights of Columbus could accomplish. Hence their willingness to approve and recommend their work and encourage it in every way. Had we gone into the European conflict without that experience on the border, there probably would have been many difficulties in securing the prompt organization of Catholic recreational and social facilities.

That same Providential aspect has continued in every feature of the work. The presence of these Knights of Columbus halls in camps in this country and wherever the soldiers are in France has done more than anything else that has happened in our generation to allay bigotry, to take the sting out of intolerance, and above all to give an object-lesson to ignorance of what the relation of the Church is, under war conditions, not only to her own sons, but also to those not of her fold. The result has been most satisfactory. There is little difficulty now in having municipal and even national authorities interfere to prevent the public venting of bigotry toward Catholics and the Church, for Catholics have come to occupy too prominent a place in the army and the navy.

The Knights of Columbus buildings have been literally thronged during recreation hours, but the great surprise has been to find the halls crowded not only for the social evenings and entertainments but also for the religious services. The Knights of Columbus entertainments have presented some of the very best artistic and musical talent in the country and have also furnished amusements arranged by the men themselves. The cordial slogan has always been: "Everybody Welcome and Everything Free for the Men Here and Overseas." No wonder then that accustomed as they were to go to the K. of C. buildings on other occasions, non-Catholic soldiers when they saw their Catholic fellows crowding to Mass and religious services have often gone with them too. The surprise of course has been for all the army to find how faithful young Catholic men are in attending to their religious duties, so their brother soldiers, not of the Faith, have gone in many instances to find out what the attraction was. Not a few of them who possibly went thinking that they would find nothing but some curious superstitious practice have been strongly impressed with what they saw and remained to pray. In fact the Knights of Columbus encampment halls here have proved real non-Catholic missions in the best sense of the word.

Now it begins to look as though some effect of the same kind would be procured in foreign countries too. Already there is a K. of C. headquarters on the street of the Madeleine in Paris and centers in other large cities, notably at ports of disembarkation where fully equipped K. of C. buildings are now in operation. It is easy to understand how much edification for Frenchmen there is in this. The Hierarchy of France have recognized the value of the work and have not been slow to express their public commendation and to give help to it in every way that they could. Even the French Government has learned to appreciate the value of the Knights of Columbus war work and far from putting any obstacles in the way has done much to help it on. The best testimony to this is the fact that the French Government assigned 150 English-speaking soldier-priests from the French army to work with the Knights of Columbus chap-

lains. If the presence of the Knights of Columbus in France had done no more than thus afford opportunities for French priests to do their proper ecclesiastical work it may well be considered to have fully repaid whatever expense was incurred in setting up K. of C. buildings in France.

It is now proposed to extend the Knights of Columbus work to Italy where undoubtedly it will have an effect like that it had in France, for both of those countries perhaps needed the example of the Catholic laity actively at work in great Catholic practical causes. Both of them, it may be, have lacked the stimulus to faith and practice that is given by seeing young men attentive to their religious duties, and undeterred by any false shame or human respect, publicly acknowledging their obligations to their Creator.

The fact that three of the Knights of Columbus chaplains were decorated within a very short time after their arrival in France for heroic conduct on the battlefield shows the caliber of the men who were being enlisted for the Knights of Columbus work. Their secretaries and field workers have been enlisted from among the best class of Catholics and the fact that no fewer than 1,500 men between forty and fifty years of age from all parts of the country volunteered for service with the Knights shows how deeply the Catholic manhood of the country has responded.

But all this of course has taken money. The budget for the first year called for an expenditure of $7,000,000, one-third of which went for construction and equipment, nearly one-fourth for chaplains, secretaries and current supplies, one-fifth for operation and about one million for the extension of the work. The administration, however, has cost but $100,000, scarcely more than one and one-half per cent. But the erection of further buildings in this country, in France, in Great Britain, and in Italy, both behind the lines and in centers where the soldiers flock to spend their furloughs as well as at hospital bases, now demands an immense amplification of expenditure. The Knights of Columbus budget for the current year of war work calls for a total approximation of $50,000,000, and anyone who knows what has already been accomplished and yet how great will be the needs of an army of from 3,000,000 to 5,000,000 men will readily recognize the necessity for this. There is no doubt at all, now that we have come to realize that all our national energies must be turned to making this war victorious, that even this budget will find due support. The generosity of Americans has been awakened and Catholics and non-Catholics will surely unite as they have done on previous calls in making this successful.

The cause is one of the worthiest that has ever been presented to the American people, for it represents the organization of social service in behalf of the men who are offering life and limb for the liberties of us all. There is no sentimentality in the matter; indeed it is almost a question of plain duty, for the rest of us, without question, should give in something like this same measure that our brave fellows training here and fighting over there are giving. They are literally offering their all. The Knights of Columbus are calmly asking for what would have seemed an almost impossible sum before the war, but now it is not only within the bounds of reason but actually represents the consummation of a duty that should be fulfilled. All the highest motives urge us to be generous; our love of liberty for ourselves and for others, our love of religion and the necessity we realize of its being given a place in the world's great focus of interest, but above all that law of charity which dictates that we should do for others as we would be done by.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

One Sunday's Impressions

To the Editor of AMERICA:

On a recent Sunday, in his sermon on purity, our pastor impressing upon parents their responsibility for the public amusements attended by their children, quoted that terrible warning of Christ's: "He that shall scandalize one of those little ones that believe in me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea."

Home, after Mass, I read again the article by the "Ursuline Religious" on "'Movies' and the Young," reprinted in the *Catholic Mind* for April 22, 1918, and, in connection with such film-plays as "Cleopatra," these earnest and appealing words seemed to re-echo those I had just heard from the pulpit:

> Must we spend our time in rooting out each day some noxious plant whose seed was planted in your child's soul by a suggestive moving-picture film? Do you know that your daughters, taught by the exciting school of the picture-screen, are half-convinced already that "love" justifies anything? That "a woman has the right to live her own life" as she pleases? That, in short, they are in danger of growing up with the most crooked notions unless somebody straightens them out before it is too late? Do you even suspect that ideas antagonistic to faith and morals are being imbibed by your children and are likely to spring into action just as soon as those children are old enough to escape from your loving care?

On the evening of the same Sunday as I passed along Broadway in the trolley-car, my attention was caught by an electric sign which blazed out among the lights on the "Great White Way" and announced that a very "popular" film-producer was presenting an even more "popular" actress in a most salacious picture-play.

To one familiar with the process by which the once Christian city of New York is becoming orientalized, there was nothing startling in this announcement. In fact, from the box-office point of view nothing could be more opportune. A recent odious scandal in London over this play would help the manager who, in its production, was only being true to his type and living up to his reputation, while the noted, not to say notorious, actress he had selected would have her due share of exploitation. Hundreds of people passed along Broadway, young and old, and many of the brave lads of our army and navy. Upon all shone down this baleful sign as if in mockery of Christian ideals of faith and conduct, and flouting the moral discipline and restraint imposed upon the defenders of our country.

I could not help wondering if among the crowd there might be some of the Christian gentlemen who only recently had been persuaded to stand sponsor for this enterprising manager and who must realize that they, too, were an important factor in advertising him and his wares. Surely an entangling alliance hardly to be justified, even if made for a temporary advantage, in a good cause.

Brooklyn. ALFRED YOUNG.

A Wholesome Motto

To the Editor of AMERICA:

Some years ago, while living in a boarding house, I met an elderly lady and her daughter. The latter was a stenographer holding a very ordinary position with a very small salary. The mother had some church work which I presume helped to defray her expenses. I had seen so many stenographers and other workers moaning about their hard lot that I wondered why the young lady above mentioned always seemed so optimistic. One day she told me she belonged to a club, the members of which had for their motto: "Not to be ministered unto, but to minister." Would not this motto be a wholesome thing for young girls and boys to adopt? As it is, many of them never think of rendering any service but expect always to be served. If properly trained they would be ashamed to be found in the ranks of those who are willing "to be carried to the skies on flowery beds of ease, while a brother dies to win the prize and sails through bloody seas."

Chicago. B. A. A. B.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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The Chaplains' Cross

ACCORDING to the Service Journals an army order has gone into effect changing the chaplains' insignia from the Cross to the shepherd's crook out of deference to the Jewish rabbis serving with the forces. They already possessed the privilege of substituting the crook for the regular chaplains' insignia but they contended that there was no reason why a symbol could not be adopted suitable to all creeds and offensive to none. As a result the new War Department order.

There was very little to distinguish the chaplain from the line officer before the issuance of this order, with the Cross still marking his collar. If the Cross goes there will be nothing at all, for the shepherd's crook is a very indefinite symbol and can easily be mistaken for the doctors' caduceus. It may not be amiss to remark that there can be no cause for complaint on the part of the Jewish soldier regarding the allowance made by the military authorities for the observance of his religious practices. In the army camps in this country ever since the call to the colors his holidays have been secured to him. Yet it was considered most remarkable in a certain camp last Good Friday that firing ceased on the artillery range for five minutes after the hour of three, out of deference to the request of a chaplain who reminded the commanding officer that it was a day sacred to all Christians, and that all but a handful of the soldiers who had been at the guns since sun-up were Christians. This respite of five minutes was merely a favor granted to men whose whole religious belief centered on the Crucifixion.

The quota of chaplains assigned to the different denominations is proportionate to the members of the denominations represented in the fighting forces. There has never been any statement from the War Department announcing that there are fewer Christians in the army than non-Christians, or more Jewish chaplains than others. Why then discriminate against the majority out of deference to the minority, when the rights of the minority are already secured by allowing them to adopt their own insignia?

In the English army there are many Indian troops, and they have rendered a good account of themselves since the beginning of the great war, yet Tommy Atkins in France and Flanders and far-off Mesopotamia has not been deprived of his "bully beef" because his little brown brother regards the cow as a sacred animal. "Sahib," said the Indian soldier to his English commander, "you are eating my sacred cow." "No," replied the officer, "I am eating my cow and it is not sacred. You do not have to eat it, but you have to remember that you are not the whole army, but only a part of it, and not a very large part at that."

Large-Mesh Law

EVERY once in a while, or even oftener, that large body of intelligent yeomen, known as the great common people, begins to stir uneasily. In the best sense of the abused term, these citizens are a "law-abiding" folk. They pay the law the practical reverence of observance, and take for granted, until the opposite is shown beyond question, that right as well as might, is on the side of the civil authority. But even the most loyal citizen is sometimes forced to admit, either that a particular law is not, as it should be, a dictate of reason, or that it is so interpreted as to make the administration of justice little more than a farce. Few American States are wholly free from these anomalies, but New York, as a recent decision of the Appelate Division of the Supreme Court bears witness, seems to have more than her share.

Following the political scandals of the last campaign, the Governor of the State convened an extraordinary term of the Supreme Court in the County of New York. Two Grand Juries impaneled by the Court, examined hundreds of witnesses, returned a large number of indictments, and urged the passage of laws making any future attempt to buy an election in New York, impossible. On the strength of these indictments, some sixty minor gentry stood trial, were convicted, and began to serve their respective sentences. But when indictments against men in high financial and political places were returned, the keen wits of certain practitioners at the bar were set to work. They discovered that the Court which had roused so much uneasiness in a group of reform politicians was, in point of fact, utterly without jurisdiction. There was a defect, a flaw, a rift within the lute, sufficient to make all attempts at legal harmony decidedly mute. For while the Governor, to quote the words of the Appellate Division, had ordered "that notice of the extraordinary term should be published

twice, once in each week for two successive weeks, in two newspapers . . . the notice was so published in one of the newspapers, and twice in *one* week in the other." This decision, amply justified by legal if by no other precedent, "apparently undoes the work of two Grand Juries," writes a good authority. It makes void

> an extraordinary term of the Supreme Court, work in itself flawless in every particular, and incidentally, may cause a jail delivery that is little less than appalling. According to this view, convicted murderers, bigamists, forgers and other criminals, are let loose on the community. . . . The cost to the people will run into hundreds of thousands of dollars.

We have large-mesh law with a vengeance, when men indicted for crimes which make the continuance of our American political institutions impossible, need not even stand trial, provided they can pay the price asked by keen-eyed lawyers. No fault is here found with the Appellate Division. It is imperative that reasonable legal technicalities be observed to the letter, and the technicality directing the publication of the Governor's order was reasonable. The fault is with the law in the case. There is no law, apparently, to touch the bungler, who failed to follow the technicality of publishing the order "twice, once in each week for two successive weeks, in two newspapers." What is to prevent a similar error at some future time, in cases of even more serious import? Nothing whatever, because no culpability can be attached in law, to the bungler. If crime is a detriment to good order, large-mesh law is a positive menace.

Is Industrial Peace Possible?

A STRONG argument for the possibility of a sound industrial peace is found in the almost universal favor with which the peace plans, established at the instance of the Government between the representatives of capital, labor and the public for the duration of the war, have met on every hand. "No one, not fanatically irreconcilable," says the *Bricklayers', Masons' and Plasterers' Journal,* in commenting on the work of the labor board, "can find fault with it. Under its terms neither capital nor labor can claim any advantage in the principles and policies laid down by it." The existing standards of all parties are protected:

> Although labor foregoes its right to strike, its right to organize and treat collectively is affirmed, and where union conditions exist there is no modification of them. The right of all workers to a wage insuring the subsistence of themselves and their families in health and reasonable comfort is declared, and there is no sex-distinction as to wages. The public, the third great party to the agreement, is assured of a maximum production of all war necessities, both on the part of employers and employees, without artificial increase of cost.

The agreement did not imply the end of industrial disputes, as the journal remarks; but it established a means of at once progressing towards their peaceful settlement through mediation. Should such methods fail the agreement further provides that the final decision is to be made by an umpire chosen by lot from a list of ten names selected by President Wilson. Why should not similar methods be successful in time of peace to the lasting exclusion of strikes and lockouts, together with all the bitterness they generate, the unhappiness and misery they cause, the harm they inflict upon production and the suffering they bring upon the innocent public?

That the possibility of a durable industrial peace through similar means is no idle utopian dream can readily be demonstrated by the success of the voluntary arbitration plan in the stove-molding industry. The trade-agreement drawn up in good faith by the representatives of the union and of the employers' Defense Association, during a period of industrial conflict, was each year readjusted in a joint conference of three union men and three delegates of the employers' association. The lasting peace thus established had continued unbroken for more than twenty-five years at the outbreak of the war. Why, then, could not similar plans be followed in all industries, not forgetting the interests of the general public? The tendency towards trade-agreements is the new and hopeful spirit in the labor movement. All the best powers of Christian laborers and employers should be devoted to its future development.

Write That Letter!

AGE or sex, physical infirmity or duties of even higher importance at home, prevent many of us from following the flag across the sea. We concede that our presence on the fields of Europe would scarcely turn the tide of battle. In fact, we ruefully recognize that any well-organized army unit would be at a loss to find a place for us. We are willing but incapable assistants. Lacking the strength bestowed by Providence on certain of the lower animals, we could not aid an ammunition train along its perilous trip to the front. Without skill in domestic duties, we should be, at best, only tolerated in the camp's kitchen. As bed-side nurses, we should but add to the grisly horrors of death. Our wishes are most decidedly not the index of our capabilities, for, summed up, our merits and demerits indicate that we were not made to fit in with the details of the modern science of warfare. Too poor to pay taxes and unable to fight, we are beginning to feel that in the world's great war-drama we are cast for the ignoble part of a slacker.

Yet we need not conclude that there is nothing for us to do, except, in the words of a soap-box orator, to "sit down supinely." Any man or woman who can write, can write a letter, and our soldiers like to receive letters from home. These epistles may lack the polished grace of a Cicero or a de Sévigné, but the homesick youngster on a foreign strand will be amply satisfied with "more matter and less art." Matter is what he yearns for, news from the old home-town. How is everybody? Who's got my "job"? Is the new bridge finished? Did Lyda marry Jim Bean, and where are they living? Remember he hasn't seen the Georgetown *Times* or the Booneville *Bugle,* for an age, so tell him all the news.

Except the bad news. As you hope for salvation, keep that to yourself. Don't let him carry the home burdens, but make your letters so "homey" and happy, and cheerful and chatty, that he will forget all about that last night expeditionary attack which wiped out about half of the party, including his closest friend. And don't fail to write at least once a week. Skip your meals, forego that walk in the park, that trip to the beach, even firmly and conscientiously drop a few of the spiritual exercises which fill your day, but don't neglect that letter! If Our Blessed Saviour has promised a glorious reward for even a cup of cold water given in His Name, what is the reward in store, if your kindly letter brings a smile into the eyes of a soldier far from home? Letter-writing, under these circumstances, is much more than the exercise of a polite accomplishment, or the fulfilment of social etiquette. To some down-hearted soldier-boy, whose young eyes have long looked upon horrors which most of us cannot even conceive, your letters may be a means of grace, just less valuable to him than prayer and the Sacraments.

Censorship and the "Movies"

A CLERICAL gentleman who some years ago acquired more notoriety than fame in "uplifting" San Francisco's Barbary Coast and environments, recently extended the field of his operations to New York. Heralded by the press, at fifty cents or thereabouts a line, he appeared amongst us, bearing in one hand the "message of a purified city," and in the other a roll, containing several thousand feet of film. The film purported to show how the city of San Francisco had been separated from its iniquities. It was destined to produce, on payment at the box-office, a similar wholesome effect in wicked New York, which for some months has been pursuing its busy way, unhindered and unhelped of "uplifters" for revenue only. Unfortunately, however, New York's Commissioner of Licenses decided that the film was not "uplifting" at all. In his opinion, it was nothing but a sordid attempt to commercialize lubricity. Prominent citizens, among them a police commissioner, the city chamberlain, and the Vicar-General of the Diocese of Brooklyn, agreed with the Commissioner, who forthwith forbade the exhibition of the film in the city of New York. On the reverend impressario's appeal to the courts, Mr. Justice Mullan sustained the Commissioner, and for the present, this particular bit of commercialized vice will find no market in New York.

All this is a simple story, but it throws the editor of the New York *Times'* dramatic page into a state closely resembling hysteria. "Do the people of New York realize," he asks, "that a city official is empowered to decide for them, as parents decide for their children, what they shall be permitted to see in moving-picture theatres?" Most unfortunately, this question implies ignorance of the real facts in the case. Great as is the need, there is no official censorship of films in New York. When their attention is directed to the matter, the police can act, under section 1140-a of the penal law, and the Commissioner of Licenses, subject to review by the courts, may bar films which in his judgment offend public decency. That, at present, is the extent of censorship in New York. The censorship exercised by a self-styled national board, since it is often worthless, frequently misleading, and never binding, may be regarded as practically non-existent.

When will the makers of moving-pictures begin to clean house? When will they realize that articles of the New York *Times* type, and films of the variety imported into New York by the San Francisco clergyman, only serve to rouse a hitherto indifferent public to the need of stringent censorship? It is nothing less than a public scandal that, in this time of national peril, when at the bidding of our civil and ecclesiastical authorities we ought to be on our knees in prayer, the professional pander is allowed to exercise his infamous trade on the stage and in the moving-picture theater. This consideration, however, is far above the comprehension of many purveyors of public amusement. For these, censorship is not sufficient. Only a vigorous criminal prosecution will teach them that decency is the best policy.

France's "Fighting Priests"

"THERE are about 25,000 priests in the army, but only 300 of them are officially appointed as military chaplains wearing three stripes," writes M. Maurice Barrès in his recently translated book, "The Faith of France." Those numbers, no doubt, were far more accurate at the beginning of the war than they are now, for during the past four years thousands of French priests must have died for their country, leaving few to take their places in the ranks of the clergy. It is safe to say that in proportion to their numbers more priests have fallen in battle than any other class of people. For the spirit of self-sacrifice which they received with the holy oils on their ordination day was made so strong a habit by the years they subsequently passed in the sacred ministry, that now as "fighting priests," they are the first to volunteer for every post of danger and are always shining examples of the purest patriotism to their fellow-soldiers.

The letters which M. Barrès quotes in his book indicate the high motives which fire the hearts of these soldier-priests who unite a crusader's courage with an apostle's zeal. Father de Gironde, for instance, who was killed in the battle of Ypres on December 7, 1914, exclaimed:

> To die young, to die a priest, a soldier, while attacking, while advancing, in the full performance of one's sacerdotal privileges, or perhaps giving absolution; to shed my blood for the Church, for France, for my friends, for all whose hearts are filled with the same ideal as my own, and for others who know the joy of belief. Ah, how beautiful this is!

The other priests who died in Father Gironde's dispositions are so numerous that M. Barrès cannot name

them all. The month of September (1915) alone supplied him with 156 personal records of priests and religious who were slain in Champagne on the field of honor; 216 died gloriously during the battle of Verdun in 1916, and the author says that he had in his hands early in 1917 "the official text of 3,744 members of the clergy and of the Religious Orders who have been cited for recognition and who were deemed worthy of the six or seven stars, or palms."

When the war is at last ended will victorious France forget the whole-hearted devotion of her priests, those brave men whose sacred character should have freed them from the obligation of fighting and dying with rifles in their hands? The toll taken from the ranks of the French clergy by the dreadful carnage of the last four years will certainly create for the Bishops an after-war problem of the gravest character. The people of France, let us hope, will not then allow the unbelieving Government of the country to increase the Church's trials by continuing that deplorable policy of persecution which now, even in war-time, is subjecting to "souperism" the helpless orphans of France's heroic soldier-dead.

Literature

SAMUEL TAYLOR COLERIDGE

SAMUEL TAYLOR COLERIDGE, according to the judgments of his contemporaries, was, in many spheres of intellectual life, a giant of varying proportions and statures. "The only wonderful man I ever knew" said Wordsworth. "A subtle-souled psychologist" was the verdict of Shelley. "The largest, and most spacious intellect, the subtlest and most comprehensive that has yet existed among men," wrote De Quincey. And Carlyle, though adverse to Coleridge in many ways, states that he was "a king of men," "All other men whom I have ever known are as mere children to him," said Southey and Hazlitt wrote, "The only person I ever knew who answered to the idea of a man of genius." His powers of conversation were unmistakable; for he drew many gifted scholars in his retreat at Highgate. Madame de Staël marveled at his quick mind and ready tongue; Talfourd writes of seeing "the palm trees wave and the pyramids tower in the long perspective of his style." As a critic, especially of Shakespeare, and of the current ideas concerning poetry, his judgment was taken as ultimate; as a philosopher, he was classed with Berkeley, and as a poet, says one, "Alone perhaps of all men that ever lived he was ever a poet, in all his moods—and they were many—inspired."

The modern critics with more discernment, not being influenced by the charm of his personality, are less lavish with their praise, and in some cases, quite skeptical. E. P. Whipple, for instance, thinks that Coleridge was half-poet, half-charlatan. Professor Saintsbury believes that "Kubla Khan" is the greatest piece of poetry in the English language; Stopford Brooke writes: "All that he did excellently might be bound up in twenty pages, but it should be bound in gold."

Coleridge's contemporaries saw in him a remarkable intellect; their judgments of him were based more on what he could do than on what he actually accomplished. They were always predicting the triumphs that were to be his in various intellectual spheres. These triumphs consist, briefly, in a book of poems, of which three are of the first order, and four others of undoubted excellence; then there is his "Litteraria Biographia," made up for the most part of notes on his conversation and lectures, a speech or two of no great value, and his "Aids to Reflection" and "Church and State."

Coleridge's life was a series of beginnings, promises, miseries, a few triumphs and many failures. Born at Ottery, St. Mary's, Devonshire, on October 21, 1772, he passed through the schools at Christ's Hospital, and advanced as far as Cambridge. His university career, however, was never completed; he joined the army but soon wearied of it. On his discharge, he was reinstated at Cambridge and began with Southey to formulate plans for a new republic, called "Pantisocracy," which was to be built on the banks of the Susquehanna. On the failure of these plans and his withdrawal from the university, he started a newspaper named "*The Friend*," lectured on many occasions, though on many other occasions failed to make his appearance. His married life was happy for a time, but his wife eventually decided that she could receive better support from her parents than from him. As a Unitarian minister and preacher, he gave considerable promise. His greatest misfortune was the opium habit he contracted; for his life thereafter was full of despair, fitful attempts at work, hope and remorse. And his greatest triumph was, when placing himself in the hands of Dr. Gillman at Highgate, he subjected himself to a drastic regimen. He died on July 25, 1834.

There were two main reasons for Coleridge's failures and half-successes; an abnormally weak will and a dejection of spirit, which being fostered by his peculiar turn of imagination, killed anything like inspiration or enthusiasm. He was never capable of bringing a project to completion; he easily succumbed to the opium habit; he was never master of his time or talents. His imagination turned towards the dark, mysterious things in life. A mere glance at the contents of his poems shows us where his weak point lay. They bear such titles as: "Ode to Dejection," "Fears in Solitude," "Visionary Hope," "Melancholy," "Pains of Sleep," "Remorse," etc. The keynote of his poetry, undoubtedly is struck in the "Ode to Dejection." The poems worth reading are centered about this main idea.

> A grief without a pang, void, dark and drear,
> A stifled, drowsy, unimpassioned grief,
> Which finds no natural outlet, no relief
> In word or sigh or tear.

The three poems of the year 1797-1798, on which his reputation stands, "The Ancient Mariner," "Kubla Khan," and "Christabel," tingle with this grief: a kind of suppressed horror, which certainly is unnatural, and which grows darker and drearier through these three productions. Finally it becomes hopeless in his later poems. "Sad lot to have no hope," we read in "Visionary Hope," and in the "Ode to Dejection." "But now afflictions bow me down to earth."

His imagination was a peculiar mixture, Hindu and old English, diabolical and angelic, intensely real and intensely airy-fairy, with the predominance strongly in favor of the Hindu and diabolical. The subjects that suited him best were unnatural and in some cases unhealthy. The poem "Christabel" was the child of a no common-sense dream. "The Ancient Mariner" and "Kubla Khan" deal with a distorted world made somehow real. If we study these poems we find there a definite atmosphere of horror which would please the Eastern mind. There is something infernal about the woman in the grove "wailing for her demon lover" and "the scream of agony by torture long drawn out." In "The Ancient Mariner" we perceive the Hindu's aspect of nature, with the "star-dogged Moon," the "hellish thing" of killing a sacred bird, "the hot and copper sky," the deep that rotted, with the slimy things crawling on the waves,

and the souls passing by "like the whizz of my cross-bow." Even the penance which the Ancient Mariner was forced to perform reminds us of the dervish. "Christabel" shows us another attitude of this Eastern spirit. With its meaning obscure and dark the poem has an atmosphere of horror and revenge. "Kubla Khan," however, is written in a kindlier spirit, but with a certain haunting music that brings back memories of the charmer and his snake. It may be said that "Kubla Khan" is the dream of a good Hindu, "Christabel" of a bad Hindu and "The Ancient Mariner" of a converted Hindu, and all of a clever Hindu.

There is, however, another spirit about the poems of Coleridge; his angelic side. Being eminently master of the ballad style he could not help manifesting many of the good qualities of the old English bards. He seemed to grasp the earnest, childlike, almost superstitious spirit of the ballad, along with the shifting of word-harmony to suit sense and emotion, and the choice of quaint diction. "The Ancient Mariner," "Love," "The Dark Ladie," are written in this meter, while "Christabel," though not strictly a metrical ballad, produces many of its effects.

Coleridge is rated high in the rank of poets, because in his best poems he developed a new technique almost to the point of perfection. There is hardly a slip in "The Ancient Mariner," only four or five perhaps in "Christabel," and none at all in "Kubla Khan." Coleridge produced a new order of things prosodically. Professor Saintsbury remarks: "In Kubla Khan Coleridge adjusted the older prosody absolutely and definitely to the newer poetry." Though he was the interpreter of the dream-world, still his intense earnestness throws the cloak of reality over his poems; he firmly believed in his dreams, and before his readers have finished his poems they grasp the poet's attitude of mind and become believers too, which is a sure sign that Coleridge was a genius.

ROBERT A. PARSONS, S. J.

REVIEWS

E. K. Means. New York: G. P. Putnam's Sons. $1.50.

To invoke the kindly aid of a frayed phrase, but most applicable in the present instance, this volume of short stories is a "real contribution" to the history of the Southern post-bellum darkey. Furthermore, to any reader who can readily follow negro dialect, it will be a source of pure delight. The quaint, wise folk-lore made immortal by the sweet spirit of Joel Chandler Harris, gives a superb picture of plantation life before the war, and of the slave who, forgetful of his own precarious position, "re-echoed all his master's prejudice of caste and pride of family." Other aspects, hardly less winning, of the old times that have passed away forever, have been caught and fixed, by the genius of Thomas Nelson Page.

In the present volume which, by what must seem a mere affectation has been left without a name, Mr. E. K. Means writes of the children of the old slaves. Millions of them live today in the small Southern villages, almost as care-free, and as dependent upon the "white folks," as their simpler ancestors. But the years that have passed since the close of the Civil War, and the opening of the free school and the voting-booth to the negro, have brought with them many changes of character and temperament. The child of the slave is passing, to be replaced by the half-educated, impudent, shiftless negro of the transition period, who too often has all the defects and none of the virtues which made the old-time darkey so lovable. Soon, writes Mr. Means, "he will be a memory, like Uncle Remus." Prophecy is always dangerous, but there are qualities in these eight stories which indicate that their author may rightly take his place with Harris and with Page. An occasional exaggeration in tone and incident indicates a style not yet perfected, and is but a minor literary sin. Mr. Means has a story to tell, a story that is transcribed from life, and ought to last as long as men are interested in the thoughts and the emotions that are rooted in the souls of their fellows.

P. L. B.

Attack: An Infantry Subaltern's Impressions of July 1st, 1916. By EDWARD G. D. LIVEING. With an Introduction by JOHN MASEFIELD. New York: The Macmillan Co. $0.75.

"No. 6": A Few Pages from the Diary of an Ambulance Driver. By C. DE FLOREZ. New York: E. P. Dutton & Co. $1.50.

The attack on the fortified village of Gommecourt, which Mr. Liveing so graphically describes in the first of these books, was part of the Allied drive which began the battle of the Somme. It is so simple and vivid an account of a modern engagement that the reader will doubtless agree with Mr. Masefield that no better one "has been written in England since the war began." There are but four chapters in the volume: "Gathering for Attack," "Eve of Attack," "Attack," and "Toll of Attack," and they tell only of what the author actually thought, saw and did during the battle up to the time he was struck down and invalided home. Mr. Liveing pays a tribute to the unforgettable "sympathy and kindness" of the "R. C. padre" who attended to his wounds, remarks how impressed he was by seeing German prisoners behind the lines taking care of the British wounded, and gives the following account of his reflections just before the attack began that he took part in:

> I had an excessive desire for the time to come when I could go "over the top," when I should be free at last from the noise of the bombardment, free from the prison of my trench, free to walk across that patch of No Man's Land and opposing trenches till I got to my objective, or, if I did not go that far, to have my fate decided for better or for worse. I experienced, too, moments of intense fear during close bombardment. I felt that if I was blown up it would be the end of all things so far as I was concerned. The idea of after-life seemed ridiculous in the presence of such frightful destructive force. Again the prayer of that old cavalier kept coming to my mind. ["Lord, I shall be very busy this day. I may forget Thee, but do not Thou forget me."] At any rate, one could but do one's best, and I hoped that a higher power than all that which was around would not overlook me or any other fellows on that day. At one time, not very long before the moment of attack, I felt to its intensest depth the truth of the proverb, *"Carpe diem."* What was time? I had another twenty minutes in which to live in comparative safety. What was the difference between twenty minutes and twenty years? Really and truly what was the difference? I was living at present, and that was enough.

C. de Florez was the driver of Ambulance "No. 6," a Fiat automobile, and it was his duty to speed to the front and "evacuate" *malades* and *blessés* and carry them to the base hospitals as quickly, yet with as little jouncing, as possible. The horrors and suffering of this "scientific" war, in which half the brains of the world are trying to exterminate the other half, are vividly depicted in the author's diary. He fears that "under the present conditions of fighting" the war will never end. "The resources of men and money are greater than the destruction." "Many of us went to Mass," he records on more than one Sunday. "Catholics and Protestants alike seem to need a bit of religion." There are a number of powerfully written pages in the book describing the dreadful carnage and desolation of modern war and other passages which feelingly express Mr. de Florez's sympathy with the brave wounded. Some of the verses in the volume are too gruesome to be artistic.

W. D.

Dieu Nous Aime. Par L'ABBÉ FÉLIX KLEIN. Librairie Lecoff, J. Gahalda Editeur. Paris. 3 fr. 60.

In presence of all the sorrows and tragedies which have overwhelmed the world and which in some cases have proved such a stumbling block to the faith of many, it is necessary to reaffirm the dogma of the Providence of God and to repeat to a generation which more than any other has need of them the consoling words "God is love." This thought has been the inspiration of the present volume. Its sub-title is *"Avec les Blessés"*: "With

the Wounded." As an ambulance chaplain the Abbé Klein has come in contact with hundreds of the human wrecks cast away by the storm of war. He has realized that the central dogmas of our holy religion, especially that of the love of God for his erring children must be brought home to these sufferers and to all those who either in body or in soul have felt something of the great horror which is now passing over us.

Confident in the power of all the truths of our religion to ennoble the heart of man, he boldly chooses the sublimest truths of faith to prove that God is love and that He loves us. He takes such subjects as "*Lux in Tenebris*": Darkness indeed surrounds us, but a light shines in the midst of the darkness the ever-burning torch of God's love; he finds lessons for our wretchedness in a contemplation of the hidden life of Our Lord, in the mission of St. John the Baptist, in Our Lady's compassion, in the Resurrection of Christ, in the contemplation of the Good Shepherd, of the august mystery of the Trinity where God is known and loved adequately even as He knows and loves. All these truths the eloquent writer handles in a familiar and solid manner well-suited to the sufferers for whom the book was written, the wounded in body and the wounded in heart and mind and soul by the great war. J. C. R.

Footnotes to Formal Logic. By Charles H. Rieber. Berkeley: University of California Press.

This volume contains a series of eight essays on certain logical questions which have been much discussed in recent years by the absolute idealists and the pragmatists; for example, the import of judgment, the nature of inference, novelty and identity in inference. Professor Rieber is an idealist, and in attempting to give an answer to his problems he relies very largely on the presuppositions of idealism. Certain of his criticisms of pragmatism and new realism are excellent. When dealing with an opponent of either of these schools, he is direct, clear, and penetrating. It is a marked characteristic of the absolute idealist and the pragmatist that the best parts of their writings are those in which they destroy each other.

Professor Rieber says on p. 175: "Improvement and progress are indeed dignified words. . . . The modern enemy of traditional logic and ethics declares that knowledge is limited to a world of comparatives, whose superlatives are never in sight. . . . Any genuine improvement implies a direction, a goal. If we are in the least degree uncertain about the goal, we must in the same degree be uncertain about the improvement." These words bear a close resemblance to the following passage in Chesterton's "Heretics" (pp. 35-36): "As enunciated today 'progress' is simply a comparative of which we have not settled the superlative. . . . Progress, properly understood, has, indeed, a most dignified and legitimate meaning. . . Progress by its very name indicates a direction; and the moment we are in the least doubtful about the direction, we become in the same degree doubtful about the progress." But there is a passage in Chesterton's "Orthodoxy" (p. 45) in which he gives a very accurate description of the idealistic philosophy which Professor Rieber upholds: "There is a skeptic far more terrible than he who believes that everything began in matter. It is possible to meet the skeptic who believes that everything began in himself. He doubts not the existence of angels or devils, but the existence of men and cows. For him his own friends are a mythology made up by himself. He created his own father and his own mother." How just these words of Mr. Chesterton are, may be seen from the following sentences of Professor Rieber: "The nature of thought is to produce its own elements; it creates both itself and its members" (p. 126). "When we separate being from knowing, reality from thought, what is left . . . is real non-being" (p. 151). "The self does beget the not-self" (p. 169). "Thought is incessantly discovering that there is nothing genuinely outside of itself" (p. 169). Mr. Chesterton rightly calls this a "horrible fancy."

J. J. T.

Motley and Other Poems. By Walter de la Mare. New York: Henry Holt & Co. $1.25.

"The beauty of the world has made me sad" seems to be the burden of this melodious poet's song. He knows how to choose words that give the reader vivid pictures of this world's fleeting loveliness, but he seldom holds out the hope of an unfading beauty that will be seen in heaven by those who now keep their hearts uplifted. He sorrowfully sings:

Clear eyes do dim at last.
And cheeks outlive their rose
Time heedless of the past,
No loving-kindness knows;
Chill unto mortal lip
Still Lethe flows.

And in these lines from "Alone" Mr. De la Mare shows how skilfully he can create with a few short words, a strikingly somber scene:

The abode of the nightingale is bare
Flowered frost congeals in the gelid air,
The fox howls from his frozen lair:
Alas, my loved one is gone
I am alone
It is winter.

In poems like "The Quarry," "Eyes," "The Old Men," "The Marionettes" and "Farewell," the author combines depth of thought with a musical flow of verse. The following lines on "The Sunken Garden" are in Mr. De la Mare's best manner:

Speak not—whisper not;
Here bloweth thyme and bergamot
Softly on the evening hour
Secret herbs their spices shower
Dark-spiked rosemary and myrrh,
Lean-stalked, purple lavender;
Hides within her bosom, too,
All her sorrows, bitter rue.

Breathe not—trespass not;
Of this green and darkling spot,
Latticed from the moon's beams,
Perchance a distant dreamer dreams;
Perchance upon its darkening air,
The unseen ghosts of children fare,
Faintly swinging, sway and sweep,
Like lovely sea-flowers in its deep;
While, unmoved, to watch and ward,
'Mid its gloomed and daisied sword
Stands with bowed and dewy head
That one little leaden Lad.

W. D.

BOOKS AND AUTHORS

The *Catholic Mind* for July 22 should be of special interest to all who wish to understand the position taken by the Hierarchy of Ireland regarding conscription. Dr. Peter Coffey's paper on "The Ethics of Irish Conscription" gives the moral and historical arguments which justify the people's resistance to the measure and in an article by the Rt. Rev. Patrick O'Donnell, D.D., Bishop of Raphoe, entitled, "The Irish Bishops and Conscription," his Lordship maintains that:

> The action of the Prelates was not a political move, much less something "purely temporal and political," as a certain body of English Catholics have assumed. In discharge of their pastoral office the Bishops in the past have adopted measures to cope with shortage of food, or wholesale emigration, or the defects of a bad land-system, or the evils of coercion or the want of university education. These are temporal concerns. But they are also concerns of mercy and justice, of the rights and dignity of men, of the essential interests of the Irish people. What the Prelates are now withstanding is a measure of dire oppression that is without warrant and without wisdom, and sure to defeat its own purpose.

The number ends with "Why 'America First'"? a patriotic address by Father Francis X. Reilly, S.J.

The new edition of Martin Anderson Nexö's "Pelle the Conqueror" (Holt, $4,00) fills two volumes of about 575 pages each. The author is a Dane who seems to describe in the four parts of the novel his own "Boyhood," "Apprenticeship," "Great Struggle" and "Victory." The book is meant to picture "from within" the life and career of a modern Socialist labor-leader who spent his boyhood on the island of Bornholm, in the Baltic, passed his youth as a shoemaker's apprentice in Copenhagen, and in manhood became the triumphant champion of labor over the tyranny of capitalism. The work, which seems to be well translated, contains many strong chapters describing the wretchedness of the laboring poor but far too many vivid pictures also of their dissolute lives and lax morals as well. "Pelle the Conquerer" is of course a Socialist tract which teaches that the International rather than Christianity is the cure for all the laborer's ills.

"Rough Rhymes of a Padre" (Doran, $0.50 net) by "Woodbine Willie," M.C., Chaplain to the Forces, are well-named, for the effects of blood-shed and war are easily seen in the plain and at times vulgar outbursts in the volume. God and God's ways are pretty fiercely challenged in the beginning of some of the poems but the writer has a unique way of showing himself and the reader, that God really knows what He is doing and that it is all for the best. Some of the pictures are powerful and their rough framework is almost forgotten in their vividness. "Well?" The first poem in the book and the "Sorrow of God" are especially noteworthy.——"Georgian Poetry, 1916-1917" (Putnam, $2.00) is a volume of contemporary lyrics which should arouse fresh hopes for an era of literary excellence. The wide range of its subjects, the variety of its imagery and sentiment, and the versatility of its external expression make the work, on the whole, one of artistic worth. Though the selection of war lyrics is, for the most part admirable, the loud realism of several individual pieces can scarcely find support on the principles of art. It is a mistake to confound the interest or even sensation such verses may arouse, with the esthetic pleasure of real poetry.

James Stephens, the author of a recent book of verse called "Reincarnations" (Macmillan, $1.00), explains in a note that the book ought to be called "Plunders of Pieces of Eight," or something similar, for he has very imperfectly paraphrased, rather than faithfully translated, the poems of such Gaelic bards as Egan O'Rahilly and Antoine O'Raftery. The latter's "County Mayo," however, of which the last two stanzas follow, is a translation:

I say and swear my heart lifts up like the lifting of the tide,
Rising up like the rising wind till fog or mist must go,
When I remember Carra and Gallen close beside,
And the gap of the Two Bushes, and the wide plains of Mayo.

To Killaden, then, to the place where everything grows that is best;
There are raspberries there and strawberries there and all that is good for men;
And if I were only there in the middle of my folk my heart could rest,
For age itself would leave me there and I'd be young again.

The author's attempts to put into English the poems of the old Irish bards are interesting, but, as he owns, he found the task beyond his powers.

"Dramatic Moments in American Diplomacy" (Doubleday, Page, $1.25), by Ralph Page, is, in a mild way, a startling book. Despite our policy of non-interference in world-politics, we have frequently been drawn into controversy with foreign Governments. How our representatives, more by straightforward defiance and, at times, typical Yankee bluff, rather than by intrigue and secret machinations, averted wars and obtained our demands, is a thrilling story not found in most of our histories. Here are portrayed moments perilous to the nation and dangerous to the individual; strange and whimsical incidents, as when Anson Burlingame, a Boston politician, was accredited the Ambassador from China, to the whole world. The later chapters of the book, dealing with events within the compass of our own years, are more interesting; the author gives the true history of our war with Spain, the revolution in Panama, which resulted in our building of the Canal, and the abortive attempts of German machinations against us in Samoa, in Manila Bay with Dewey, and in Venezuela. Mr. Page tells his story with a charm and grace that proves history to be anything but the insipid narrative found so often in our history books.

BOOKS RECEIVED

Gabriel Beauchesne, Paris:
Fogazzaro. Par Lucien Gennari. 3 fr. 50.

Boni & Liveright, Inc., New York:
The Private Papers of Henry Ryecroft. By George Gissing. Introductions by Paul Elmer More. $0.60; In the Midst of Life. Tales of Soldiers and Civilians. By Ambrose Bierce. $1.50; George Bernard Shaw: His Life and Works. A Critical Biography. (Authorized.) By Archibald Henderson, M.A., Ph.D. $1.50; The Art of Aubrey Beardsley. Introduction by Arthur Symons. $0.60; Marie Grubbe. By Jens Peter Jacobson. $1.50; Not Guilty: A Defense of the Bottom Dog. By Robert Blatchford.

Civilta Cattolica, Rome:
I Convitti Nazionali in Italia. La Fiducia Delle Famiglie. M. Barrera, S.I.

Concordia Publishing Co., St. Louis:
Church and School in the American Law. By Carl Zollmann. $0.25.

Dodd, Mead & Co., New York:
The Light Above the Cross Roads. By Mrs. Victor Rickard. $1.50.

E. P. Dutton & Co., New York:
The Cloud. By Sartell Prentice. $1.00; Creative Impulse in Industry. A Proposition for Educators. By Helen Marot. $1.50; Karma, a Reincarnation Play. By Algernon Blackwood and Violet Pearn. $1.60.

B. Herder Book Co., St. Louis, Mo.:
Devotion to the Sacred Heart. Its Theology, History and Philosophy. By Rev. Joseph J. C. Petrovits, J.C.B., S.T.D. Introduction by Cardinal Gibbons. $1.25; A Commentary on the New Code of Canon Law. By the Rev. P. Chas. Augustine, O.S.B., D.D. Volume 1, Introduction and General Rules. (Can.1-86). $1.25; A Handbook of Moral Theology. By the Rev. Antony Koch, D.D. Adapted and Edited by Arthur Preuss. Vol. 1. $1.50; The Pilgrimage of Life: Helps for the Christian Wayfarer. By Rev. Albert Muntsch, S.J. $1.00; Christ's Masterpiece: A Study of the One True Church. By William F. Robison, S.J. $1.25; St. Joseph of Cupertino. By the Rev. Angelo Pastrovicchi, O.M.C. Englished and Adapted by the Rev. Francis S. Laing, O.M.Cap. $1.00.

Henry Holt & Co., New York:
Motley and Other Poems. By Walter De La Mare. $1.25.

Houghton Mifflin Co., Boston:
The Faith of France. Studies in Spiritual Differences and Unity. By Maurice Barrès, of the French Academy. Translated by Elizabeth Marbury. $1.60.

Longmans Green & Co., New York:
Alcohol: Its Action on the Human Organism. $0.60.

The Marlier Publishing Co., Boston:
Acadie. Reconstitution d'un Chapitre Perdu de l'Histoire d'Amerique. Par Edouard Richard. Public d'apres le MS. original par Henri d'Arles. 2 Tomes.

Marshall Jones Co., Boston:
The Mythology of All Races. In Thirteen Volumes. Louis Herbert Gray, A.M., Ph.D., Editor; George Foot Moore, A.M., DD., LL.D., Consulting Editor. Celtic by John Arnott Macculloch. Slavic by Jan Machal, Ph.D. $6.00.

Peter Reilly, Philadelphia:
The Laws of Marriage. Simply Explained According to the New Code. By Joseph M. O'Hara. $0.50.

J. Schaefer, 23 Barclay Street, New York:
The Conversion of Two Lutheran Ministers to the Roman Catholic Church in 1863. By Rev. Ignatius Zeller. $0.25.

Charles Scribner's Sons, New York:
The U-Boat Hunters. By James B. Connolly. $1.50.

The Stratford Co., Boston:
Our Debt to the Red Man. The French-Indians in the Development of the United States. By Louise Seymour Houghton. With an Introduction by the Hon. Francis E. Leupp. Formerly Indian Commissioner. $1.50.

Student Volunteer Movement, New York:
The Call of a World Task in War Time. By J. Lovell Murray. $0.60.

Princeton University Press:
Crime Prevention. By Arthur Woods. $1.00.

Frederick Pustet Co., Inc., 52 Barclay Street, New York:
Czy Pic?—A Co? Praktyczne Uwagi o Piciu i o Pijanstwie o Przykladami. Napisal, X. Jan Lear Asman, T.J. Ze Slowen wstepnem Najprzew. Ks. Biskupa Pawla Rhodego. $0.25.

University of California Press, Berkeley:
Voltaire on the English Stage. By Harold Lawton Bruce. $1.50.

University Press, Notre Dame, Ind.:
The Influence of the Catholic Church and Her People Upon the History of Illinois. By Arthur J. Hughes.

Mrs. W. A. King, Ironton, Ohio:
Real Christian Science. By Mrs. W. A. King. $0.10.

The Woman's Press, New York:
Ice-Breakers: Games and Stunts for Large and Small Groups. By Edna Geister, $1.00.

EDUCATION

A New Danger for Our Schools

THREE years ago, malicious charges were made against the Catholic secondary schools of Chicago preparing pupils for the city normal schools. The outcome was quite the opposite to what those responsible for the stir had anticipated. It brought to light the fact that of 104 pupils, representing eight Catholic high schools of the city, who had taken the normal entrance examinations that year, 99 had passed successfully. Not one of the many city high schools, maintained at an enormous annual expenditure, came anywhere near equaling this record. In fact, the showing of the city schools was so poor in contrast, that the agitation, resulting in the publication of these figures, had for its purpose the establishment of the rule to eliminate the examinations, and to admit to the normal school, only a fixed number of pupils from each of the high schools, private and public. This ridiculous proposal failed to pass, and the incident was forgotten, serving only to place on record the figures given above.

Catholic Juvenile Delinquents

THERE are still more interesting figures, bearing on the work of the parochial schools of the archdiocese of Chicago. The Rt. Rev. A. J. McGavick, D.D., Spiritual Director of the Archdiocesan Union of the Holy Name Societies, reported recently on the "Big Brother work" of that organization. He cited statistics covering the appearance of youngsters before the Municipal Boys' Court during the first five months of the current year. The total number was 2,148. The Catholic boys numbered 1,097, or about one-half. I will not stop here ot show why this is a very moderate Catholic representation. Information had been secured regarding the education of all but twelve of the Catholic boys appearing before the court. It was found that less than one-third, 308, had attended the parochial schools, the remainder, 777, having attended the public schools. Chicago's population of primary-school age is a little more than 412,000. Of these, 310,000 are in the public, and 102,000 in the Catholic schools, still, only one-seventh of the boys appearing before the Boys' Court, had attended the parochial schools, virtually the whole of the remaining six-sevenths having attended the public schools. Mindful of the further fact that scarcely one-half of the Catholic children of Chicago attend the parochial schools, we come to further illuminating figures regarding delinquency among the Catholic boys of Chicago, and the influence the Catholic schools are exerting for an honest and upright manhood.

I have not been quoting secret archives hidden away in the vaults of the chancery of the archdiocese; what I have stated here has been given wide publication in the city. The figures could be secured by any one sufficiently interested to procure them from their original source. But despite these facts, which are an irrefutable testimony to the educational excellence, to the moral power and to the general superiority over all others of the Catholic schools of the archdiocese, the Superintendent of the Chicago Public Schools, whose professional interest should be the maintenance of the highest standard in education, was one of a delegation that went to Washington to lobby for a bill establishing practically State monopoly of education which would strike a hard blow against the Catholic schools.

A Dangerous Bill

SEVERAL bills of this nature have been proposed. That to which consideration is given here, is the tentative draft prepared by the National Education Association Commission on the National Emergency in Education, in cooperation with the National Child Labor Committee. Briefly, it creates a Department of Education, with a Secretary, and provides for the annual appropriation of $100,000,000 to be divided between the various States, according to a complicated scheme based on population figures. To secure its Federal allotment, each State must appropriate an equal amount for the same purpose. One-twentieth of this sum is to be expended for the Americanization of immigrants; one-twentieth for the instruction of illiterates; five-tenths for the improvement of public schools of less than college grade; three-tenths for medical examination, physical education, and recreation, and one-tenth for the training of teachers, particularly for the rural schools. Furthermore, the act provides that not one cent of the $100,000,000 shall be used either directly or indirectly to benefit in any manner any privately-owned or religiously-controlled school. There is much more of interest in the bill but this must suffice for the present.

The bill, or one very similar, is certain to come before Congress shortly. It is in line with the tendency to vest more and more authority in the civil government. Possibly its proponents will claim that the bill is most modest in its provisions. Certainly some enthusiasts for the establishment of a Federal Department of Education hope to put far more radical authority in its hands. It is, moreover, quite certain that should a bill of the above type be adopted, there will be a constant stir for enlarging the powers of the Department of Education, so that unless public opinion asserts itself strongly to the opposite, we shall reach the undesirable goal of absolute State monopoly of education.

State Monopoly and Education

LITTLE exposition is needed to show how unjust is the bill to private systems of education. As long as education is a department of the local government, Catholics in their endeavor to maintain their own schools have but to equal the local public effort. Not only is this done, but Catholics frequently surpass the State's efforts. A bill of the sort in question puts the wealth of the nation at the disposal of, for instance, a rural school board, and will require that the Catholics of that district, in order to keep their schools on a par with the public institutions, make an effort equal to that which is possible for a rich and mighty nation. Let us here dispose of one doubt, if it exists; it is certain that if this tax is exacted of Catholics, they will not fail. But that is no reason why we should not seek to save ourselves from the injustice.

It will be asserted immediately that the bill is wholly in accord with American principles of government; that the prohibition against the use of the Federal school funds for the support of any sectarian institutions is true to the letter of the Constitution. But it is likewise true that the Federal Government may not legislate against any religious denomination, directly or indirectly. The Government disavows any intention of conscripting labor in normal times. But supposing that the Government went into the manufacturing business on an enormous scale and paid fabulous wages which no privately owned concern could duplicate, so that a general increase of living costs resulted. The employees of the private manufacturers would face the choice either of leaving their present employment and attaching themselves to the Government-owned establishment, or of starving to death. And the Government's assurance that it had not drafted labor would stand. The example holds good of Federal subsidies for public educational institutions only.

Fair Play for Catholic Schools

A RECENT bulletin of the Catholic Educational Association calls attention to the danger that Catholic education will be dealt a severe blow through legislation and emphasizes the necessity of preparedness. But this we can set down as absolutely certain: the Catholic protests against a bill of the kind mentioned here, will be received with very little sympathy outside our own ranks. Even within there will be many who will be at odds with us. Men ordinarily ready to see that justice is done, will let the weight of their opinion be measured with that of those who from far less worthy motives are seeking to establish an actual State monopoly of education. The necessity of religious education is far from being generally appreciated in

America. Not even all those professing a religious creed are in sympathy with religious schools. Added to this is a decided American inclination to condemn whatever is not understood, particularly if it has a religious angle.

Catholic education must demand fair play. It cannot base its appeal on the primary reason for its existence for, if it does, it will find small audience. But it has another ground on which it can defend itself, one on which it is far more likely to meet victory. Men are losing patience with the present system of public education. The very movement to federalize the schools shows that under State control they have fallen short of the desired standard of excellence. The belief is that national control is a cure-all. No attention is paid to the fact that whether the schools must battle for their effectiveness in State or Federal legislature, they will meet the same polluting influence of politics. Our business men, who must pay the price of the incompetency and delinquency of employees, are daily interesting themselves more in the question of a system that fully educates the youth and does not merely hide imperfections beneath a high, non-wearing polish. The establishment of private schools in large industrial plants, to do what the grammar schools should have done, is testimony to this. The Catholic schools can go before the public with a telling argument to back their demand for fair treatment. They have achieved a standard of educational excellence that is unsurpassed. We are coming daily to a better appreciation of the intelligent, high-principled, patriotic manhood which they have contributed to the nation. For the cause of Catholic education, for our own defense against a grievous and intended injustice, we must overcome our difference and be a little more assertive of the excellence of our educational work.

L. F. HAPPEL, M.A.

SOCIOLOGY

"Who Steals My Purse"

WE have had a deal of talk about the morality of our soldiers; though the loudest clamor has been about their immorality. Somehow the fault-finders, who are the minority, always outcry the majority, who are satisfied; and no voice is so shrill as that of the professional "investigator." Why the conduct of our own soldiers has been specially animadverted upon may be explained, perhaps, by the fact that they are our own; for, as Seneca puts it, "*Quidquid domi est, vile est,*" what is our own is cheapened.

So it came to pass, not long ago, that certain good souls, during a visit to one of our cantonments, were persuaded that conditions were simply awful. Forthwith they proceeded to let the Republic know of what moral stuff its boys in khaki are made. Not only are they corrupt themselves, it was stated, but they were inoculating the countryside with the devil's own virus. Maiden virtue was not safe out of doors, and not free from threat at home, and so forth.

INVESTIGATING THE CANTONMENTS

PEOPLE were deeply stirred. The authorities took up the accusations. The investigators were investigated, with the result that the fardel, borne by scandal, was found to be made up, for the most part, of "birds' eggs, morrow morns and bladders burst." It was another case of zeal taking the bit in its mouth and running riot.

One grants that the accusers meant no harm. Only they did not stop to think. The trigger was pulled on sight, and when the gun went off we heard a reiteration of the time-worn and hollow excuse: "We did not know it was loaded." But belated excuses bring no sovereign cure for reputations shot to pieces. Our zealots did not stop to think that in the cantonments there are thousands of men brought together from widely separated parts of the country, men of very diverse environment, education and character. They did not reflect that the military authorities watch jealously over the conduct of enlisted men, and that habits cannot be changed directly men are drafted and placed in training camps. They forgot that the great body of our soldiers were very decent men before enlistment, and that there is convincing testimony of their being just as decent now. They did not examine how much blame attaches to certain civilians whom common decorum should keep away from the camps, but who insist on seeing and being seen. So long as there are beings with freedom of action and rules to transgress, there will be irregularities, but it is manifestly unjust to brand a whole cantonment with wickedness because of delinquencies which are marked exceptions, which the great body of the men themselves condemn, which the military authorities strenuously try to prevent and consistently punish with severity.

No one is astonished that there is more crime in a great city than in a small community. It would be wonderful if the case were otherwise. Now, in a cantonment, as there is a concentration of men, so is there a certain concentration of lawless tendencies which, until discipline has made itself felt, will occasionally break out in irregular action. Even with discipline regularly established, because of the scarcity of confirmed angels, there will be back-slidings. However, it is quite safe to say that, on the average, law-breaking will be notably less than if the same men were scattered to their various home towns. And for three reasons. First, temptations are fewer; second, safeguards are stronger and more numerous; third, retribution is surer, and punishment more effectively applied under military than under civil law.

GOLD AND REPUTATION

FINALLY the accusers acted, as meddlers generally do, stupidly. The best that can be said of their efforts is that they abetted calumny and furnished sensational "copy" for the newspapers. Strange, when one looks at it from the view-point of decency and Christian charity, strange and awful, that a person who will shrink from pilfering a neighbor's flower-pot will not wink twice before despoiling another's reputation or plucking at his honor. It was not Shakespeare who discovered that

> "Good name in man or woman . . . .
> Is the immediate jewel of their souls."

But in our own language, at least, no one has put the truth so well as Iago. We value the apothegm and quote it approvingly, not only because it expresses in brief and pointedly a truth that is the outgrowth of our common experience and conviction, but, in particular, it is the pithy and elegant utterance of a fact that touches each one of us very nearly indeed.

Who steals my purse subjects me to a hardship, greater or less. Yet the theft of my gold leaves upon me no mark of dishonor. Upright men will pity my misfortune and still make place for me in the marts of exchange. "He that filches from me my good name" makes me so poor that I am adjudged a moral bankrupt by everyone who values the name and place of a trustworthy man. Poverty may be unfortunate, but no man of sense holds it to be disgraceful. Poverty may force a man to live in loneliness and discomfort. But the poor man is pushed aside by an accident of fortune, not by personal unworthiness. The poor man may not be called to the tables of the rich, or asked to share in the councils of the powerful. This, rather because he lacks fine raiment and opportunity, than fitness of character; certainly not because he has forfeited his right to respect from his fellow-men. The man who has lost his good name is ostracized because he is branded as unclean. He is shunned because he is become a social leper. He is rated as an outcast stricken by a moral paresis, and is damned by the physicians who might heal him. He is spoken of only to warn others against him. If approached he must be, let it be cautiously done, as it were, with book, bell and candle. He is the spindrift of human kind, beaten about and dissipated by the breath of a wagging world.

Ourselves and Others

ALL this is so clear that to dwell upon it seems like harping on a truism. The school child appreciates that everyone has a natural right to a good name until one foregoes the right by misconduct, and hardly needs to be taught that to besmirch another's reputation is a scurvy thing. If we have any doubt as to what we hold in the matter let us recall what we said, and especially what we thought, when we learned that some one had belittled our own character or motives or achievements. In fact, were our practice as clean-cut as our theory, this matter of backbiting and slander would have few difficulties. The trouble comes from the fact that we ruthlessly legislate for others' actions, and thoughtlessly legalize our own; that we so readily accuse our neighbor, and so shiftily excuse ourselves; that we have such a persuasive doubt of others' intentions, and such a flippant cocksureness of our own. Blessed is the man who has learned to temper his self-assurance with a dash of sweet dubiety. Blessed the man who has realized that mere theoretical charity is a very worthless commodity. You can buy a folio of it for a pittance at any second-hand book stall. And, again, a most hopeful complaint is a chronic attack of knowing one's own business, and a very itching to mind it. F. J. McNiff, S.J.

NOTE AND COMMENT

Minimum Wage for Women

CALIFORNIA has passed a ten-dollar weekly minimum wage for women employed in professional and general offices, which became operative on July 2. The wage for beginners over eighteen years of age was fixed by the State Industrial Welfare Commission at $8.00 a week for the first six months, and $9.00 minimum for the second six months. After a year's employment the $10.00 minimum must then be paid. To prevent abuses the number of women beginners permissible was set at not more than twenty-five per cent of the total number of employees. The lowest wage for minors under eighteen years of age is $7.00 a week, with a minimum of $10.00 after eighteen months employment. In cases of physical disability permission for the payment of a wage lower than the fixed minimum must be secured from the Commission, which will then determine the wage of the individual.

President Indorses Drive of Marquette Medical School

MARQUETTE UNIVERSITY, Milwaukee, is conducting its second great drive for funds. Its preceding campaign netted over $500,000, which was the goal set for that occasion. The new drive is to raise $1,000,000 as an endowment fund for the Marquette Medical School, which is one of the few class-A institutions in the United States, and enjoys the highest reputation in medical circles. It is announced that without such an endowment it would be impossible to continue this school. The drive is to raise $666,000 in Milwaukee, while the remainder of the $1,000,000 is promised by the Carnegie corporation if the former amount is contributed to the present campaign. The following letter, calling attention to the imperative need of sustaining our medical schools in the present crisis, was received from President Wilson by the editor of the Milwaukee *Journal*, a member of the campaign committee conducting the drive:

> My dear Mr. Nieman: Your letter concerning the School of Medicine of the Marquette University gives me an opportunity to express, as the Medical Advisory Commission of the Council of National Defense has already expressed, a very deep interest in the maintenance of our medical schools. It is of capital importance to the country that they should be maintained at as high a degree of efficiency as possible. Never before did the nation need so large a number of thoroughly trained physicians and surgeons.
>
> Cordially and sincerely yours,
>
> Woodrow Wilson.

The fund is to be used solely as an endowment, and it is calculated that the interest from it, together with the income which the institution can rely on, will be just sufficient to continue the work. Marquette University Medical School will thus be one of the few endowed institutions of learning conducted under Catholic auspices. Gifts aggregating $175,000 were pledged at the very opening of the drive.

Methodist Eulogy of St. Ignatius

WITH the feast of St. Ignatius close at hand we can do no better than to quote the following eulogy of the Saint and of his Order which originally appeared in the Methodist *Pittsburgh Christian Advocate* and was recently reprinted in *Our Sunday Visitor:*

> It is true that Protestant Britain gave us Z. Macauley and David Livingstone, that our own country has sent forth a Thorburn, a Bashford, and a Headland to work mightily for the Gospel; yet it was Catholic Spain that gave birth to the first real modern missionary. This was Ignatius Loyola, a man with a world vision. It was the Jesuit priest who first broke down the barrier of seclusion in China and Japan and gave to a wondering posterity its first authentic news of these distant lands; it was the Jesuit priest in the days of French dominion in the valleys of the St. Lawrence and Mississippi, who bore with him the story of the Cross to the Indians, and who nurtured the soul life of the hardy French settlers in lower Canada; it was the Jesuit missionary who first planted education among his fellow-men, wherever the armies of Europe planted the flag of conquest and dominion. We owe debts to Ignatius Loyola—the splendid ideal of universal missionary enterprise, and the union of a doctrinal loyalty and an efficient educational scheme.

If we have frequently referred to unfair attacks and false statement from Methodist sources, we gladly acknowledge that we have likewise found within the Methodist Church some of our most candid and fearless champions.

Not Aliens, but Children of Mother America

IN an eloquent address at the unveiling of the service flag of the Holy Ghost parish, at St. Louis, the Rev. John Rothensteiner showed that the proportion of service men from this Catholic German-speaking parish was more than two and a half times as great as that provided on the average by non-Catholic citizens of whatever nationality by descent or origin. Those, he said, who were born upon our soil love the ground on which they tread as sacred and inviolable, and are determined, at the cost of life itself, to transmit it to their children as a sacred trust.

> Others among us, though born on alien soil, came here at this country's invitation, not as beggars and parasites, but as lovers of the God-given rights of man: life, liberty and the pursuit of happiness. Our fathers and brothers found this country, especially its western part, a vast wilderness, and they, together with the sturdy Irish immigrants and the native Americans from the East, transformed the wilderness of prairie, forest and swamp, into one great garden, watered by a thousand streams. Yes, wherever they or their children are found, in the great commercial and manufacturing cities, they have helped to the upbuilding of the nation. In the quiet, peaceful country-towns, in the unnumbered homesteads amid the waving grain, in every field of human endeavor, in art, in science, in commerce, in invention, in the councils of the nation and on its battlefields, in the sanctuary of the Church and in the halls of learning, they have done hard, honest, intelligent, successful work. They have always given more than they received, in as far as their own earnest hearts and willing hands have created the wealth, which unaided nature was unable to produce, and which remains to the nation, as much as to the individual owners, a priceless heritage for all time to come.

Are they now the less patriotic, as he rightly said, that they do not lend their lips to cursings or to a propaganda of hatred?

They are pouring out their blood as freely as any, they are giving bountifully of their wealth and of their service. Every roll of honor is starred with the names of their valiant sons who have paid their bond in full. What more can they do? "Let the great heart of America respond. We feel sure it will not blame but rather praise. We are not aliens. We are children of Mother America."

Three French Priests Receive Legion of Honor

THE London Catholic War News Service recounts the heroic death of several priests recently killed at the front. It likewise refers to numerous military honors lately conferred upon the Catholic clergy. Thus the unusual award of the French Legion of Honor, the highest distinction in the army, was accorded to three French priests, two of whom are serving with the colors as combatants. The following are the official details:

> Jean-Benoit Dutang, lieutenant in the 15th Battalion of Chasseurs (Abbé Dutang, a student at the Grand Seminaire of Belley). An officer of the first order. Has distinguished himself in all combats by his remarkable courage and coolness. From the 15th to the 27th of October, 1916, kept his men together under a violent and persistent bombardment, in spite of heavy losses. Though himself severely wounded, he continued to give an example of the finest spirit, and only allowed himself to be taken to hospital after he had given an account of the situation to his captain, who was then in command.
>
> Regis Cléry, captain in the 128th Infantry (the Abbé Cléry, vicaire of St. Pierre de Montrouge, Paris). An officer of courage and determination. The commander of his battalion having been put out of action at the beginning of an attack, he took over the command and continued the advance across the German lines, taking numerous prisoners. When the operation was over, he brought back his men in perfect order under a violent fire, being himself the last to leave the enemy's position. Twice wounded and three times mentioned.
>
> The Abbé Eugéne R. C. Nicolas, chaplain to the stretcher-bearers of a division. Has shown several times admirable coolness and unwearying devotion, assisting the wounded and going into the most exposed places to encourage the men. Has given the finest example of courage and heedlessness of danger. Has been mentioned four times.

Thus while French officialdom continues to persecute the Church and seeks to rob her orphaned children of their Faith, her priests are decorated for valor and for patriotism on the field of honor.

"The Bells of Maurepas"

THE Rev Thomas Tiplady, a Methodist chaplain, describes in his recent book, "The Cross at the Front," how he found nothing left of the church at Maurepas but two great bells which lay just where they fell when the steeple tumbled down under shell-fire. He writes:

> The church had gone, but its music lingered. In peace time, the music of the bells had floated out over the rolling downs and through the sleeping valleys that lie around the village. As the people ploughed the land, gathered in the corn, or tended their stock, the sound of the bells came to them as a voice from heaven. Daily, like the peasants in Millet's picture, "The Angelus," they had, at the call of the bells bowed their heads and said an evening prayer ere the passing of the sun brought on the night, with its train of stars. On the first day of each new week they had left their fields at the sound of the music, and, donning their best garb, had sought in the church the absolution of their sins, and a fresh start. Mothers looking on the picture of the Virgin and Child had felt a new sacredness in the duties of motherhood. Fathers had gazed upon the crucifix and become reconciled to a life of self-renouncing labor for their offspring. Children, with wondering eyes, had looked upon the picture of the Angels surrounding the ascending Lord, and felt the power and glory of the world to come. All had listened to the simple words of the village priest and been reminded that they were but pilgrims, and must not set their affections too deeply on farmstead or field, but on things which are eternal and beyond the chances and changes of this mortal life. When Christmas had come the bells had rung merrily, calling to the farmers as aforetime the Angels of Bethlehem had called to the shepherds, "O come, let us adore Him, Christ the Lord." Holy days had come and gone, but never without the bells calling the people from the toil of the fields to rest and rejoicings in home and church. When the children went to First Communion, or when the Church's blessing was given to a bridal pair, how happily the bells rang! And how sadly, when some old man finished his journey and went to his long home! Back home [in England] old people and young children often die without any notice being taken of their passing. They just slip away like the birds in autumn. But in the district about Maurepas neither man nor child could pass away unnoticed and unlamented. The bells tolled the news to all, and expressed the sorrow of all. Now the church in which the old and young had prayed, bridal parties rejoiced, and mourners wept, was no more. Only the bells remained. But as "Music, when soft voices die, vibrates in the memory," so there abide the spiritual experiences to which the bells called.

May the bells of Maurepas soon again ring forth a jubilant peal in resurrected France!

The Russian Catholic Mission

AN earnest appeal for the salvation of Russia is made by the Russian Catholic Mission, recently established in America for the purpose of spreading the Catholic Faith among the Russian schismatics and warmly approved by the Apostolic Delegate. In the days of Czarism Catholicism was proscribed in Russia. The religious longings of the people were tyrannically restricted within the bounds of a narrow nationalism. No wonder then that the reaction which followed now threatens to sweep them into unbelief. But the same revolution, says C. Auroroff, president of the new Russian Catholic Mission, has through the grace of God given us the opportunity of promoting the Catholic Faith where all religion is seemingly perishing among the Russian people.

> Today is the opportunity. Tomorrow it may be too late. Tomorrow their simplicity and trustfulness may have delivered them into the hands of the Socialist, the anarchist and the atheist. When our Father shall ask us: "Where is thy brother, the Russian?" shall we dare answer: "Am I my brother's keeper?" I am a Russian, and I know and feel how willing and ready my brothers are to return to the arms of the Catholic Church.
>
> But has not the wave of anarchy completely overwhelmed the Russian people? Has it not completely rooted up their religious feeling and left us no field for work? These are the questions asked by the Catholic world, and I am able to answer with a definite, "No." The Russian people are in dire straits. If the Socialist and anarchist are allowed free play, they will be able to sway them and deliver them to the dangers of unbelief. If we extend to them the helping hand, it will be gratefully grasped, and we shall lead them back safely to salvation in the Catholic Church. We shall help them, and help them now.

The immediate objects of the Mission are the distribution of literature, the organization of Russo-Catholic parishes in America, the provision of means for the maintenance of churches and priests at home, and finally the rendering of moral and material assistance to the Russo-Catholic Church in Russia. From its funds and from the money raised by special collections, the society will send financial aid, through approved ecclesiastical channels, to the Russian Catholic Bishops of the Eastern rite in Russia. The quarters of the new Russian Catholic Mission are at 234 Bakewell Bldg., Pittsburgh, Pa. Membership is open to all Catholics of whatever nationality. "If the whole Catholic body will pay more attention to the religious darkness of Russia than to its political situation," writes the president of the Mission, "I am sure my dear Russian people will be saved."

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Chronicle

The War.—The second battle of the Marne is still in progress, and is marked by the efforts of the Germans to extricate themselves from the dangerous salient in which General Foch's counter-offensive involved them by his attacks on both its western and eastern sides. The Germans, as was inevitable, are retreating, under constant pressure from the Allies, and it is believed that they are merely holding up the advance of the Americans, British and French, until they have prepared a strong line of defense, along which it is expected they will soon make a determined resistance. Various conjectures have been made as to where this line will run and as to the magnitude of the results which will turn on the issue of the great battle, but the Germans' plans have apparently been changed several times during the week. The Allies are striving to bottle up the Germans in a region between the Aisne and the Marne, and the Germans are fighting desperately to make their escape. The outcome is still problematical.

Bulletin, July 22, p.m.-July 29, a.m.

The advance of the French on the western side of the sector has had the most important results, the progress of the Americans on the southern side has covered the greatest distance, and the gains of the British on the eastern side have been comparatively slight. This inequality, however, has been the result of the varying degree of resistance offered on these different fronts by the Germans.

The Allied advance which last week had reached the outskirts of the city of Soissons, has been checked, largely because the Germans were determined to hold the city at all costs and also because its capture held out but slight military advantage to General Foch. Similarly the Allied advance just south of Rheims, although it has been pushed forward enough to relieve the danger of Rheims, has been held up some twelve miles east of Fismes. The reason for this is that the Germans concentrated large bodies of troops at this point, as it was of vital importance for them to keep the mouth of the salient open, otherwise their entire force of 500,000 men and their immense supplies would face absolute disaster. The principal endeavor of the Germans has been to withdraw their troops from the southern and southwestern sides of the salient, and as a consequence it is in these two portions of the fifty-mile front that the Allies have made their greatest progress.

Between Soissons and Oulchy-le-Chateau the Allies have made but little advance during the week, the latter place being strongly held by the Germans and situated on a plateau with very steep sides. By pushing along the Ourcq river, however, the French finally compelled the evacuation of the town and took Bruyeres. This success, together with the fact that an advance of more than ten miles had been made in a northeasterly direction from Chateau-Thierry to a point within about three miles of Fere-en-Tardenois brought the entire German line near the Marne into danger and resulted in a withdrawal of the German troops on a front of about twenty miles to a line which ran through Bruyeres, Villeneuve, Courmont, Passy, Cuisles, la Neuville and Chamuzy. Both Fere-en-Tardenois and Ville en Tardenois were under the fire of the Allied guns. Later the Americans and French took Fere-en-Tardenois, and entered Champvoisy, Athenay and Olizy.

In the vicinity of Montdidier the French have made a considerable advance, and at Massige they have recaptured all the territory lost by them at the beginning of the German drive. The British have made some local gains between Albert and Arras and south of Merris and Meteren. In Albania the Allies have captured the entire mountainous district dominating in the right bank of the Devoli above the confluence of Holta River; they have also taken the villages of Izgyuba and Kokoshovo.

Other Fronts

With the capture of Simbirsk, on the Volga, Czecho-Slovak troops now control territory on the right bank of the river as well as on the left. Professor T. G. Masaryk, commander of these forces, has instructed them to remain in Siberia to be a nucleus of the Allied expeditionary army that is expected to enter Asiatic Russia. The leader of the Czecho-Slovak troops recently cabled Professor Masaryk: "We ask for instructions as to whether we should leave for France or whether we should stay here to fight in Russia by the side of the Allies and of Russia. The health and spirit of our troops is excellent."

By a proclamation made by President Wilson on July 23, the Government assumes for the duration of the war full control of all telephone and telegraph lines in the country. The order went into effect July 31. The proclamation provides that the Postmaster-General shall have the supervision, control and operation of the entire wire system on land, but ocean-cable lines are still in the hands of private corporations, and the radio systems are already managed by the Navy Department. Postmaster General Burleson's first act was to appoint a committee composed of John C. Koons, First Assistant Postmaster General; David J. Lewis, a member of the United States Tariff Commission, and William H. Lamar, Solicitor for the Post Office Department, to take general charge of the situation. Mr. Burleson will act as Chairman of the committee. The President's proclamation provides that the two telegraph systems and the 9,000 or more telephone units taken over all receive a rental to be determined later, and for the present the companies' officers and employees will retain their positions. By another proclamation the President assumed control on July 25 of the Cape Cod Canal which connects Cape Cod with Buzzard's Bay, Massachusetts, is seven miles long and about nineteen feet deep. Work will at once begin at dredging the Canal's channel to a depth of twenty-five feet.

Government Takes Over Land Wires

According to reports from Washington Japan and the United States have reached a virtual agreement on the primary points under discussion concerning the help to be given to Russia. The Allied forces, which will include American, British, French and Japanese troops, but will not be in large numbers, have no other purpose except to establish communications between Russia and Japan and the United States, to move the bases of supplies closer to European Russia, and to afford sufficient military protection to the railroad lines. There is no intention whatever to reconstruct Russian boundaries, but merely to afford Russia the possibility of obtaining supplies, should that country elect to fight Germany. No military aggression is contemplated nor any interference with the wishes of the Russian people, whose sovereignty the Allies are determined to respect. The terms of the agreement have not yet been officially accepted, but it is known that both Japan and the United States are as one on the purpose of extending aid to democratic Russia and of protecting themselves and Russia from the autocratic designs of Germany.

American-Japanese Agreement

The following dispatch of the Associated Press sent from Havana shows that Cuba is not content to render mere moral support to the Allied cause:

Other Items

Cuba will send at least one regiment of regulars to France as well as all the volunteers who offer themselves for service in Europe, according to the Military Service bill adopted by the House of Representatives last night. The bill will come up in the Senate today. Provision is also made for the sending of a military commission to the United States, France, England and Italy. Formation of a Cuban aviation corps which will be trained in the United States is provided for in a decree signed by President Menocal. The Government has several hundred applications from civilians desiring to enter the aviation corps for service in Europe.

Siam also is prepared to enter actively into the struggle. More than 500 airplane pilots, according to Prince Valdyakara, Secretary of the Siamese legation at Paris, are ready to leave for France to take up aerial service.

The fifth national Congress of Turkestan has proclaimed Turkestan to be a republic, in alliance with Russia, and composed of the following districts: Semiretchinsk, Syr-Darya, Turgai, Samarkand, the Trans-Caspian province, Khiva and Bokhara.

The friendship which exists between Belgium and the United States makes King Albert's answer to President Wilson's congratulations of last week very pleasant reading. His tribute to the heroism of American soldiers is especially gratifying:

> I read with emotion your cordial telegram. In the name of all the Belgians, I heartily thank the eminent Chief Magistrate of the great American nation.
>
> The great weight carried by his every word imparts special value to the sympathy which he kindly expresses to me in his own name and in that of his compatriots.
>
> I have it at heart to pay homage to the heroism displayed by the American troops on the battlefields of France, which heroism has just been crowned by such splendid victories.

America has begun in earnest to redeem the pledge given to Belgium more than a year ago.

France.—An article entitled "The Order We Await" recently appeared in the *Nouvelles Religieuses*, edited by M. René Bazin, and called upon the Government of France officially to invoke the help of Almighty God and to ask for prayers from the Faithful. A strong letter of approval was sent to the editor by the Archbishop of Rheims, Cardinal Luçon, and the subject was given further consideration in a letter from the President of the Ministry, M. Clemenceau. The Cardinal wrote:

France and Official Prayers

> I chanced to read in the *Nouvelles Religieuses*, May 15, the article you entitled "The Order We Await." Permit me to subscribe most heartily to all you say and to offer you my respectful congratulations.
>
> Indeed, we await with impatience, and ardently long to hear that order by which the men who have the honor to represent France before God and before the nations shall fulfil their imperative duty to their charge and officially implore the Divine assistance. It is a humiliation for our native land to be the only country whose rulers have not called for national prayers in connection with the war now afflicting all the world. There is no valid reason to justify such an attitude, which has been obstinately maintained even to the present moment. All our friends deplore it; our enemies alone rejoice because of it. Is not the welfare of the country the supreme law against which no human law may avail: *Salus populi suprema lex?*

The King of England at the beginning of 1915, the President

of the United States in October, 1914, and only recently on "Memorial Day," May 30, besought all their people to render solemn supplication to the Most High that He might grant them the necessary light and help. We need not be ashamed to imitate such lofty examples. The country which is so justly proud of her incomparable history will rejoice to behold those who are set over her destinies implore, at this moment of national crisis, the God whom Clovis and Joan of Arc invoked.

With what eagerness would not the Bishops of France assemble the people for solemn prayers, if demanded by the public authorities on the occasion, for instance, of the fifth anniversary of our country's entrance into the war, or in commemoration of the acceptance of our cause by the Allies—prayers to which the Government would give a truly national character by officially participating in them!

Such an act would in the sight of all the world reflect honor upon the statesmen who should dare to lead in this movement; it would offer a final refutation to the reproach of atheism now cast at official France; and all our Allies would join us in prayer, as they have joined us in arms, with a joyous enthusiasm.

To this letter M. Clemenceau replied, in the name of the President of the Republic, that full right was given to all the citizens to worship freely in their churches, and that they could there perform the public ceremonies in question. He then continued:

> Without doubt you desire official participation of the civil Government at these acts of religion. But you have already foreseen the answer that I must give in attesting that we are confronted with the decisive obstacle of the law. The power which the Government holds comes from the law alone. You will therefore understand that it is not possible for me to countenance the rejection of this law.

After enunciating these false principles, based upon the philosophy of atheism, M. Clemenceau added that he none the less appreciated the lofty sentiments which inspired the Cardinal's words, and that all efforts of whatever kind, made for the triumph of France, would meet with the sympathy of the Government and of all Frenchmen. In this way, he believed, was that union of souls to be attained towards which all were aspiring. Cardinal Luçon's utterances were approved in open letters by the Archbishop of Lyons, Cardinal Maurin, and by the Bishop of Perigeu and Sarlat. The latter strongly insisted, against M. Clemenceau, upon the duty of praying to God not merely as men, but also as citizens. Were the citizens only concerned, or was not France herself bleeding and endangered?

Ireland.—The *Labor Gazette* in reviewing the state of the Irish linen industry finds conditions none too good, especially in the Belfast district. Ireland supplies Great Britain and the Allies with nearly all the fine linen necessary for aeroplane wings, leaving very little linen for export purposes, and the Control Board is endeavoring to stop the export trade of material suitable for any essential national need. "This policy is being carried out gradually," says the *Irish Weekly Independent,* "but it hits the Irish industry especially, as the Irish mills were famed for their fine linen and may lose their foreign markets if the prohibition of exports is continued for any length of time." It must not be forgotten that the war has restricted the supply of flax coming into Ireland from Russia, Belgium, France and Holland. Imports from France and Belgium ceased almost as soon as the war began, while only a limited supply can be procured from Russia and Holland. At no time was the Irish supply of flax equal to the quantity necessary for the Irish linen trade.

Irish Linen Industry

On July 23 the Irish Nationalists returned to Parliament after an absence of three months due to the Government's decision to introduce conscription in Ireland. Before the Commons assembled, the Nationalists in a meeting decided to put a motion which would allow for a general discussion on the situation in Ireland. John Dillon, the Nationalist leader, notified the House that he would ask the Government to put aside a day for the discussion of the following motion:

John Dillon Quotes President Wilson

> The policy pursued toward Ireland by the Government is inconsistent with the great principles for the vindication of which the Allied Powers are carrying on the war.
>
> This policy has greatly alienated and exasperated the Irish people, and, if persevered in, will further alienate and exasperate them and will steadily increase the difficulty of reaching a settlement of the Irish question on the basis of friendship between the British and Irish nations.
>
> That this House entirely endorses the principles laid down by President Wilson in his great speech at the grave of George Washington, when, speaking of the objects for which America and her Allies are fighting, he said:
>
> "These great objects can be put into a single sentence. What we seek is the reign of law, based on the consent of the governed and sustained by the organized opinion of mankind. These great ends cannot be achieved by debating and seeking to reconcile and accommodate what statesmen may wish, with their projects for balances of power and of national opportunity.
>
> "They can be realized only by the determination of what the thinking peoples of the world desire, with their longing—hope for justice and for social freedom and opportunity."
>
> And that this House is of the opinion that the true solution of the Irish question is to put into operation without delay with regard to Ireland the principles laid down by President Wilson in his historic utterance.

Bonar Law speaking for the Government announced that on Monday, July 29, the motion would be debated in Parliament.

At a general meeting of the Irish Hierarchy held at St. Patrick's College, Maynooth, the following protestation was made:

The Bishops' Reply to Lord Curzon

> Lord Curzon is reported to have stated in the House of Lords on the 20th of June, 1918, that "The Catholic clergy in Ireland . . . advised their flocks, under pain of eternal damnation, to resist conscription." The context and the comments of journals like the *Times* and the *Irish Times,* seem to show that he spoke of the action of the Irish Bishops in connection with conscription. We protest against this grave calumny, rendered all the more grave inasmuch as he spoke in the name of the Government, who, no less than private persons, are bound by the Divine precept not to bear false witness against their neighbor.

His Eminence Cardinal Logue characterized the Curzon calumny as "outrageous and vulgar." The pronouncement of the Bishops on conscription, it will be remembered, was:

> In view especially of the historic relations between the two countries from the very beginning up to the present moment, we consider that conscription forced in this way upon Ireland is an oppressive and inhuman law which the Irish people have the right to resist by all the means that are consonant with the law of God.

"So far as the Bishops of Ireland are concerned," said Cardinal Logue, "there is not a word of truth in the statement reported in the speech of Lord Curzon. What the Bishops said was published, and certainly that gave no foundation for Lord Curzon's outrageous statement." In this connection it is interesting to recall Lord Wimborne's speech delivered during the debate in the House of Lords. Among other things he charged the War Cabinet with having removed from the Irish Government all or nearly all who were in sympathy with Irish nationality, or who professed the Catholic Faith. The War Cabinet included Ireland within the scope of the Man-Power Act against the advice of their own responsible representatives in the Irish Government. The ex-Lord Lieutenant who was in office for some weeks subsequent to the arrest of "the man in the boat" scouted the idea of a German plot. So far, he said, as he or any other member of the Irish executive was concerned, they were not aware of the existence of that plot "until it was discovered by the British Government." Speaking in the House of Commons, Lloyd George sought to make the Bishops responsible for the Government's new attitude on the Home Rule question. The attitude of the "Church in Ireland" he thought "one of the most fatal mistakes ever committed." Concerning this Mr. Asquith said: "The Catholic Church had been spoken of by the Prime Minister as if it had introduced an element of contention into the atmosphere which made Home Rule impossible for the time being. He read the facts in an entirely different way. What introduced that element was conscription." All the Roman papers quoted Lloyd George's speech on Ireland and the *Osservatore Romano* in a foot-note added: "It is evident that the words of the English Prime Minister on the 'attitude of the Church' refer exclusively to the attitude of the Irish clergy."

Mexico.—The details of the recent arrest and exile of Archbishop Orozco of Guadalajara by the Carranzista authorities are given in the *Southern Messenger* of San Antonio. The arrest took place on the charge that the prelate, who is greatly beloved by the people, had written several manifestoes subversive of public order and safety, that he had repeatedly disregarded the new Constitution of Queretaro, and that he was inciting Mexicans to rise in arms against their constituted Government. The accusations were without a grain of justification. In his pastorals, to which reference is here made, Archbishop Orozco confined himself to a dignified protest against the outrages committed against freedom of conscience and the inalienable rights of the Church. A refugee Bishop, now at San Antonio, says of him:

Arrest and Exile of Archbishop Orozco

> He merely repudiated the gross accusations brought against both the Church and himself. The famous and much-abused pastoral is, after all, but a simple protest, like many others of the kind. For instance, we learn of the late protests of the oil interests in Mexico, the protests of the working classes at Monterey, and others. Yet no one ever dreamed of apprehending these protestants as seditious. Such protests merely express the indignation felt on account of some violation of social or individual rights; but by no means do they imply any seditious campaign against the constituted authority.

Vast crowds of men and women surrounded the jail where the Archbishop was first confined at Lagos. When he was taken thence to Guadalajara the populace accorded him a triumphal entry into their city. Yet it was well understood that the Carranzistas might perpetrate any outrage against their innocent victim. An appeal was promptly made to the Apostolic Delegate, at Washington, and to Mgr. Kelley of the Extension Society, and representations, it is stated, were immediately forwarded to our Government. According to the latest reports Archbishop Orozco was ordered to be banished, in spite of the countless petitions that poured into the State Department of Mexico from all parts of that misgoverned Republic. Carranza himself remained inexorable in the perpetration of this latest outrage. It has been further officially announced that property of the Church and clergy in the State of Jalisco has been sold by the Government for the consideration of $4,000,000. The robbery includes the sacred vessels, utensils and chattels of the Church, together with its real estate.

Russia.—Mr. Gregory M. Ignatieff, a member of the Russian Supply Committee of this country, recently returned from Moscow, and says that Lenine and Trotzky are clearly maintaining themselves only by doing the bidding of the German Government. "Outside of Petrograd and Moscow," he reports, "the Bolshevist Government does not exist." Continuing, he states:

Chaos and Starvation

> The result, of course, is chaos. While some centers have too much bread, other centers are absolutely starving. The establishment of a bread monopoly by the Soviet authorities confines the distribution of bread to the Government supply institutions, which often as not are absolutely inaccessible to the population and compel many persons to go into the richer provinces for flour.
>
> Privations in foodstuffs are increased by the utter demoralization of the railroads. Most of the roads are now in charge of groups of conductors, machinists and laborers who operate them pretty much as they please. They publish a schedule, but make no pretense of conforming with it.

A correspondent of the Associated Press, writing from Petrograd in the middle of June, reports that the city is in "despair and near starvation." Asiatic cholera is raging there, too.

The Financial Status of Christian Science

FRANCES BEATTIE

WHEN Mrs. Mary Baker Eddy "discovered" Christian Science, she also discovered a unique business system to work along with her religion, a system which leaves not a loophole of escape for the elusive, though none the less alluring dollar. So carefully did she plan for the safeguarding of this dollar, that none has ever been known to have escaped the vigilance of the "Mother Church." If we marvel at the acute business acumen expressed so admirably in this very practical side of Christian Science, it is merely because we do not know that the system, like the religion, is of "Divine" origin, and therefore, not to be compared with the work of mortal man.

Mrs. Eddy has herself made this plain. The "Manual of the Mother Church," the foundation stone of "Science," now in its eighty-ninth edition, has provided, from the financial viewpoint, for every possible emergency of the future. This "Manual" contains the by-laws of the Church, its rules of discipline, and outlines the prerogatives of the "Mother Church" and its subsidiary, "the Christian Science Publishing Society." That all this was Divinely ordained, there cannot be the shadow of a doubt, for, upon opening the "Manual" we read an "Extract from a Letter in 'Miscellaneous Writings,' by Mary Baker Eddy," which tells us that "The Rules and By-Laws in the Manual of the First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another." Not at all! "*They were impelled by a power not one's own,* were written at different dates, and as the occasion required. . . . *hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science,* and which will do for the race what absolute doctrines destined for future generations might not accomplish."

These "Rules and By-Laws" that were "impelled by a power not one's own," took particular care of the rights of Mrs. Eddy and carved the halo which all good Scientists hold over her meek and lowly head. For instance, Article I, Section 3, page 26 of the "Manual" decrees that, before the Christian Science Board of Directors could elect a clerk, a treasurer, an editor or manager of the Publishing Society, they must have the "consent of the Pastor Emeritus, given in her own handwriting." Section 4 orders the Board of Directors, before electing "Readers" for the Mother Church, to "inform the Pastor Emeritus of the names of its candidates," and, "if she objects, said candidates shall not be chosen." Section 5 declares that a vacancy in the Board of Directors shall be filled only "after the candidate is approved by the Pastor Emeritus," and "the request of Mrs. Eddy shall dismiss a member." The "Duties of Church Officers" are outlined in Article I, Section 9, pages 28-29, and it is ordained that should they fail to fulfil the requirements, a member of the church "or the Pastor Emeritus" shall complain thereof to the Clerk and the complaint be found valid, the Board of Directors shall resign, or failing to do this, "the Pastor Emeritus shall appoint five suitable members of this church to fill the vacancy." The concluding paragraph of Article I, page 30, gives the Boston house of the "Pastor Emeritus" to the "First Reader," during his term, "unless Mrs. Eddy requests otherwise," and directs the Board of Directors to pay from the church funds the taxes and rent on the property; to furnish it suitably, attend to the insurance and keep the property in good repair, "so long as Mrs. Eddy does not occupy the house herself and the occupants are satisfactory to her."

Article III, Section I, page 31, defines the "Moral Obligation" of the "Readers," and orders that they "devote a suitable portion of their time to preparation for the reading of the Sunday lesson" a lesson on which the *prosperity* of Christian Science depends. They must keep themselves unspotted from the world, uncontaminated with evil; that the mental atmosphere they exhale "shall promote health and holiness." Section 4, page 32, orders that the "Readers" confine themselves exclusively to the *printed* "Science and Health with Key to the Scriptures," and not read "from copies or manuscripts but from the books." Section 5 orders that the Reader before commencing to read from "Science and Health, etc." should "distinctly announce the full title of the book and give the author's name." Evidently that inspired friend of Mrs. Eddy's believed in monopoly and in advertising! Article IV, page 34, discussing "Qualifications for Membership," declares that "the Bible, *together with Science and Health and other works by Mrs. Eddy,* shall be his [the member's] only text-books for self-instruction in Christian Science, and for teaching and practising metaphysical healing."

These instances are cited to show the reasons for the extraordinary prosperity of the "Christian Science Publishing Society," the chief or at least a powerful financial asset of Christian Science. Article XIV, Section I, page 58, reads: "I, Mary Baker Eddy, ordain the Bible, and Science and Health with Key to the Scriptures, Pastor over the Mother Church. . . . and they will continue to preach for this church and the world." Article XV consists simply of one section, explaining the duty of giving the author's name, when quoting from "Science and Health." "It is the duty of every *member* of this

church, when publicly reading or quoting from the books or poems of our Pastor Emeritus, *first, to announce the name of the author,*" and members are also ordered to "instruct their pupils to adopt the aforenamed method for the benefit of our cause."

Here is where the financial genius of the inspired writer makes itself manifest. Article XXV, Section 8, page 81, says: "*Only the Publishing Society of the Mother Church selects, approves and publishes the books and literature it sends forth.*" This rule, being of Divine origin, shall last, of course, as long as Christian Science. Forty-two or three different pamphlets are printed in the English language by the Publishing Society, and others are printed in ten or eleven different languages, including German. There are several editions of "Science and Health with Key to the Scriptures," about twenty-five stock books and "Messages," pictures of the church and the Publishing Society plant; photogravures of Mrs. Eddy, and kindred prints, and not by any means least, the *Christian Science Monitor,* daily; the *Christian Science Sentinel,* published weekly; the *Christian Science Journal,* a monthly publication, and the *Christian Science Quarterly,* without which no true Scientist could well exist. This last publication contains the "Lesson-Sermons" which are read at the Sunday services in Scientist churches, and on which Article III, Section 1, page 31, quoted above, says: "The prosperity of Christian Science depends." Then there are German and French periodicals, printed monthly. What a kindly interest had that "Divine voice" for the Christian Science Publishing Society, careful even to ordain that "Readers" must read only from the printed "Science and Health, etc.," and not from a manuscript! But the Divine voice went still a step further:

> Article XXI, Section 1, pages 63 and 64: "Each church of the Christian Science denomination shall have a Reading Room, though two or more churches may unite in having Reading Rooms, provided these rooms are well located." Section 2: "The individuals who take charge of the Reading Rooms of the Mother Church shall be elected by the Christian Science Board of Directors, subject to the approval of Mary Baker Eddy. He or she shall have no bad habits, shall have had experience in the Field, shall be well educated, and a devout Christian Scientist." Section 3: "The literature sold or exhibited in the reading rooms of Christian Science Churches *shall consist only* of Science and Health with Key to the Scriptures, by Mary Baker Eddy, and other writings by this author; also the literature published or sold by the Christian Science Publishing Society."

"Science and Health with Key to the Scriptures" every Scientist must have, of course. It is the only text-book of Christian Science and is published and sold by the Christian Science Publishing Society in a half-dozen different editions or bindings, at prices ranging from $3.00 to $7.50 a volume. The "Key to the Scriptures," however, is worthless to the Scientist, without the *Christian Science Quarterly.* This contains the Lesson-Sermons for the quarter. It costs the Scientist one dollar a year—payable strictly in advance. The thing is like shifting sand, changes with the quarter, and to be of any avail, must be the current edition.

The "Church Manual," "impelled by a power not one's own," is published and sold by the Publishing Society for $1.00 and $2.00 a copy, according to the binding. The inside-cover page of the June (1918) *Christian Science Journal* says it is a

> handbook for the information and guidance of every member of the Mother Church. It contains the organic law of the Church of Christ, Scientist. It also contains the Tenets of the Mother Church, *an explanation of the origin of the Church By-Laws,* . . . and an appendix containing essential information for every active Christian Scientist. . . . Every Christian Scientist who sees that the extension of the religion of Christian Science is the most vital necessity in the world today, requires an intimate familiarity with the Church manual. . . . The natural inclination and desire of a Christian Scientist is to *own, study,* and *understand* [these italics are the *Journal's*] this revealed law of the Church of Christ, Scientist, and to gain a realization of the vital necessity for its rules and admonitions.
>
> "Of this I am sure, that each Rule and By-Law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."—Mary Baker Eddy in "The First Church of Christ, Scientist, and Miscellany," page 230.
>
> The Manual may be read, borrowed or purchased at any Christian Science Reading Room in the world.

Any Scientist, after reading the above extract from the full-page advertisement, would be a queer specimen of the faith within him if he would not purchase a copy of the "Church Manual." Here, then, are three products of the Christian Science Publishing Society which every well-regulated Scientist must keep on hand. Think not, however, that the "Church Manual" is the only publication of the Scientists that calls down the commendation of the Most High. The inside of the last cover-page of the June edition of the *Christian Science Journal* says of the *Christian Science Sentinel,* "*Although divinely ordained and established as the result of spiritual inspiration,* the Christian Science Sentinel remains a true Sentinel to each subscriber, reader and editor only as its inspired designation is individually understood, and its alertness and fidelity thereby perpetually maintained. . . . Are we doing all we can to put out more Sentinels, 'to hold guard over Truth, Life, and Love?'"

Let us turn to the "Church Manual"—that inspired volume—for additional light. We find it in Article VIII, Section 14, page 44: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this church." That, of course, settles the question, as poverty is an unknown quantity in correct Science circles. The *Christian Science Monitor,* the daily manna of the Scientist, came into being too late to secure an endorsement from the inspired voice, but where is the Scientist who could exist without it? Another article will throw more light on the financial side of Christian Science and reflect the halo carved out for Mrs. Eddy in the "Church Manual," not as "dictatorial demands," but "impelled by a power not one's own."

What the Catholic Press Most Needs

M. O'BRIEN

FOUR years of intensive work by the Catholic Press Club have resulted in forcing upon the members the recognition of certain facts and the conviction of certain needs. To summarize these facts and to outline these needs is the purpose of this article. Two facts stand out: There is an excellent existing Catholic press in this country; this Catholic press is not known and supported as it deserves.

The extensiveness and diversity of the Catholic periodicals published in the United States are illustrated by the fact that there are over two hundred periodicals printed in English and many printed in foreign languages. In character these publications vary greatly. There are local papers, usually combining local news, world news and literary features. There are weeklies and monthlies more or less general in character, touching upon vital problems of the day. There are many publications more restricted in scope: some are devoted to promoting missionary endeavor, some to promoting personal devotion, some to a special field of Catholic work such as education and charities. Various societies have their official publications, and many of our colleges issue periodicals. The wide extent of our general literature is nowhere more strongly brought out than in the lists of Catholic books in the public libraries in some of our large cities. The number of recognized authorities, the bulk of the material and the wide variety of subject-matter represented in these lists, make a first perusal a stimulating surprise to one unacquainted with Catholic literature. It would be possible to name representative Catholic writers in every division of literature who rank with the highest.

The attitude of the Catholic public toward this extensive and excellent literature is the next important consideration. While both friends and critics agree that there has been a prevailing attitude of indifference, in recent years there has been a steady growth of interest. One of the many and one of the surest indications of this interest is the spirit of inquiry which has found expression in the many articles and communications relative to the Catholic press that have appeared more and more frequently in our periodicals within the last two or three years, notably in AMERICA. Growing interest has also been evidenced in the efforts made by dioceses, parishes, schools and societies to promote the interests of the Catholic press. Splendid and effective as many of these efforts have been, how much more effective this work would be, if carefully organized and co-ordinated!

From this brief summary of the situation two needs stand out as imperative: The Catholic public must be made better acquainted with Catholic literature; the Catholic press must be given the moral and financial support of the Catholic people. The problem is national in scope and vital in importance.

As AMERICA has said:

> Somewhere there rests the great responsibility of arousing the people to the necessity of a strong Catholic press which knows no fear except of God alone. In this there is safety for the present and hope for the future.

In meeting a need so vital and so comprehensive, heed should be given to two great lessons learned from the development of modern efficiency and particularly from the problems presented by present war conditions—the necessity of centralized effort and the advisability of strengthening a central organization rather than multiplying organizations. There is at present only one central organization which aims to unite and further the interests of the Catholic press, the "Catholic Press Association." According to the constitution:

> The purpose of the Association is to unite all the Catholic publications and publishers of the United States and Canada in closer fellowship. . . . Any Catholic publication or Catholic publishing house shall be eligible for membership. . . . For the further and detailed work of the Association three bureaus shall be elected by ballot by the Association in convention assembled. These bureaus shall consist each of three members. They shall be called the news bureau, the advertising bureau, the literature bureau. The news bureau shall promote the efficiency of the news service furnished by the association; The advertising bureau shall endeavor to secure more advertising for the members of the association; The literature bureau shall aim to keep the Catholic press in touch with lively matters of particular interest to Catholics, encourage Catholic writers and promote a wider knowledge of Catholic books.

This program, if carried out, would solve the problem. The Catholic Press Association has already done much in establishing these bureaus and particularly in developing the news and cable service. Honor and appreciation are due to the men whose foresight brought the organization into being and to the officers who have assumed the burden of carrying out a comprehensive program. One thing alone stands in the way of a splendid achievement of the entire scheme—lack of funds to carry out the plans which have been formulated.

Given this central organization with a definite program adequate to the need, the solution of the problem becomes simple and obvious. It is solely a matter of assuring the organization ample support. This support must come from the Catholic public. "The Apostolate of the press depends not on the Catholic press alone, but on the reasonable cooperation of the Catholic public." Reasonable cooperation is, then, what the Catholic press most needs. The most direct and most necessary form of cooperation is financial support. Without it no work can be successfully carried on. Without financial support the Government could not carry on the war. Without financial support the work of the Red Cross, of the Knights of Columbus, of the Chaplains' Aid Association would not live a day. Without financial support our schools and churches would not live. Financial support is equally essential to the promotion of the cause of the Catholic press. To secure this the public must be reached.

With a membership of publications and publishing houses only, the Catholic Press Association has naturally not reached the public in a direct or popular manner. A publicity campaign is perhaps the first essential in enlisting popular support. A nation-wide appeal for funds would probably be the most effective form of campaign. Every well-managed campaign for funds has an educational value. It spreads among the many knowledge and information hitherto the possession of the few. Its appeal is direct and tangible. It is easier to solicit a dollar toward a fund than to solicit interest in vague generalities. It is also more effective. Once interest has been aroused by the concrete act of giving, it is likely to grow into further support. A well-organized campaign for funds would therefore secure for the Association not only the funds essential for its work, but through this it would secure the interest and moral support of the Catholic public. The cause of the Catholic press, sanctioned and urged by three successive Popes, is assured ecclesiastical support. There remains only the question of securing approval and cooperation in a particular work for the promotion of the cause.

No cause could more easily secure widespread and effective publicity. The organs of publicity and the cause are one and the same. Our papers can plead their own cause without fear or scruple. None of them are purely commercial enterprises. They are maintained solely to promote the interests of the Faith. There could be no question that the Catholic papers of the country would gladly give space to standardized publicity matter. They would gladly cooperate in featuring news items pertaining to Catholic authors and their work. Articles on the history of the Catholic press in our country, or in certain sections, would be welcomed. Every paper would be proud to publish in its own columns a history of its own work. The material is abundant. The writers are available. All that is needed is the stimulus of concerted action. A campaign in behalf of the Catholic press could rely upon the cooperation of the most perfect organization in the world. Directors of the great national drives for war-work funds have expressed the opinion that the organization of the Catholic Church is the most effective existing system for organized effort.

Immeasurable benefits would result from the endowment of the Catholic Press Association, which has already begun carrying out well-defined and comprehensive plans. A drive for funds would in itself make American Catholics better acquainted with Catholic newspapers and magazines and with Catholic books and authors. The funds secured would make possible the fuller development of the news bureau, the advertising bureau and the literature bureau.

With an ample income assured, these three bureaus could carry out all the plans that have been suggested for the betterment of the Catholic press. Among these might be a survey of present conditions as a logical basis for more intensive development and organization; the development of a wider cable and news service, which might be extended, on occasion, to the secular press also; the organization of a Catholic writers' syndicate; the encouragement of young writers by means of contests; the compilation of lists and bulletins giving definite data regarding Catholic books and periodicals; efforts to secure the recognition of more Catholic periodicals by "The Reader's Guide"; and the compilation of an index to Catholic periodicals corresponding to "The Reader's Guide" to general periodicals. Organized effort along these lines cannot but strengthen the Catholic press throughout the country. A stronger press cannot but strengthen the cause of Christianity.

The time is opportune for launching a campaign in the interests of the Catholic press of our country. Conditions at home and abroad favor such an undertaking. Catholic thought has been directed strongly toward the Catholic press during recent years. Everywhere one finds a desire to do something. The spirit of giving is in the air. World conditions offer unequaled opportunities for spreading Catholic truth. The seriousness of the problems presented during and those which will press for solution after the war makes it imperative that the Catholic public be intelligently informed. Our press must be strong to meet the opportunities and requirements of these momentous days. The Catholic people will not fail the press at such a time. Once a definite program is outlined and a concrete appeal is made, American Catholics will support the Catholic press as loyally and as generously as they have supported their churches and their schools.

The French Soldier After Four Years of War

BARBARA DE COURSON

THOSE who since the fateful second of August, 1914, have kept in touch with the French soldier, either on the line of fire, at home or in our hospitals, will not fail to notice how different is the fighting man of 1918 to the blue soldier of four years ago. He is mentally and morally different; more pathetically interesting, although more reticent; more deeply courageous, because in the making of his courage, resignation and devotion to duty have more part than enthusiasm.

The soldier of 1914 went into battle with a certain amount of enthusiasm and, it may be added, with many

delusions, which we all shared, as to the real strength and spirit of the foe against whom he was called upon to fight. Once more, we may recognize that Providence is kind in keeping the future hidden from us; it is comparatively easy to live by slices, day by day, hour by hour, but more difficult, almost impossible to face long spaces of anxiety, loss and pain. The wounded soldiers who, in 1914 and 1915, filled our hospitals, had passed through many stern experiences. The retreat before the battle of the Marne, from Charleroi to Paris, was no child's play, but the men were comparatively fresh and their spirit was thus described to me by a young soldier, in time of peace a vine-grower from the Gironde. After telling me that, suffering from hunger, thirst and want of sleep, he and his comrades were staggering along the crowded roads, with the Germans in close pursuit, when an order came to turn back and face the foe, "We forgot everything," he added, "and we ran forward as if we were going to a feast." The military instinct of the race sprang into flame at the mere thought of going forward, and these tired, hungry, sleepy men proved the conquerors of the battle of the Marne.

The men who filled our hospitals in 1914 and 1915 were generally loquacious and, when they had recovered from the fatigue of the journey, enjoyed relating their adventures. In the mouth of a Southerner or even of a Parisian, the narrative lost nothing in the telling; all was new in their experiences and although certain features of the war, for example the losses in their own regiment, affected them almost to tears, they were too much absorbed by the strangeness of the tragedy, by its extraordinary magnitude and many-sided experiences, to linger long even on these losses.

The soldier of 1918 is more reticent, graver and his courage is made of a different metal. The war, in its progress, has developed, on the part of the enemy, features of ferocity that were, at first, less noticeable; the wider use that is now made of noxious gases, for instance, visibly impresses the wounded soldier and he talks of this with unfeigned horror. In reality, however, he talks less than the fighting man of two years ago, when, after a journey that is more easy and comfortable than the journeys of 1914, he arrives at a hospital, where he finds a friendly atmosphere and enlightened care, he is in no hurry to speak. Even when at his ease with his new surroundings he begins to smile, he is curiously reticent as to his experiences and bears only a distant resemblance to certain young soldiers, who, in 1915, called out from their stretchers to the Sisters who were waiting for them: "We have done good work."

This reticence comes from several causes: the novelty of the war has worn off and now many soldiers have been wounded four or five times; its methods are more cruel and leave a greater impression of horror. Also certain side-consequences of the ordeal affect the spirits of our men. The home of the peasant soldier is still the one place on earth for him but his thoughts are tinged with anxiety when he hears how the women and children's increasing weariness handicaps their efforts to keep things together. The vision of neglected fields and perishing vineyards haunts his dreams with an acuteness that only those can realize who know the passionate love of the peasant of France for his bit of ground. Then the uncertainty of when the war will end, the feeling that until he is killed or maimed for life he must go back to the line of fire and take up a task, of which he knows the difficulty and the peril, makes him thoughtful and silent. Added to these reasons, that explain our soldiers' present attitude, is, in some cases, the anxiety that those from the invaded provinces feel for their families in homes that are held by the Germans.

Yet, it must not be supposed that our soldiers are discouraged, afraid or rebellious; indeed it is the very fact of their courage being so finely touched with a clear sense of the magnitude of their duty, that makes their mental attitude infinitely pathetic and wholly admirable. They are more fully informed as to their task being a tremendous one than were the soldiers of 1914 and they go forward to meet it with a quiet heroism, the outcome of their conviction, fortified by four years of war, that German tyranny must be crushed for the peace and liberty of the world depend on this. They are too firmly convinced of the gravity of the work that lies before them to be as light-hearted as their predecessors. Yet it often happens that the innate cheerfulness of the race breaks out, together with sparks of quaint humor, the privilege of the Parisians. If their thoughts of home are sometimes anxious ones, on the other hand they realize more keenly than the soldiers of four years ago that they are defending their village, their cottages, their wives and children. The stories they hear from the lips of our returned prisoners, civilians and soldiers, make them understand that the war is their own, for if France ceased to fight, the fate of the people who are now living under German yokes would be common to all France.

Another impressive feature in our soldiers' mental attitude is their love for and trust in their chiefs. The soldier whose voice does not tremble when he relates his own tragic adventures often breaks down when he alludes to a dead leader. Our men in 1918 expect much from their leaders. This is a well-known fact that is easily explained by the length and severity of the ordeal, but if they expect much they give unstintingly. We know of men belonging to a "territorial" regiment, middle-aged peasants from the south, who fight with more resignation than enthusiasm, but who voluntarily returned under fire to rescue the body of their dead captain. Their resolve to remove the leader they loved to a safe place of burial made them disobey the general in command, who considered the task too perilous. Being a wide-minded man, he shut his eyes to the men's generous imprudence, rightly deeming it wiser to let their loyalty to the chief they worshiped manifest itself. Only the other day, a brilliant general, one of the youngest in

the French army, was killed on the Aisne. His influence over his men was extraordinary, but, like our best officers, he recognized that the soldiers of 1918 need their leader's presence more than the fighters of 1914. If the chief has their confidence, he can do anything and lead them anywhere. "We would have gone anywhere with him," sobbed one of his soldiers, "he was like our father." This noble and gallant chief, a few days only before his death, explained to a friend what to outsiders might seem his imprudence. "If I go to the trenches and to the posts of the advanced lines, the men say directly. 'The General comes here, so we can remain, it is all right; surely where he goes, we may stay.'"

The mere sight of his tall figure and the sound of his cheery voice was enough to make his soldiers steady and confident; he considered it therefore his duty to go where the danger was greatest in order to keep up the spirits of the men.

Writing these lines on the morrow of the great German push, we feel that our blue soldiers, mentally so different to the fighters of four years ago, are, if anything, more admirable. Their patience, endurance and resignation, their steady devotion to their duty and their childlike confidence in the chief who wins their respect bring out the best qualities of the race. The enthusiastic fighter of 1914 resembled the typical Frenchman, impulsive and demonstrative; but the patient soldier of 1918 reveals to us solid qualities in which the Latins were supposed to be deficient. Let us add that the courage of many of our men is inspired by religious faith, either inborn or regained; like all great upheavals, the war brings out the extremes of good and evil. It has, no doubt, let loose the evil passions of some, but, on the other hand, it has made heroes of men whose spiritual development is the result of suffering, men who, whether they fall in battle or survive the war, will help, either here below or from the world above, to build up a new and better France.

Partial Christianity

J. D. TIBBITS

THAT something is wrong with modern Protestantism, is a fact too obvious to require proof. The precise nature of the trouble, however, is a matter of opinion with some and a matter of theory with others; but widely as both opinions and theories differ, they appear to be, upon one point, absolutely agreed. It is, indeed, an indisputable truth that the Protestantism of our day has lost all hold upon what is popularly termed the "masses," while it is no less true that the vast majority of those who could scarcely be so classified, are distinguished for their general attitude of indifference to all religion.

Now this condition seems not a little singular when we consider the trend of recent Protestant thought. For if there has been one idea uppermost in the minds of their theologians of the last half-century, that idea has been to reconcile theology with what they are pleased to term the "age." This has manifested itself in the vast literature dealing with the relations of science and religion to which the Victorian era gave birth; practically all of which is now worthless, and most of which was worthless at the time it was written; and it has manifested itself in our own day by the equally vast though far more superficial literature of the "new theology." Between these two, however, there is a difference as important as it is interesting. The up-to-date theologian of a generation or more ago strove to reconcile dogma with certain theories then fashionable. The new theologian of today has adopted a scheme at once far cleverer and far more elastic. He proposes not, indeed, to reconcile, but to remove the very necessity for reconciliation; and that by the simple and highly efficient process of subtracting from Christianity every trace of dogma. Thus all possibility of conflict is at an end. Thus the Church is placed in a perpetually friendly relation with each and every day. Thus all grounds of opposition, whether they be social or philosophical or scientific, vanish forthwith. The positive side of this new conception is expressed in several axioms, which are within the comprehension of anyone however mythological, and which are apparently considered as being self-evident. One of these is the quite gratuitous statement that the message of Christ was, "not a religion but a life." Another is more concisely expressed in the formula, "Deeds not creeds."

I propose to offer a brief analysis of this theory, but before doing so it is necessary to understand just what it implies, and just what are its motives. According to the traditional view, Christianity has ever been considered in the double aspect of a teaching and of a life; and the belief has been equally insistent that between these two aspects there was a logical and necessary relation. The man, therefore, who mentally assented to the teaching, yet failed to practise the life, was merely a partial Christian; while the man who practised the life in its highest sense, found in the teaching a motive, invariably adequate.

Now the new theology would utterly dissociate these two elements. Those indeed, who might be so inclined, could speculate upon the truths of religion without let or hindrance; but their speculations would be productive of no positive result for the simple reason that there would be no standard by which they could be measured or no court to which they might appeal. It would be but guessing at an insoluble riddle; but while the new theologians admit that it is insoluble they are no less firm in their assurance that it is unimportant. Their idea, in short, appears to be that any insistence upon dogma is a distinct detraction from ethics, and that we only require to destroy the one in order to bestow an indefinitely more abundant life upon the other.

We are, then, face to face with an interesting proposi-

tion. That part of religion which is chiefly mental is to be removed; while that part which is chiefly ethical is to remain. Just how this result is to be worked out is by no means clear, and the more the notion is analyzed the more obscure does it become. The new theologians are surely not ignorant of the fact that a motive must necessarily precede and induce an act; nor can they logically deny that this motive should be adequate to the act it induces. The adequacy, moreover, of the motives offered by traditional Christianity is attested by the entire calendar of saints; for their sanctity rested invariably upon a background of dogma. All this, however, is to be now removed. It is essential, therefore, for the new theology to draft upon some other source. And as every source having its roots in the supernatural has vanished with the discarded dogma, it requires only a simple process of elimination, in order to see clearly that those which remain to us must be sought in the domain of the purely natural.

Now it is not a specially difficult matter to catalogue what may be called the motives of nature. Complicated as they oftentimes appear, they may, nevertheless, be roughly classed under two heads. Of these, the first is most readily designated by the term "utility." That motives, proceeding from this source, may induce to a well-ordered life, is, to say the least, conceivable; but it is scarcely less apparent that they can never logically induce to sanctity of a very high degree. In no case can they be seriously considered as religious; and it is only justice to the new theologians to state that they are never invoked by them as such.

But there is another class of motives, which, although possessing a far greater diversity, may yet, not unfairly, be described by a single word. The word which perhaps best describes them is, "complacency." This may assume many forms and masquerade under many guises. At one time it is found in the approving voice of conscience. At another in those peculiar feelings of assurance which Protestants experience when they, "profess religion." It is as conspicuous in the revivals of Mr. Sunday as it was in those of Mr. Wesley; nor is it by any means absent from the professional philanthropist or social worker.

Now it is quite undeniable that what is really nothing more nor less than a pleasurable feeling, may be and often has been, a strong motive to high and upright living. The weak part of it all, viewed as a system of ethics, lies in two facts. The first of these is the constant temptation to measure the moral value of an act by the complacency which it evokes; and the second is the utter divorce of the whole scheme from all foundation in reason. And it is precisely these two facts which render the whole fabric of the new theology intellectually absurd. They hold up to me the life of Christ as a model eminently worthy to be followed; but they beg me not to dogmatize about His Divinity or His Sacraments or His Church. They admit that His injunction to love our enemies and His example of personal humility are immeasurably higher than any ethical conception uttered before or since; but they are particular to exclude from me every rational motive for its imitation. They never tire of impressing upon me that experience and not logic is the proof of Christianity; but what they seem unable to impress upon themselves is the very elementary fact that this "experience" is in reality nothing other than complacency itself, and they forget that this complacency can be no more evidential of the religion which they profess than of the sanctity of which they are assured.

That any of the pleasurable feelings which are so intimately associated with the faith should be looked upon as objects of suspicion, I would be the first to deny. They are great gifts, and to be used as such; but they are gifts not invariably given even to those upon a high plane of sanctity. In the annals of piety, desolation and consolation not infrequently alternate. It is reason which keeps the poise; which notes the advance or decline; and which bids us in the words of Cardinal Newman, "In our height of hope ever to be sober, and in our depth of desolation, never to despair." To employ, therefore, such feelings, either as sanctions for acts, or as measures for virtue or as proofs for religion, and this under the pretence of conforming to the spirit of the age and purifying the Gospel of Christ, is simply to affront the intelligence of thinking men. It places Christianity upon an intellectual plane far lower than cultured paganism, for cultured paganism had at least reason in its ideals, and cultured pagans occasionally made rational efforts to follow them. The new theology makes sentiments alike the motive, the means, and the end. To it it sacrifices every faculty, and all this in the wholly imaginary interests of spiritual and ethical progress, whose very existence is as chimerical as the foundation upon which it is supposed to rest.

We are accustomed to consider a man who mentally assents to the truths of religion, yet fails to live up to them, as a very imperfect Christian. The Christianity, however, of the new theologians, though in a converse sense, is every bit as imperfect. On the one side there are motives without corresponding ethics; on the other, ethics without corresponding motives. And from a purely intellectual point of view there is no choice between them.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

A Moylan Outside the Fold

To the Editor of AMERICA:

A news item printed in most of the dailies says:

> QUINCY, MASS., July 21.—The destroyer Lansdale, named in memory of Lieutenant Philip Van Horn Lansdale, U. S. N., was launched at the Fore River plant of the Bethlehem Shipbuilding Corporation today. Lieutenant Lansdale, a gun officer, was killed when suppressing an insurrection in Samoa in 1899. The new destroyer was christened by his widow, who came from San Francisco for the purpose. She was accompanied by Lieutenant Lansdale's sisters, the Misses Maria and Eliza Lansdale.

I wonder how many Catholics who read this statement knew that Lieutenant Lansdale was the great-grandson of General Stephen Moylan of Revolutionary fame, and that he was not of

the Faith of his grandsire—the usual result of the "mixed" matrimonial alliances of the early "prominents"? There were four Moylans in the Continental service: General Stephen Moylan, the Muster-Master General, and his brothers, John, the Clothier-General of Washington's army, and James, the Commercial Agent of the United States at l'Orient, who fitted out there the ships of Barry, Paul Jones and Landais, as well as other cruisers and supply vessels, and Jasper, a half-brother, who was an officer in the Pennsylvania militia. It will, no doubt, be a positive shock to the active Prohibitionists of today to find that, on March 22, 1781, General Moylan wrote President Washington from Lancaster, Penn.:

> My brother James has sent you a case of claret. He prays your Excellency would pardon the liberty and accept it as a small mark of the veneration he had for your exalted character. These are his own words which I know correspond to his sentiments.

James Moylan, in 1777, negotiated a tobacco treaty with the French Government that was specially detrimental to British commercial interests. Another of General Moylan's brothers was the famous Bishop of Cork, and two of his sisters were Ursuline nuns in the convent that sent out the first religious community to be located in New York. An uncle was the Rev. Patrick Doran, S.J., who died in Cork in 1771. What a pity the American descendants of the Moylans lost the Faith!

Brooklyn. T. F. M.

The Catholic Boys' Brigade

To the Editor of AMERICA:

In an article entitled "Boy Scouting for Catholic Youth" in your issue of June 8, Mr. John F. Fogarty did not note the existence of a distinctly Catholic military organization for the boys in the Archdiocese of New York. This organization was not only approved by his Eminence the Cardinal, but in his letter of February 7, 1917, it is specifically recommended to the pastors of the various churches in New York City. This organization, affiliated to the Catholic Protective Association, under the Spiritual Directorship of the Rev. Thomas J. Lynch, 366 Broadway, completely covers the requirements of Mr. Hubert Hart in his communication in AMERICA for June 29.

The Catholic Boys' Brigade is equipped with a tasteful, attractive military uniform. Branches have been formed in many parishes. It has a specific Catholic name and specific Catholic aim. The only essential it lacks is the backing of influential Catholics. This C. B. B. was organized by a modest young man who had practical experience with boy-scout work in Dublin, where it developed into an active membership of over 6,000 boys. Here in New York he associated to himself a score of other young men who, although working during the day for their livelihood, founded and formed in the evenings within eighteen months eighteen branches, with a total membership of over 2,000 boys. A few of these branches have temporarily suspended, not because the organization was not adapted to boys, but solely on account of war conditions, such as the difficulty of drafting officers and drillmasters, of obtaining uniforms and equipment at prices within the means of the units, and especially because of lack of support and interest from Catholics who in normal times would have cheerfully helped and protected this organization.

A score of branches are still in a flourishing condition and accomplish much good spiritually and physically. They foster frequent Holy Communion, draw boys to Catholic schools and instruction, give them an opportunity for outdoor recreation with a patriotic aim, and what is equally important, preserve the boys' Catholic spirit and attract them to the Church of their Baptism. The boy-scout movement is not elastic or comprehensive enough to bring forth these points. Even if Catholic troops or units were organized in the scouts, they might do some good for some boys, but thereby the scout organization would be advertised and sustained, and thereby Catholic boys would join units not safeguarded with essential Catholic supervision. True, some Bishops have permitted the formation of Catholic troops, but they have laid down certain conditions. It is fair to assume that the Hierarchy would be more satisfied if the pastors would support an ecclesiastically endorsed organization such as the Catholic Boys' Brigade. New York has such an equipment, also several of the larger western cities, in one of which it is known as the Columbus Cadets. If all these different parochial and diocesan organizations were to unite, they would gradually develop into a national organization. It is the consensus of opinion of priests who have had considerable experience with boys that it is far better to be satisfied with the sodality or Junior Holy Name Society than to permit the boys to join an organization which is not entirely Catholic either in spirit or in practice.

New York. WILLIAM C. POMMERER.

The Boy Scout Movement

To the Editor of AMERICA:

I wish to thank Father M. J. Steffy for his kindness in endeavoring to clear up my difficulties regarding Catholic Boy Scouts. I assure Father Steffy that my criticisms of the Catholic scout movement do not apply to his troop. As I understand it, he is in personal charge of the boys, and personally supervises their camp. This is a wonderful advantage. If a priest could personally supervise every scout troop, camp, hike, etc., the most old-fashioned among us could not but admire. But unfortunately, in many dioceses, this is out of the question. In many places there is a shortage of priests. In hundreds of places, noble, devoted priests are overworked, and have barely time to conduct services and administer to the sick and poor. Thus they are compelled to give such work as "scouting" over to laymen. The laymen do their best, but of course they have not the priest's interest in his flock, are more easily discouraged, are usually not so keenly alive to certain dangers to faith and morals, and are not generally equipped to see the thing through to a successful culmination. As the Catholic men respond to the call of the country, Catholic scoutmasters will become rarer. Here appears the advantage of strictly Catholic societies for the boys, to safeguard them from "non-sectarian" organizations, the boards of directors of which are usually composed largely of sincere, splendid ministers of various denominations. The K. C. are now raising $50,000,000 to give the Catholic soldiers an organization of their own, that they may not have to turn to the "strictly non-sectarian" Y. M. C. A. May we soon have the fund all collected!

It is true that I did not prove my assertion that Catholic troops will languish and die on account of the usual apathy of Catholic laymen, who may serve as scoutmasters, but it has not been proved that they will not languish. I may be wrong all around. But can anyone actually *prove* that the scout movement is a good thing for Catholic children?

I was frankly amazed at the statement that "Every boy arriving at the age of puberty should have some instruction in sex hygiene." Am I to understand that sex hygiene like that given the scouts is now to be openly commended after "careful investigation and mature thought"? Were the Catholics who opposed it all these years wrong? From my intimate association with boys I know how many of them treat such matters when they get together among themselves. It seems to me that everything possible should be done to keep their minds off such subjects.

Because the scout law, so-called, states that a "scout stands for clean speech, clean habits," etc., it does not follow that all scouts become paragons of virtue the instant they have taken the oath (I understand they do take an oath!). My experience with several scouts has taught me that the opposite is frequently

the case. I have even known them to violate their parents' express command, and sneak off to a Protestant church on Sunday morning to attend a rally and a service. It does not follow, of course, that all scouts are dishonorable, or would lightly break the First Commandment. My personal experience with individual scouts, however, has not raised the movement in my estimation. I believe that the notice which the uniform attracts tends to make a boy conceited. Constantly having pounded into them that the scout is this, that and the other, they seem to acquire the holier-than-thou attitude toward their companions, and become conceited. As a general rule, I think a conceited boy has already a start in the wrong direction. Humility should be stressed as a scout's virtue.

Grand Rapids, Mich. HUBERT HART.

Father Louis Coloma's Novels

To the Editor of AMERICA:

I am a great admirer of Father Louis Coloma, S.J., but unfortunately I cannot get all his novels, although I have asked diligently for them in local bookstores. The only ones I could buy were "The Little Pilate" and "The True Hidalgo." I know he has written *"Pequeneces," "Por un Piocho"* and other stories, but where can I get them and what are their titles? As I do not read Spanish easily translations in either English, French, Italian or German would suit me better.

Garrison, N. Y. S. F.

The Baltimore Cathedral

To the Editor of AMERICA:

In my article on the Baltimore cathedral in your issue of July 20 I should have stated that the altar rail erected at the time of the centenary was the gift of Mrs. Boggs in memory of her husband.

Baltimore. RAPHAEL S. PAYNE.

A Beautiful "Secret" Prayer

To the Editor of AMERICA:

Twice during the year, on the Saturday of the Fourth Sunday of Lent, and on the Fourth Sunday after Pentecost, the *Secreta* of the Mass closes with this petition: *"Ad Te nostras etiam rebelles compelle propilius voluntates,"* which the Tournai English Missal translates, in the first place: "Mercifully constrain to thy services even our rebellious wills," and in the other, "Mercifully constrain our rebellious wills to thy service." More faithfully the Lasance Sunday Missal: "In Thy kindness compel our wills toward Thee, even though they resist."

To this petition, personally, or through the choir, or the Mass-server, the people say "Amen!" but knowing not what they ask, for even the manual of prayers does not give the *Secreta*. What a pity that they and indeed even chance comers into the church are not enabled and induced to make the beautiful prayer their own, by the printing of it over the sanctuary arch, or some other conspicuous place.

Mendota, Minn. R. M.

"Foreign-born" Chaplains

To the Editor of AMERICA:

Being a chaplain myself, it was with more than interest that I read Chaplain Thomas F. Coakley's letter on the religious spirit of Catholic soldiers "over there." But the last sentence of his interesting letter would make one believe that American-born chaplains, and they alone, will be able to guide our boys safely through the many dangers and temptations confronting them there.

Chaplain Coakley says he speaks only for himself, and so do I in speaking of local conditions. Of the six chaplains working with the 39th Division, four are "foreign-born" and two native-born. We are still waiting for a priest, born in this State, to volunteer as a chaplain. And it is a great blessing for this camp that not all of us are native-born, for who would have heard the confessions of the 5,000 boys, nearly all French-speaking, who left here recently for "over there" had not some "foreign-born" chaplain been here? And what would the poor Creole do, sick in the base hospital, and who but the foreign-born chaplains can create a smile and a tear, when he hears the soft dialect of his "bayou," of which the native-born chaplain is ignorant. And when two weeks ago some 10,000 boys from Ohio and Kentucky marched into our camp to complete this new "Rainbow" Division, there were happy smiles among the Catholics when they learned that at least one foreign-born chaplain could hear their confessions in German, as it made them feel at home and at ease.

Camp Beauregard, La. FRED W. BOSCH,
Chaplain 142nd M. G. Batt.

Catholic Visitors in New York

To the Editor of AMERICA:

I am sending you herewith page torn from this week's issue of "New York Attractions" in reply to the criticism in your issue of July 23. I am mighty glad to have had this criticism. I agree with your correspondent thoroughly that at least one or two of the famous cathedrals should appear both in the calendar of church services as well as under points of interest. That there was no intention of slighting the Catholic Church must be evidenced from the churches that actually appear in the calendar, and the omission of St. Patrick's Cathedral, at least from "Points of Interest," is an error on the part of one of my associates which I am only too happy to order corrected forthwith, and to use the other interesting and historical churches if space permits.

Perhaps some of us are too ready to jump to conclusions and to criticise unkindly before we are at least given the opportunity for explanation and correction. To charge us with any intention to deliberately slight any institution, religious or otherwise, is ridiculous, especially in these days when all of us are or should be striving shoulder to shoulder for the great cause in which all of Christian manhood is interested. I repeat, that we are mighty glad to have had this suggestion brought to our attention, and I also repeat that it would have come in better grace and in more Christian grace to have first established the intent before charging "slight."

"New York Attractions" is published under the authorization of the New York City Hotel Association and is distributed free to all people regardless of their race, religion, politics or color, and its editors are always pleased to have suggestions which will help to make it more and more interesting and useful to the strangers within our gates.

New York. CHARLES E. GEHRING.

[The latest issue of "New York Attractions" shows that four Catholic churches with the hours at which Masses are said are included in a page devoted to "Sunday Services in the Churches." In the same list of nineteen denominations, twenty-one Episcopalian and eleven Presbyterian churches are named. This information will no doubt be a convenience to hotel guests, but it does not meet the objection made by the Chicago visitor in the letter printed in AMERICA for July 13. No change has been made in the four pages of "New York Attractions" devoted to "Places of Interest and How to Reach Them" except to add the location of an undertaker's shop masquerading as a "church." It divides honors with the six Episcopalian edifices evidently supposed by the compiler to exhaust the ecclesiastical attractions of the Metropolis. There are more than a hundred Catholic churches on Manhattan island, a number of them, as the Chicago visitor noted, of great historical and artistic interest. And there are numerous other Catholic attractions, some of which a comprehensive list would hardly exclude.—ED. AMERICA.]

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

SATURDAY, AUGUST 3, 1918

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The New Social Era

THE principle of the Church in her insistence upon the right and utility of labor organizations is daily more fully recognized. The success of the United States national war labor board has evidently stimulated the recent industrial peace efforts of the English Government's committee on relations between employers and employees. In their latest supplemental report the members of this body, known as the Whitley Committee, not merely assume the existence of organizations of employers and employees, and grant full recognition to them, but proceed much further. In their opinion the aim of the Government should be to encourage the complete and coherent organization of trade, both on the side of the employers and of the employees. The service of the "works committee," they hold, will be of value in so far as they contribute to such a result.

In their proposed industrial-peace plans the creation of committees by workers in every establishment is suggested for the purpose of adjusting minor disputes affecting the daily life and comfort of the workers and promoting the success of the business. The larger question of wage rates, however, is not to lie within the sphere of these committees, but is to be left to district or national agreement between organizations of employers and workers. Thus we notice that the new idea of trade agreements, in place of the savagery of industrial struggles, of the endless strikes and bitter lock-outs of the past, is fast gaining ground in England likewise.

The report further states that no way towards industrial peace can be found by the mere appointment of works committees. Their success will depend entirely upon gaining the cooperation of the trade unions and of the employers' associations in the trade or branch of trade concerned. Government action, without the cooperation of these organizations, they believe, can only stand in the way of the improved industrial relationships. The period of individual bargaining is rapidly approaching its end. The *laissez-faire* attitude towards labor problems, which followed upon the Reformation and was all in favor of the economically stronger employer, is fast passing into the limbo of forgotten things.

A new era of cooperation between the State, the trade union and the employers' organizations is opening. But we must not forget that religion is no less indispensable in the relationship between trade unions and employers' associations, than in the dealings between individual employers and workers. Nor can the intervention of any State authority or works committee insure industrial peace and the reign of justice and charity, in which the interests of the public likewise will be safely guarded, unless religion is the guiding principle not merely of individuals but of trade unions and employers' associations, and of the State itself, which seeks to hold the even balance of justice. Religion alone can surely bring about the reign of universal brotherhood.

Behind the Drive

MILITARY critics have been busy offering opinions on the recent German breakdown and the victory of the Allies, between the Aisne and the Marne. No small degree of credit has been given to the American troops who have proved that they can stand up with the veterans of other armies, hardened to the game of modern warfare during four terrible years. Americans feel proud of Pershing and the men under him who have lived up to the simple sentence uttered by the American Commander of the Expeditionary Forces on the day of the landing of the vanguard, more than a year ago: "Lafayette, we are here." That sentence went straight to the heart of the French nation, and stiffened the defense and determination of the Allied armies. For they realized that all the resources of the most resourceful of nations were cast in the balance to outweigh the brute power of militarism. Force would meet force, as President Wilson declared. Yet the force of American arms would be backed by the power of the American people who have kept their eyes on God while sending their armies overseas. The Chief Executive has more than once urged on those at home the need of turning to the Almighty in this day of

national need. In the terrific crash of physical forces the spiritual note has often been heard.

It is sounding again overseas, and it comes from one who bears on his shoulders the responsibility for Allied endeavor, the Generalissimo of the armies that are fighting for the freedom of the world. The Sunday before the great offensive was launched, the children of France and England were bidden by their parish priests to "pray for the intentions of General Foch." The children prayed and one of the great defensive successes of the war was soon followed by a brilliant attack. The New York *World* which carried the cable dispatch, pointedly remarks:

> History may ask in vain whether the great strategist ascribes his victory more to his own plans and the valor of his troops or to prayers offered by scores of thousands of young girls in France and England who have scarcely heard his name or comprehended the war.

A little French peasant girl has told the nation: "The invader will be driven from our soil when we turn back to the God who loves us." Is it the beginning of the turning of the tide, not only of the tide of battle on the Marne, but of that bigger battle between the forces of God and Satan that has been raging in France for many a year? Will the simple act of a great general and a great Catholic calling for prayers in a battle-crisis bear fruit in the councils of a nation that has too long held before the world the strange anomaly of a Catholic heart warped and seared by a godless head?

The Banner of the Sacred Heart

FROM one end of France to the other, there has been of late a remarkable revival of devotion to the Sacred Heart. Recent messages addressed to the Government on the subject of placing the emblem of Christ's love for man on the national flag have doubtless had their part in the movement, and the soul of the people has been stirred by the thought of a public protestation of the ideals which have so long been banished from official circles. Whether or not the hope of restoring Christ to an honored place in the counsels and works of the nation is destined to see fruition, there are at present no means of determining. But the fact is unquestioned that the heart of the people is pulsating with the desire to see the reign of the Sacred Heart extended from individual and domestic life to national and social life. Blessed Margaret Mary's message to Louis XIV is recalled with growing insistence, and there are many who look forward, if not with confidence, at least with longing, to the day when the image of the Sacred Heart shall be added to the tricolor, and shall proclaim to all the world that France is still what she has never ceased to be, a people devoted to the interests of Christ. It was in France that the revelations granted to the humble Visitandine took place, it was France that petitioned that the celebration of the feast of the Sacred Heart should be extended to all the world, it was France that built Montmartre, the magnificent fulfilment of a national vow.

So strong has grown the movement and so common the practice of weaving the emblem of the Sacred Heart into the standard of France that the *Conseil d'Etat* has drawn up regulations on the matter. A religious symbol may be joined, so it has been officially decreed, with the national colors for the purpose of decoration or ornamentation, or personal adornment, it may also be used in connection with the colors in the churches, provided the authorities have no reason to fear that it will lead to disorder. The only restriction laid down by the Council concerns the display of the national colors in the public streets. Here the standard must have only the traditional form sanctioned by established usage. Elsewhere full liberty is allowed. This concession by no means entirely satisfies the wishes of the people, but it is more than was expected. The way may yet be found to convince the Government that fears of disorder are absolutely groundless, because the people are solid behind the movement, and that the surest way to victory is through national reparation. It would be strange if out of the wreck and ruin of the war came the accomplishment, delayed for almost two centuries and a half, of the earnest desire of Jesus Christ.

Independence Hall and Saintly Relics

AS he passes through the old-fashioned doorway, the casual visitor is at once caught by the atmosphere of quiet dignity that pervades the house. His head is bared, he speaks to his companion, or to the guard, in an undertone. "Man in the street," as he may be, he realizes that he is standing in a shrine. Hat in hand, he pauses reverently before an almost commonplace placard, resting on a wooden easel; and if he can read the legend without a sudden rising of emotion, of which he is not at all ashamed, he is no true man.

> Here on June 16, 1775, George Washington accepted the appointment of General and Commander-in-Chief of the American forces.
>
> Here on July 4, 1776, the Declaration of Independence, and on July 9, 1778, the Articles of Confederation were adopted.
>
> Here on November 3, 1781, the twenty-four Standards captured at Yorktown were presented to Congress.
>
> Here on September 17, 1787, the Constitution of the United States was adopted.

If the honest inquirer wishes to know why the Church encourages the establishment of shrines, and why she teaches us to venerate images and relics, let him visit Independence Hall. There is no virtue, surely, connected with the chair in which George Washington once sat, and no essential reason why we should reverence the rude hall, in which the colonial delegates promulgated the fundamental law of the land. But if these symbols keep fresh

the memory of an ardent lover of his country, and of the stirring events which marked the birth of a great nation, thereby inciting a spirit of patriotism, they are more than justified. The soldier who salutes the flag, the man who cherishes a faded photograph of his mother, the woman who counts among her dearest treasures, a broken toy or a little scuffed shoe, all know well what the Church means when she asks us to reverence the relics and images of God's warriors, the Saints. The flag symbolizes legitimate authority; the photograph, that sweetest thing on earth, a mother's love; the toy or the shoe, a little child, God's image, given as the holy bond of wedded love. Not less clear is the lesson taught us by images and relics. They raise our hearts to the Source of all true sanctity, they remind us that, if we will but accept God's help so freely given, we too may be made like to those heroes, whose lives are a golden record of love of God above all things, and love of their fellows, for His dear sake.

Save and be Poor

A PROFESSOR in the University of Wisconsin has stated, by way of warning and advice, that during the war the ambition of every good citizen should be "to treble his savings and reduce his expenses by at least twenty-five per cent." The advice and the warning are pertinent. Despite the survival of early New England influences, for nearly half a century we have been recognized as probably the most thriftless people in the world. We paid little heed to economical methods of dealing with our great natural resources, until it was scientifically demonstrated that these resources were only great, not inexhaustible. Even then we changed but slowly. It is painful to remember that the impression left on the minds of the Belgian Commissioners, as they journeyed from New York to Chicago a few years ago, was one of amazement at our wasteful schemes in agriculture. The national conscience, or want of it, was reflected in the lives of millions of citizens. We had alleged "needs," all centering about physical comfort, even luxury, and tiring, costly recreations, unknown in other countries. Many a young couple expended hard-earned funds that should have furnished the kitchen with necessary utensils, upon the purchase of a piano-player or a phonograph, while the spectacle of the cheerful idiot who mortgaged his little home to buy an automobile, was as common as it was mournful.

But all this was in the days "before the war." We are now beginning to reform. An old darkey "mammy" once said that she knew only one practical way of reclaiming such of her offspring as chanced to stray from the right path, and that was the judicious application of a barrel-stave. In our case, it would seem that a war was required to restore sanity. Ours was a grasshopper philosophy that knew no winter. Now that the winter is at hand we need a readjusted, or, better, a new philosophy. "Poverty" is not synonomous with "destitution," but if we Americans do not, in the monastic phrase, "practice poverty," we shall soon find ourselves in a state of "destitution." Speaking generally, "destitution" implies the want, and "poverty," the bare yet secure possession, of the necessities of life. On one condition only, will the advice freely offered by the Wisconsin professor, to cut down expenses by at least twenty-five per cent, be of immense value. That condition is that we follow it. Now is the time to begin. If we put off the day of our turning to the charms of simple poverty, we may reach, sooner than we expect, that day of destitution in which no economic salvation is possible.

The Woman's Share

IN days that are gone it was woman's part to send man to war while she stayed at home to watch and weep and pray. Today she is as much in war as man. Close to the fighting line as a Red Cross nurse or a Sister of Charity, or a canteen worker she is bearing the hardships and the horrors of the battle-front. In the great army of industry, backing up the armies in the field, she has successfully assumed burdens hitherto considered so big that only a man's shoulders could bear them. Only the other day nine three-ton trucks were driven by women from Lansing, Michigan, to Atlanta, Georgia, a distance of 1,014 miles. As yeomen in the navy, and members of the Signal Corps in the army, as deputy sheriffs attached to the commission on training camp activities, and members of the Secret Service, the share taken by women in this world-war is no slight one. And yet with all these new fields opened up to woman's activities, the outstanding fact remains that her greatest power and widest influence radiates from the home, where motherhood has crowned her supreme.

"The mothers of America are fighting this war," wrote a mother to the commanding officer of a regiment that had just received overseas orders. "You have taken my all, in taking my sons, and I have given gladly, though my heart is heavy and my hand is trembling as I write. Those boys of mine will never know the sufferings that are mine as I scan the daily casualty list, and I think of the many mothers like myself who must be ready to see a loved name appear on the roll of honor. Yet I would not have them back. We are all in this and in it to stay till it is finished."

There is no misunderstanding that spirit, for it speaks in tones of sacrifice. It is the bed-rock on which is built the morale of the fighting forces. Every other agency welcomed by the Government to further the work of keeping an army contented is absolutely dependent on the home-power wielded by the nation's motherhood. Indeed K. C. and Y. and Red Cross are merely the hands stretching across the sea from a million homes where hearts are praying God-speed to the men who have gone away, mother-hearts and great hearts who are going to win the war.

Literature

THE POET'S DEBT TO JOY

EVEN if it be admitted that "Our sweetest songs are those that tell of saddest thought" it would be a mistake to believe that very sad hearts wrote them. Deep sorrow knows no words. It cannot weep; far less, then, can it sing. Doubtless the noblest and tenderest poetry was written by men who had sounded the depths of suffering, but not grief alone was the source of their power. They did not, could not, tell their wo until peace, and hope, and joy had blossomed anew in their hearts. They sang of past grief that joy was lightening, or of joy unalloyed; not forgetful of sorrow, not blind, but with vision so keen that they saw above and beyond the domain of pain.

Before the Divine Comedy was written Beatrice's memory had become sweetness unmixed with pain, and the thought of eternity a solace to Dante's lonely, embittered spirit. It was only as the years of his exile wore away and sorrow and disappointment taught him to look hopefully and longingly toward a juster, brighter, kinder world that his immortal song slowly took form. Seventeen years elapsed between Arthur Hallam's death and the publication of "In Memoriam," and during the interval Tennyson's life had broadened and deepened; he had made new friends, and had won the ear of the world and more than one man's share of its love and admiration. In the agony of his first grief he thought of no quotable phrases, nor tirelessly polished exquisite stanzas to immortalize his pain. Had Keats been Shelley's best-beloved, "Adonais" would not have promptly paid tribute to his memory. It was only after the Fairy Prince awakened her with a kiss and the tragedies that overshadowed her youth were thrust into the background that Mrs. Browning's genius came to its "full flower-time." Few owed so much as she to happiness. "The Hound of Heaven" did not tell of Francis Thompson's struggles and sufferings until the kindness of the Meynells had dried his tears and bound up his wounds.

When the rule is broken and a poet writes "Out of the Depths" he proves that silence was the part he should have played. His work gives pain. He adds to the sadness of a too-sad world, a feat no man would envy. Possibly he eases his own heart, but he might have done that by writing volumes of verse—if volumes proved to be necessary—and burning them instead of sending them to a publisher. Henley's "Out of the Night That Covers Me" is a vivid picture of a pitiable state of mind, better hidden from the world, and Matthew Arnold was fond of writing such lines as:

> "For the world, which seems
> To lie before us like a land of dreams,
> So various, so beautiful, so new,
> Hath neither joy, nor love, nor light,
> Nor certitude, nor peace, nor help for pain."

No rainbow shines in this sky; the storm has not passed. How weak his wailing sounds compared with the sturdy optimism of "Rabbi Ben Ezra," with the splendid courage of Miss Guiney's "The Wild Ride," or the rather pathetic courage of Lionel Johnson's work, who, bruised and sensitive, knew that joy is greater than pain and will triumph in the end, that the reward is out of all proportion to the struggle, and heavenly love a prize for which earthly may well be sacrificed.

A quiet melancholy, more than half pleasurable, inspired much of our poetry, and the feelings which it excites are sad, perhaps, but sweet. Gray's "Elegy" is a standard example, "Break, Break, Break," a more striking one. This is the mood of many popular poems: of "I Remember, I Remember," "The Light of Other Days," and the familiar work of our American poets from Longfellow and Bryant to Joyce Kilmer and Tom Daly. The sorrows of which it sings are not new, nor even remembered with painful vividness. The night is past and day is dawning; or they were never more than little sadnesses.

Much exquisite verse is the flower of unclouded joy. It sings ecstatically of God and of His Mother, revels in the beauty and majesty of nature, or rejoices in home, friends, or love. Blake was not the only poet to write a "Laughing Song," although alone, perhaps, in so christening one. Goldsmith laughed as heartily, forgetful of yesterday and trustful of tomorrow, Scott was a boy to the end, Robert Louis Stevenson another, and Lewis Carroll saw everything but mathematics in merry sunlight.

Nature, a source of joy to all who befriend her, is lavish in gifts to her intimates, the poets, and their overflowing hearts spill sweetness into charming verse, brightening the world and adding incalculably to its store of literary treasures. The careful praise of Wordsworth, the exuberance of Nash's "Spring," the gorgeousness of Keat's "Autumn," the reverent awe of the "Hymn Before Sunrise," the dainty loveliness of Father Tabb's lyrics, all the exquisite verses addressed to skylark and to nightingale, to night, to dawn, to sea and sky and flower; these are children of joy. Nature tells her delicious secrets to the poets and they dishonorably repeat them, in their knowledge too happy to remain silent.

It was deep and fervent but placid joy which dictated "The Angel of the House," "I Love My Jean," Scott's spirited love-poems, and countless others; and surely we owe our stirring English ballads to men young at heart, in love with tragedy, because it seemed so safely far away. Joy at the sight of heroism rings in every line of "The Charge of the Light Brigade," "The Song of Marion's Men," and Campbell's martial ballads; it is quieter, but not less intense, in Collins's familiar stanzas beginning,

> "How sleep the brave who sink to rest
> By all their country's wishes blest."

That joy is present in all deeply religious poetry need hardly be said, our Christian Faith being essentially joyous. Even when the theme is death joy is there, allaying fear, soothing sorrow, and giving of the beauty which belongs to it and it alone. Vaughan, using all his genius for unforgettable metaphor, wrote tranquilly of his "Friends Departed," remembering that separation is for time and reunion for eternity. "The Dream of Gerontius" is death with all its bitterness gone and its sweetness distilled in matchless song. To Newman the king of terrors was indeed "a beginning not an end, a happiness not a pain, a meeting and not a parting." Through the somber majesty of his *"Dies Irae"* Crashaw's joy in the Faith, and his tender personal love of Our Lord flash forth, making his translation beautiful and very characteristic. His work, robbed of joy, is inconceivable.

No poetry is more transparently joy-inspired than the liturgical hymns. Even the *"Stabat Mater"* does not grieve to the end, but closes with a thought of eternal bliss, and the *"Vexilla Regis"* fluctuates between grief at the sight of Our Saviour's sufferings and joy in the Redemption which they win for us sinners. The *"Salvete Flores Martyrum"* is all joy, as are St. Thomas's hymns for Corpus Christi, the *"Adeste Fideles,"* the *"Veni Creator,"* and many others.

So have the poets sung their happiness. That, like other men, they are dumb in deep grief is one of God's kindnesses to a world quick to forget joy and prone to remember sorrow. Sacred it is, chastening, ennobling; but not for this were we made.

FLORENCE GILMORE.

REFUGE

Altissimum posuisti refugium tuum.—Ps. 90

Not theirs, O Lord, who finger bead by bead
The rosary of dedicated days,
With regular silence and with regular praise,
In fortressed cloisters who securely lead
Lives safe from clamor! Oh, not theirs the need
Of blissful contemplation of Thy face—
But ours—who chaffer in the market-place,
And walk the town with weary feet that bleed!

They wear the habit of thine holiness;
Not theirs the agonized striving to attain
Our difficult peace . . . O Lord, we are much less
Than they, and labor in a world profane;
More need have we in secular duress
The refuge of the high God's heart to gain!

THEODORE MAYNARD.

REVIEWS

Religion. Par MGR. GIBIER, Eveque de Versailles. Paris: Pierre Téqui, 3 fr. 50.

This is the first volume of a series to be entitled: "Religion, Famille, Patrie." The series will thus form a complete study of the essential obligations and duties incumbent on every man, those towards God, his family and his country. These are the sacred foundation stones upon which rests the edifice of our temporal and eternal destiny. If those foundations are strong all is well, if they are feeble or insecure ruin threatens both the individual and society.

The learned Bishop of Versailles begins logically with a study of man's duties towards God. The book has all the qualities of the preceding works of the eminent author. In some ways it reminds the reader of "The Faith of Our Fathers" of Cardinal Gibbons. It is popular in style and expression, simple, full of unction, without the least tinge of acrimonious controversy. The presentation of the matter is methodical and logical. In the brief chapters which compose the volume the author gives a concise but exact résumé of what a Christian ought to know in order to render to God the double testimony of his faith and his works. There are four main divisions: religion in general and the Catholic religion in particular, the practices of religion, its doctrines and its works. Under the last head the author considers the works of charity, justice, humility, those peculiar to each state, the works of zeal, and of a larger apostolate. The lessons given are those of a man thoroughly acquainted with the spirit and the needs of his age.

When discussing the obligation incumbent on all to yielding to the claims which religion has upon mankind, Mgr. Gibier shows that to profess it and to practise it is a duty that man owes to his Creator, which parents owe to their family and citizens to society, that it is a duty of all times and places, of all ages and conditions, the supreme duty of man. Every other chapter is as simply and as forcibly developed. The work forms an admirable piece of popular apologetics. J. C. R.

Cape Cod New and Old. By AGNES EDWARDS. Boston: Houghton, Mifflin Co., $2.00.

The first discovery of Cape Cod occurred about 1004, when the Norsemen glided into the harbor of what is now Provincetown. After new discoveries by the Italians, Portuguese and French, the Pilgrims made their first landing in America here, and at a later date dotted its coasts with trading posts and settlements. Though this narrow peninsula, jutting out into the Atlantic like an enormous fish-hook, has had a history longer than any place on the continent, though its people have had a large share in the nation's maritime and economic development, Cape Cod itself has ever remained one of the most provincial, bigoted and unprogressive of places. Its latest discovery as a vacation ground has worked momentous changes, and it is of these that Miss Edwards writes so charmingly. Her book is most opportune, for she is near enough to the old order to transmit its quaintness, and yet in time to welcome the new leaven with enthusiasm. She has caught the spirit of both, and seems to enjoy the contrast: of the landed stock receding from the ever-increasing Portuguese settlers, of the old captains deserting the sea to direct automobile traffic, of cranberries and summer visitors replacing the old industries of fishing and salt-making as the Cape's most profitable source of income. She even views with humor the horror that the old residents must experience at the sight of so many Catholic churches and missions being reared on the soil dedicated to Methodism and to revivals.

Though the essays follow a topographical order, they are more than a guide-book, for the author has skilfully woven into them much interesting historical data, together with wise comment on the industries, religion and characteristics of the people. The book is well illustrated and will interest not only the natives but the summer tourists and all who have read with pleasure the stories of Joseph Lincoln.

F. X. T.

The Mythology of All Races. In thirteen volumes. LOUIS HERBERT GRAY, A.M., Ph.D., editor; **Egyptian,** by W. MAX MÜLLER, Ph.D.; **Indo-Chinese,** by SIR JAMES GEORGE SCOTT, K. C. I. E., Vol. XII. Boston: Marshall Jones Company. $6.00.

Indo-Chinese mythology may appeal only to the very learned and the specialist. But there is scarcely a student who has given any attention to history who has not felt the strange fascination which Egypt exerts on the mind. Its huge pyramids, its obelisks with their strange hieroglyphics, its sphinxes as silent as the deserts over which they crouch, the ox Apis,—the mysterious Nile which so long hid the source of its waters, Isis and Osiris, all these make us wonder. Among the Romans of classic times, Egypt was looked upon with a peculiar awe and under the strange animal worship of its people Romans thought some dark and incomprehensible mystery was hidden. Then in modern times there are few stories that can compare in interest with the romance attending the discovery of Champollion when he found the key to the strange carving on the monuments of the Pharaohs. Added to all this, the close associatio of Egypt with the history of the chosen people invests it with an atmosphere altogether its own.

The fascination of the land, Dr. W. M. Müller has to a large extent transferred to his book. While perhaps it is only the specialist who will follow his pages with ease, there is a great deal that will appeal to the general reader. The chapters on the "Worship of the Sun" and the "Osirian Cycle" are especially interesting. The religion of Egypt developed from a crude animism, yet the doctrine of life after death was richly developed. Dr. Müller admits that even in prehistoric times Egypt believed the soul to be immortal. In the "Pyramid Period" the practice of embalming began. Egypt reverenced the body and endeavored to preserve it intact after death, because it was the tenement of the soul. It believed also in a sanction in the after-life for the deeds done in the flesh; in a pool of fire and torments for the wicked, and a life of bliss for the virtuous. Eternal torture is implied and at times directly stated on their funeral monuments and in their ritual practices, but not so clearly perhaps as eternal bliss.

Dr. Müller brings to the discussion of his subject the widest and soundest scholarship. In the discussion of his difficult task, a presentation of Indo-Chinese mythology, Sir James Scott displays the same qualities. His subject is less known to the general reader, and as difficult as Dr. Müller's, perhaps more so. Those even who are little acquainted with that Far East with

which he is so familiar, will not fail to read with unusual pleasure the "Festivals of the Indo-Chinese" and the "Thirty-Seven Nats" of Burma. As we read these scholarly pages we realize more and more how dim the light of reason can become when entirely left to its own helplessness. But the reading of this volume of the monumental work edited by Dr. Gray and his associates also convinces us that in the midst of their grossest errors men have always preserved the seed of truth which at any moment may bring forth its splendid harvest.

J. C. R.

Interned in Germany. By H. C. MAHONEY. New York: Robert M. McBride Co., $2.00.

The interest with which this narrative was followed when it appeared serially insures it a welcome in its more permanent book-form. At the outbreak of the war the author was passing through Germany on his way to Russia. He was included in the sweeping order, executed with true German thoroughness and disregard, that all British subjects should be gathered into the prison camps. His earlier experiences are related in "Sixteen Months in a German Prison," to which the present volume, recording more in detail the conditions in the camp at the Ruhleben Race Course, is a sequel. In the beginning the lot of the five thousand prisoners was not an easy one, and it is not Germany's fault that the "Kaiser's guests," as they called themselves, did not succumb to epidemic or insanity. The main purpose of the story, however, is not the German treatment of the prisoners, but the development, through their own initiative and effort, of a most unique communal life. Gradually they evolved an organized scheme of government, had their own police force, provided various forms of entertainment and recreation, bettered the sanitation and hygiene, established stores and banks, introduced religious worship; in fine, converted the camp into a well-regulated community. This seems highly incredible, if one does not realize that the Imperial Government had fulfilled its purpose when the aliens were safely imprisoned, and was quite content to shift its responsibilities of providing for the prisoners.

The veracity of the account seems fully corroborated by Mr. Gerard's "My Four Years in Germany." Its fairness is evident, for Mr. Mahoney, with just cause for bitterness, refrains from much comment on his facts; he impartially acknowledges his gratitude for the scant kind treatment from certain officials and roundly berates the infamy of some pro-Germans among the prisoners. Now that some of our American soldiers are temporarily residing in these camps and accurate statements of their treatment are not yet possible, this sane and complete narrative of conditions should prove of the highest interest.

F. X. T.

Psychology and Preaching. By CHARLES S. GARDNER, Professor of Homiletics and Sociology in the Southern Baptist Seminary. New York: The Macmillan Co. $2.00.

Psychology is a word to conjure with. Preaching is a leaven for human conduct. Hence may be inferred the felicity of the above title. It suggests an art treated in the light of one at least of the ultimate elements on which that art is based. And such it proves to be. For the purpose of the book is to analyze the intellectual and emotional activities and tendencies that are brought into play in a sermon both on the part of the preacher and of the hearers. In doing this the author draws extensively on modern writers. As he is also professor of sociology, he discusses at considerable length the characteristics of the groups that go to make up the modern audience, and describes the present-day attitudes of laymen outside the Church on religious questions. The book is intended for students of the Baptist ministry and may be welcomed by many. But if one has been accustomed to clear ideas and clean-cut definitions in psychology and to orthodoxy in religion, he will be disappointed with the volume's perusal, for it is distressing to have to search for what may be useful among so bewildering a mass of errors.

But one is prepared for this at the outset, for Professor Gardner warns us that his psychology is distinct from philosophy. Evolution crops out unexpectedly here and there and skepticism, relativism and subjectivism are freely acquiesced in. Enlightened Christianity, in the author's view, must be adogmatical and pragmatical. Religious belief "is the affirmation of the reality of the supersensible objects and relations which are felt to be necessary for the satisfaction of the fundamental needs of the personality." And the proof is a quotation from the Psalm, "My soul thirsteth for God." As for the religion ascribed to the modern business man, it is hard to see how it is religion at all. The author's sentiments on the Catholic Church may be understood from the words with which he concludes his book: "Christianity almost lost its original simplicity and was corrupted by the elaboration of imposing ceremonies—many of them thought of as having a magical potency—which dwarfed its ethical and social meaning; and was perverted by the establishment of a priesthood which administered magical rites and interposed itself between God and the common people." The helpful suggestions for preaching to be gleaned from this work may be summed up in a few words—To be effective a preacher should combine the intellectual treatment of his subject with imaginative and emotional appeal.

H. A. C.

BOOKS AND AUTHORS

In "The Fetichism of Liberty" (Marxian Philosophical Society, $0.25) Mr. Harry Waton endeavors to show that Socialism, "which takes for its basis the endeavor after an ever-increasing constraint of the individual by society," is the sole philosophy which can be demonstrated to be "true in theory, in accord with the facts of social life, and therefore realizable." While Catholic students will accept none of the conclusions, and very few of the many brilliant observations, contained in this essay, they will find that Mr. Waton presents his case strongly, and in a manner that is wholly free from the objectionable features which frequently mark the Socialistic-propaganda pamphlet.——"Prison Reform" (H. W. Wilson Co., $1.25) is a compilation made by Corinne Bacon, for the purpose of giving a general knowledge of prison conditions in the United States, and of the forces which aim to improve them. As is inevitable in a handbook of this kind, the citations are of uneven value, and it is somewhat marvelous that the most recent Catholic author on the subject known to Mrs. Bacon is Pope Clement XI.

The thirteen "Great Ghost Stories" (Dodd, Mead, $1.50), which Joseph Lewis French has selected, include such masterpieces of the eerie as Bulwer-Lytton's "The House and the Brain," Quiller Couch's "The Roll-Call of the Reef," Margaret Oliphant's "The Open Door," Amelia B. Edwards' "The Four-Fifteen Express" and Thomas Hardy's "The Withered Arm," all of which should be read, to secure their full effect, by a sputtering candle about midnight, while the wainscoating creaks and a soughing wind is heard in the pines. The inclusion in the volume of Théophile Gautier's "Clarimonde," however, with its maudlin confessions of an unfaithful priest, is, to take no higher ground, an error in literary taste.——"Tales of War-Time France" (Dodd, Mead, $1.25), is a collection by French contemporary authors well translated by William L. McPherson, which show a fresh artistic development in the short story. Some of the writers, Jean Aicard, Mme. Lucie Delarue-Maldrus, Pierre Mille, are well known to the French public, while the others, Maurice Level, Frédéric Boutét René Benjamin and Alfred Machard, are newcomers. The tales themselves are centered about the war: the soldiers at the front, the wives, mothers and sweethearts at home, the aviator, the spirit of Alsace, the foreign soldier and the wounded poilu. The stories

are simple in plot, but with the necessary twist of thought and emotion to make them interesting. With this singleness of thought, a conciseness, a unity of impression and an emotion that is always kept suppressed, the tales are quite artistic. The ending is a novel feature; it comes suddenly and naturally and inevitably carries with it a surprise.

These stanzas by Gerald H. Crow, entitled "*Ad Dominam Suam Mariam Virginem*," are among the finest in the book of "Oxford Poetry, 1917" (Longmans, $0.50):

O Lily, Lady of Loveliness,
O tender-hearted, marvelous-eyed,
Bend from Thine aureate throne and bless
The lonely people and comfortless
At Jesu-Mass and Vespertide.

And bless the mighty and proud of mien,
The scornful folk that pity and pass—
For they are lonely as none have been,
The proud that lack on whom to lean—
At Vespertide and Jesu-Mass.

And bless before Thou makest end
Both me and mine in sorrow and pride,
Where frankincense and prayer ascend
And kneeling lilies whisper and bend,
At Jesu-Mass and Vespertide.

In "The Confessions of a Browning Lover" (Abingdon Press, $1.00), by John Walker Powell, the author's gentle modesty disarms criticism, and, in point of fact, we have no disposition to criticize in an unfavorable sense any of his literary principles. It is only when he advances with more assurance his ethical and theological views that one suffers something of a shock. The writer, as we gather, is a doctor of divinity, or at least a minister of the Gospel. Yet one reads on page 126, "Suppose the Church to have been wrong in a thousand particulars, . . . cut even the historical accuracy of the New Testament or the ultimate validity of Saint Paul's interpretation of the crucifixion of Jesus; still . . . the essential truth of Christ's religious and ethical teachings have not been touched." This is only a specimen of the attitude taken towards religious truth throughout the book. On page 135 we read: "The open-hearted reader may get more sound theology from Browning than from his minister"; and, in fact, one fears that this may be true of Dr. Powell's own congregation. We may indeed marvel at such a surrender of faith, but we may reflect that the writer is only another of those who overturn the foundations of belief and still serenely hope that the ornamental superstructure will remain intact.

The popularity of "The Best Short Stories of 1917" (Small, Maynard, $1.50), edited by Edward J. O'Brien, seems attested by the fact that it is now in its second printing. This annual collection of the best magazine stories into more permanent book form is a commendable but unsatisfactory task. Tastes differ so egregiously and the short story is such a mobile and fluctuating medium that any choice, however it might interest, would scarcely satisfy the critical mind. Mr. O'Brien seems to realize this, but he is not therefore less dogmatic; he endeavors to assign with the accuracy and precision of a schoolmaster relative values to stories that range from somber tragedy to lightest fantasy. As to the collection itself, there are fewer war stories than one would expect, far too many tinged with pessimism and despair, and a fair sprinkling of the impressionistic and ultra-realistic type. In his introduction the editor is not thoroughly optimistic about the technique of our American writers; the reviewer is inclined to be less optimistic about their ethics, if he may judge them by these tales.——Timely for the vacation reading of the schoolboy is a story of a summer's sport, with adventures thrilling and heroic, which fall to the lot of boys of sterling character. In his story of the Maine coast and its fisheries, Albert W. Tolman has done just this. PercyWhittington's reclamation will interest any American boy, and the hero, "Jim Spurling, Fisherman" (Harper, $1.25), will surely gain his admiration.

"The Democracy of the Trees" (Gorham Press $1.00) by Edward Andrews, is a small volume setting forth the various phases of Christian service in the novel form of an adaptation of Joatham's parable of the trees to democracy and what it needs and expects from its citizens. The general scope of the author is commendable, laying stress as he does upon the great need of religious principles as the guide and norm of the State as well as of the individual. But the religion he advocates is too vague to be useful. It never becomes more explicit than righteousness, spiritual ideals and religion in general. Then we are regaled with the old popular fallacies and faded Protestant myths which to the initiated are beginning to be a bore. This sentence, for example, among many like it: " . . . modern progress of the best kind received its greatest impulse by the Reformation movement," in the light of what is, registers a distinct jolt to any mind attuned to the present and not still immersed in the complacent assurance of a past generation.——"Christ's Challenge to Man's Spirit in this World Crisis." (Longmans, $0.75.) Advent addresses delivered at the Cathedral of St. John the Divine, New York, by George William Douglas, D.D., S.T.D., is a book containing four sermons entitled "Christ's Challenge to the Spirit of Man," "What Spoils the Human Spirit, Pride," "Laying Hold on Eternal Life," and "The Transfiguration of Humility." The author has stressed a growing conviction which seems to have burst forth like an inspiration. "The great surprise of life these past three years has been the spirituality of it." "Many intelligent men had supposed that if you develop the intellect, man will thereby of himself alone outgrow what is brutal in him." A practical consequence, not insisted upon in the addresses, is the Catholic contention that education without religion must necessarily lead to disaster. A description of our school system might properly have furnished the author with an application of much point and force.

As Lieutenant C. E. Andrews, the editor of "From the Front: French Poetry" (Appleton, $1.00) admits in his preface, the soldiers in this war, if we except Rupert Brooke and one or two others, have produced very little poetry that is likely to live. Most of their immortal lines have been gathered in this book, together with a vast deal of other lines that are only verses. This prayer, "Before Action," by Lieutenant William Noel Hodgson, however, has poetry in it:

By all the glories of the day
And the cool evening's benison,
By that last sunset touch that lay
Upon the hills when day was done,
By beauty lavishly outpoured
And blessings carelessly received,

By all the days that I have lived,
Make me a soldier, Lord.
By all of all man's hopes and fears,
And all the wonders poets sing,
The laughter of unclouded years,
And every sad and lovely thing;
By the romantic ages stored
With high endeavor that was his,
By all his mad catastrophes,
Make me a man, O Lord.

I, that on my familiar hill,
Saw with uncomprehending eyes
A hundred of Thy sunsets spill
Their fresh and sanguine sacrifice,
Ere the sun swings his noonday sword
Must say goodby to all of this;
By all delights that I shall miss,
Help me to die, O Lord.

EDUCATION

The Federal Government and Education

IT was a wise scholastic who premised that things were not to be multiplied without good reason. In his own day, he was accused, no doubt, of a fondness for the obvious, and thereupon relegated to the dust of his own bookshelves. But a good grasp on the obvious is a most useful possession, and whosoever can state it as well as the author of the tables of addition and multiplication, for instance, deserves a monument more lasting than bronze. Many of our troubles, I think, arise from the fact that we like to eschew the happy obvious, to imitate Icarus. Unfortunately for the parallel, not all of us fall into the sea. But somebody always suffers.

Government by Amendment

JUST at present, a band of well-meaning educators, attached to that somewhat amorphous but exceedingly powerful body, the National Educational Association, is advocating the creation of a Federal Secretary of Education, thereby eschewing the obvious fact that public education is the concern, not of the Federal Government, but of the several States. This personage "shall sit in the cabinet," and shall have a competent and complete apparatus of under-, assistant- and subsecretaries, with whatever additional factotums and experts may be deemed useful or necessary. How all this brave show is to be created, except by another Constitutional Amendment, is not clear; certainly, it does not seem to fall under the classification of measures absolutely necessary for the continuance of the war. But one of the cheapest and readiest political shortcuts we have today is the Federal Amendment. That venerable document, the Constitution, once a classic statement of fundamental principles, is assuming the voluminous proportions of a statute-book. If certain extremists have their way, old Jim MacKenzie, time out of mind, the village tippler, will soon fall under its reforming influences, while cigarettes, coffee and pie are marked by hordes of other cranks, for successive destruction through the agency of one or more Federal Amendments. Since these things are possible, there is no good reason why a Secretary of Education should not be created, his powers defined in detail, and the salary of his office-boy fixed for all time, or until the next Administration, by an Amendment to the Constitution of the United States of America.

Local Control Imperative

"THE constant attempt to break down the proper relations between the States and the Federal Government," said H. St. George Tucker, in his lectures on the Storrs Foundation at Yale, in 1916, "is certainly a great cause for alarm." "Too much centralization is now our danger," wrote John Fiske, in "The Critical Period of American History," "as the weakness of the Federal tie was our danger a century ago." By constitutional provision, in time of war much power is centered at Washington. That is the case today, and there is always a tendency to retain measures adopted during a period of stress, after the exigencies which justified them have passed away. War is a poor time for tinkering with the Constitution. The thirteen original States proceeded wisely in ordaining a Federal Government of strictly enumerated powers, and while they transferred certain ancient rights from the States, they also framed the Tenth Amendment, whereby the powers not granted in the Constitution, are reserved to the States or to the people. And most wisely indeed did the founders make no enumeration whatever of any Federal power to found or to control a public system of schools within the States. "It has been well settled always," writes Tucker, "that among the duties and rights which pertain to the States of the Union, is that of understanding and controlling the education of the children of the State." He subjoins the reason. "Perhaps the wisdom of the founders of the Constitution has been shown in no greater degree than in leaving this important domestic duty in the hands of the government which is closest to those whom it affects."

Prussian Methods in Education

TRUE, the National Educational Association, the advocate of this plan, so dangerous to every private system of education which, in accordance with American ideals, wishes to retain its independence, hastens to affirm that the scheme involves no Federal monopoly of education. "We believe that the administration and control of public education should be left in the hands of the several States," protests the president of the Association, Dr. G. D. Strayer, in the New York *Times*, for July 21. However the Association may protest, it is surely clear that the plan of appropriating Federal funds for local schools, under conditions laid down by a Federal board at Washington, is but the opening wedge for a policy of pure governmental control. In effect, the plan is simply this: "Conduct your local schools, as you please. That is your right. But if you do not conform to the ideals set up at Washington, you need look for no help from the Federal Government." If this is not governmental control, it is the most dangerous imitation of that menace which has as yet appeared in this free Republic. It is nothing more nor less than "souperism," a policy which under the name of "patronage," has long been popular with grimy politicians. But it has no place in a government which is fighting to make the world safe for democracy. Every Catholic, every citizen interested in the freedom of education, should see that his vote goes to no Senator or Congressman who favors this insidious, unconstitutional attack upon local self-government in the schools.

The School in Politics

THIS is an objection which the proponents of the new plan for diverting Federal funds, have thus far met by silence. But not only is the scheme an attempt to overturn the constitutional balance of Federal and State power; it is further open to grave objection on the grounds that it will inevitably draft a new army of office-seekers, and may easily make the State educational systems mere pawns in the game of politics. Writing to William Johnson, nearly a century ago, June 12, 1823, Thomas Jefferson said:

> I believe the States can best govern our home concerns, and the general government our foreign ones. I wish, therefore, to see maintained that wholesome distribution of powers established by the Constitution for the limitation of both; and never to see *all offices transferred to Washington, where, further withdrawn from the eyes of the people, they may more secretly be bought and sold as at market.*

A cognate thought is thus expressed by another statesman, born and bred far from the regions in which the older doctrine of States Rights was carried to a logical conclusion:

> If there were centered in Washington a single source of authority from which proceeded all the governmental forces of the country—created and subject to its will—upon whose permission all legislative and administrative action depended throughout the length and breadth of the land, I think we should swiftly demand and set up a different system. If we did not have States, we should speedily have to create them.

What Mr. Charles E. Hughes here says of the necessity of keeping in their pristine vigor, coordinate, yet in their own spheres independent, the powers of the State and Federal governments, has a direct application to the matter in hand. The question of education is too vast, too far-reaching, too much an affair of local interest and concern, to be administered or controlled by a Washington board. If the States did not now control education, we should be obliged, in Mr. Hughes' phrase, to create a State control.

Prefects from Washington

IT is somewhat irritating that one cannot write today of the relation of the State to the Federal government, without being dubbed a "secessionist." The correct doctrine touching

the right of the State to manage its own concerns, originated with the founders of the Constitution, and is no more "secessionist" than Miss Ophelia. But there is a solemn warning in the following words, not written by the late Jefferson Davis, but by that rock-ribbed Northerner, John Fiske:

> If the day should ever arrive (which God forbid) when the people of the different parts of the country shall allow their local affairs to be administered by prefects sent from Washington . . . on that day the progressive political career of the American people will have come to an end, and the hopes that have been built upon it for the future happiness and prosperity of mankind will be wrecked forever.

We cannot safely put the control of local education in the hands of "prefects sent from Washington." Yet that is the logical, the inevitable outcome of the plan to federalize the schools, proposed by the National Educational Association. "Were we directed from Washington when to sow and when to reap," wrote Jefferson, "we should soon want bread." The motives which have brought this scheme into public notice at this time, may be left in abeyance for the present. But all citizens, interested in freedom of education, will see in this proposed departure from constitutional government, a plan to withdraw the schools "from the eyes of the people," establish at Washington an educational bureaucracy, and if not to sell the offices connected with it, ultimately to make education in the United States a government monopoly.

PAUL L. BLAKELY, S. J.

SOCIOLOGY

Juvenile Delinquency in War-Time

WHETHER or not the manufacture of that saccharine mixture known to the youthful population as "taffy" be a necessary industry in war-time is a matter open to dispute. To Johnny and Sue, a world without taffy, and taffy vended at a reasonable rate, is an exceedingly abnormal world. With this view, the anxious manufacturers very probably agree. Trifling as it may seem, the question is directly in line with graver interests. The most serious task which faces the civil authorities is to combine the maintenance of normal domestic conditions in times which bring demands that are far above normal, with the complete satisfaction of military necessities. It would not be safe to leave anything undone which might bring the war to a speedy and successful conclusion, but at the same time we must so order domestic needs that little reconstruction will be called for when peace is declared.

CONDITIONS AT HOME

NO small part of the war-problem is the adequate protection of the child. For reasons that are economic as well as Christian and humanitarian the children must be the last to suffer. The proposal to take them from the home and the school, placing them, under the plea of military necessity, in the fields and the shops, has met with a fairly definite rejection throughout the country, although we may look for plentiful evasions of the child-labor laws during the next twelve months. But unless we at once adopt a policy of vigilance, we shall, as the war continues, be obliged to meet a vastly increased juvenile delinquency calendar. To believe that we can escape without serious effort what has overtaken every other country now at war would be a fatal error. Complete figures are not at hand, but a number of cities are even now witnessing overcrowded juvenile courts and correctional institutions. Buffalo reports, for the year just closed, a larger number of violations of the school and labor laws, "an alarming number of arraignments for petty larceny," and "many children brought into court as ungovernable or disorderly, especially among those who are employed." In Cincinnati, the delinquency cases between April 1 and November 1, 1917, exceeded by twenty-one per cent the cases in the corresponding period for 1916. Columbus reports that the delinquency record for 1917 is greater than the average of the preceding three years by fifty-four per cent, and Detroit notes an increase of about fifty per cent in the winter of 1917-1918. New York shows a slight increase which is attributed to "mothers going out to work." While Philadelphia, Washington, Kansas City and Denver show conditions that are normal, in Indiana, Illinois, Iowa, Minnesota and California the requests for admission into the State reform schools are far more numerous than in preceding years.

IN ENGLAND

THESE facts, while by no means conclusive, seem to indicate that the factors which have caused an increase of juvenile delinquency in England and on the continent are beginning to operate in the United States. England's experience should be our warning. As early as May, 1916, Sir Edward Troup, Under-Secretary of State at the Home Office, called the attention of the Justices of England to the "increase in the number of offenses by children and young persons under sixteen years of age." Statistics from seventeen of the largest cities showed an increase that was startling. In larceny cases, it was nearly fifty per cent, "but there were also more charges of assault, malicious damage, gaming, and offenses against the education acts." As one of the most potent causes bringing about this dangerous condition, Mr. Cecil Leeson, an English authority, quotes the short-sighted policy which took over more than 1,200 school buildings for war work. The dispossessed children were either put on part-time, and this gave them an ample leisure which they spent in the unhealthy environment of the streets, or they left school altogether to take up factory work. The report of the Committee on Juvenile Education in Relation to Employment shows that the effect upon the morals of the children was decidedly bad. Unfortunately, too, because of enlistments and conscription, the probation system was seriously interfered with, and in some localities was practically suspended. Summed up, the increase in juvenile delinquency can be traced to the partial breakdown of the school and the probation system at the very time when the customary safeguards for the child had been greatly weakened.

ON THE CONTINENT

REPORTS from France, Germany, Italy and Russia, although less detailed, tell practically the same story. According to a recent bulletin of the Children's Bureau at Washington, the evidence that juvenile delinquency has greatly increased in France is not so clear. It is suggested, however, that the smaller number of arrests in Paris in 1915 may be due "in part, at least, to a relaxation of police surveillance." Marseilles and Rouen show an increase, and the *Revue Pénitentiaire* calls attention to "the number of school children one meets daily on the streets, where they are learning habits of laziness and vagabondage," and calls upon the authorities to enforce the laws for the protection of the child. In Germany, a general increase was reported towards the end of 1915, and two years later Judge Koehne of Berlin wrote that conditions had hardly improved. The causes are variously stated as the breaking up of the home, due to the death of the father, the weakening of the continuation schools, and the consequent exploitation of the child for war work. Writing in the *Rivista di Discipline* for April 1, 1917, Giulio Benelli finds a notable increase throughout Italy, due to homes broken by the absence or death of the father, the employment of mothers and children in factory work, and the diversion to war purposes of funds usually employed for the protection of youth. He also notes that "one of the main causes is the inefficient work of the magistracy in guardianship cases." In disrupted Russia, as might be expected, the effect of the war upon children, especially upon young girls, is sad beyond description.

The Plain Lesson

THE lessons to be drawn from this sad record are plain and manifold. We must prepare, and at once, for *preventive work*. A stitch in time saves nine, and in many cases reconstruction is a disheartening, if not an impossible, task. To begin with, it is imperative that nothing be allowed to interfere with the schools, with the strict enforcement of the child-labor laws, or with the work of our city probation and attendance officers. Since the need of all these agencies is greater in wartime, they should, on the contrary, be strengthened. On the part of our Catholic institutions, while retaining to the full their autonomy, an even closer and more cordial cooperation should be established with the attendance and probation officers. There was a time when Catholics looked askance, and the look was justified, at the work of these officials, but that time, at least in the larger cities, may be said to belong to ancient history. Many priests have learned by experience that the help they can give is beyond price. These officers are public servants, and there seems to be no valid reason why we should not use what they are ready, and often anxious, to give us.

What Catholics Can Do

EQUALLY important is it in these unsettled times that we make the fullest use of the parish system for the protection of our children. In the school, our Sisters and Brothers can acquaint themselves with home conditions, and at once report anything out of the ordinary to the superintendent or to the pastor. The pastor cannot be expected personally to investigate or supervise every case involving danger to a child, but here is his opportunity to enroll the associates of his Sodalities, the Holy Name Society, and the Conference of St. Vincent de Paul, as active members of a vigilance and visiting committee. In some localities, these devoted men and women act as genuine "Big Brothers" and "Big Sisters," and their work, because of the spirit which animates them, is enlightened, patient and effective. There is no reason whatever why delinquency should increase among our Catholic children during the war. In fact, if we employ the means at our disposal at once and perseveringly there is every reason to believe that it can be greatly lessened. The child is the hope and the pledge of the future. Upon him, humanly speaking, depends the force and vitality of the Church and the State of the next generation. Few of us can work for the Church in foreign missions; many of us are unable to serve our country on the field of conflict. Here is our opportunity to do "war work" of immense value. To help the child is practical patriotism, practical religion, practical love of God.

P. L. B.

NOTE AND COMMENT

Creighton University Summer Sessions

THE *Creighton Courier* announces the success of the sixth summer session of the University, with an enrollment of 227 students. One of the notable features of the year is the large number of applicants for the Master's degree. Many of these had taken their Bachelor's degree in other institutions. Nineteen States and Canada are represented among the students and almost twenty Religious Congregations have members enrolled in the various courses. This sufficiently indicates the value of the summer sessions. As an additional educational and recreational feature select moving pictures are displayed on Mondays and Fridays. Ample provisions are thus made to render it possible for all our Catholic Sisters, who so desire, to secure their degrees from a Catholic university. Similar opportunities are likewise offered them in other parts of the country.

Chaplains Over Age Limit Requested by Pershing

AN unusual appeal for 100 chaplains who are over the regular age limit of forty-five years has been issued in accordance with the request of General Pershing. This information is offered by the Religious Publicity Service of the Federal Council of the Churches of Christ in America. It is stated that the men thus appointed will serve in a general capacity in disembarkation ports in France or in other large centers, away from the firing line. Applicants for appointment to these posts must be men "of mature experience, outstanding personality, and of exceptional caliber in every way." No preliminary training at the Chaplains' School will be required of them. It is added that applications are being received by the Rev. Clyde F. Armitage, Secretary of the General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C. Another item of interest is the new Navy ruling, according to which the uniform of the chaplains now becomes identical with that of other officers. In place of the single-breasted clerical coat and black braid, they are now to wear the regulation double-breasted coat, gold braid on sleeve and cap, and epaulets of the same type as for other officers.

Laws to Abolish Illiteracy

THREE drastic educational bills, aimed as a "blow at illiteracy," were recently enacted into law by the New York legislature. "Education," says the *Knickerbocker Press* of Albany, "is no guarantee of morals, but the absence of any schooling is a real source of danger." The three measures are thus summarized:

> The first provides for the training of teachers to give instruction to illiterates over the age of sixteen. The second makes it mandatory for all minors between the ages of sixteen and twenty-one, who have not such ability to speak, read and write English as is required for the completion of the fifth grade in the public schools, to attend either day or evening classes until they have reached that standing. They may go either to public, private, parochial or industrial schools, and either day or night, as they wish, but sufficient penalties are provided, both for the minors and for those who have control of them or who employ them in violation of the act, to make sure that they will get the required instruction. The third bill provides for the establishment and maintenance in cities and in union free school districts of the classes necessary to carry out the plan.

It is of the utmost importance that Catholics take an active interest in the education of the immigrant. Opportunities should be provided for all Catholic immigrants to receive their patriotic training through Catholic sources. Our school buildings can readily be used for this purpose in the evenings, while our Catholic parish organizations can supply an efficient teaching staff. The New York legislation is typical of similar laws that will doubtless be enacted elsewhere. The Church in America could desire no better opportunity than this for the exercise of her Divine apostolate, while Catholics can repay in no better way the lasting debt of gratitude they owe their native land.

K. of C. Follow the Flag

TO their familiar slogan, "Everybody Welcome and Everything Free," the K. of C. have added the new watchword: "Follow the Flag!" This implies that wherever American troops may be stationed, there will the Knights of Columbus be found at their service. They have recently opened a club in London and have decided to erect recreation huts for such of our fighting men as by mischance may be interned in Switzerland. No small part of the work of the Knights of Columbus secretaries, we are furthermore told, consists in finding information concerning soldiers at the request of friends at home. "The case has yet to be recorded where the efforts of a chaplain or

a secretary have failed to bring eagerly awaited news to those who desire it." So too a letter addressed to a soldier and given in care of the K. of C. is certain to find its destination. But more and more men are needed who are willing to devote their skill and their energy to the boys in camp or at the front, men between forty and fifty years of age, machinists, traffic managers, bookkeepers, stenographers and others eager for this service. Even when the 2,000 men called for now are enlisted, there will still constantly be need for more. The last party sailing for France included, besides a number of chaplains, seventy secretaries and the famous major league ball player, "Johnny Evers." We are assured that the national pastime is nowhere more popular than with the boys "over there." All the home activities are at present consolidated, at the Order's headquarters in New Haven, under the direction of William J. McGinley, Supreme Secretary of the Knights of Columbus.

Soldier and Sailor Insurance

THE popularity of the Soldier and Sailor Insurance may be gaged by the fact that up to June 28 the Bureau of War-Risk Insurance had written $21,566,000,000 insurance, representing 2,570,455 applications. The average amount of insurance applied for is $8,387. In some battalions and regiments every man has taken out an insurance, while in certain units every man is insured for the maximum $10,000. General Pershing recently sent the following cablegram to Secretary McAdoo:

> All ranks of the American Expeditionary Forces appreciate deeply the generous measure the Government has taken to provide insurance for their families, in proof of which more than 90 per cent of men have taken out insurance. To wisely provision for their loved ones heartens our men and strengthens the bonds that unite the Army and people in our strong determination to triumph in our most righteous cause.

Thus the Government insurance is looked upon in the army as an element of victory.

A Ruby Fund for the Colored Missions

REFERENCE to jubilee celebrations is rarely made in our pages, but there is one we must not overlook for the sake of the cause it represents. Forty years ago, on August 4, Mgr. John E. Burke, General Director of the Catholic Board for Mission Work Among the Colored People, received the plenitude of the holy priesthood. Soon after, when Cardinal McCloskey decided to establish a church for the colored Catholics of the eastern metropolis, the young levite volunteered for the work. The entire energy of his heart and soul were thenceforth given to the race which in many ways has suffered such cruel wrongs at our hands. We can well understand, therefore, with what enthusiasm he entered upon the larger field of national apostolate which opened up to him when in 1907 the Colored Mission Board was created and the vast territory it embraced was entrusted to his zeal. Yet it is not of this that we wish to write here, but rather of what is of greater practical moment at the present time, and that is the "Ruby Fund." So far from accepting any personal gifts, Mgr. Burke has himself offered the first donation towards a $40,000 jubilee fund which is to be placed out at interest for the great cause he represents, and which is to be held in reserve while additions will gradually be made to it. Although his own modest request is confined to $40,000, the Catholics of the United States will certainly forget that it is only his fortieth year, or will double or treble that sum. He writes:

> We beg every bishop and priest in the country to send us at least one dollar for the fund. Every religious community of men and women, every school, college and academy; yes, every society of every church we pray to have on its list of subscribers. Who will begrudge this small offering? Who cannot afford it?

Several of the clergy have already remembered Mgr. Burke with a check of $40.00, and a New York lady, enclosing a check of $50.00, quite properly remarks in her letter that New York alone, which has witnessed his labors and struggles for the colored race since 1883, should round out the full sum that is asked for the noble work of giving the negroes the Faith.

President Indorses U. S. Employment Service

THE great strain placed upon our industries by the war calls at the present moment for the utmost husbanding of our available manpower. The purpose of the Government is to centralize all the recruiting agencies of civilian labor engaged in war work. We here give in its entirety the message of the President:

> For more than a year it has been our pride that not our armies and navies only, but our whole people is engaged in a righteous war. We have said repeatedly that industry plays as essential and honorable a role in this great struggle as do our military armaments. We all recognize the truth of this, but we must also see its necessary implications—namely, that industry, doing a vital task for the nation, must receive the support and assistance of the nation. We must recognize that it is a natural demand—almost a right—of anyone serving his country, whether employer or employee, to know that his service is being used in the most effective manner possible. In the case of labor this wholesome desire has been not a little thwarted owing to the changed conditions which war has created in the labor market.
>
> There has been much confusion as to essential products. There has been ignorance of conditions—men have gone hundreds of miles in search of a job and wages which they might have found at their doors. Employers holding Government contracts of the highest importance have competed for workers with holders of similar contracts, and even with the Government itself, and have conducted expensive campaigns for recruiting labor in sections where the supply of labor was already exhausted. California draws its unskilled labor from as far east as Buffalo, and New York from as far west as the Mississippi. Thus labor has been induced to move fruitlessly from one place to another, congesting the railways and losing both time and money.
>
> Such a condition is unfair alike to employer and employee, but most of all to the nation itself, whose existence is threatened by any decrease in its productive power. It is obvious that this situation can be clarified and equalized by a central agency—the United States Employment Service of the Department of Labor, with the counsel of the War Labor Policies Board as the voice of all the industrial agencies of the Government. Such a central agency must have sole direction of all recruiting of civilian workers in war work; and, in taking over this great responsibility, must at the same time have power to assure to essential industry an adequate supply of labor, even to the extent of withdrawing workers from non-essential production. It must also protect labor from insincere and thoughtless appeals made to it under the plea of patriotism, and assure it that when it is asked to volunteer in some priority industry, the need is real.
>
> Therefore, I solemnly urge all employers engaged in war work to refrain after August 1, 1918, from recruiting unskilled labor in any manner except through this central agency [The United States Employment Service]. I urge labor to respond as loyally as heretofore to any calls issued by this agency for voluntary enlistment in essential industry. And I ask them both alike to remember that no sacrifice will have been in vain, if we are able to prove beyond all question that the highest and best form of efficiency is the spontaneous co-operation of a free people.

To bring the U. S. Employment Service to the notice of the public an extensive advertising campaign has been planned, similar to that conducted in the interest of the Liberty Loan and the Red Cross. It is looked upon as the best means of speedily eliminating all the present unnecessary shifting of labor in our essential war industries.

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Chronicle

The War.—The Allies have gathered momentum during the past week and have completely ousted the Germans from the Soissons-Chauteau-Thierry-Reims salient. The enemy has extricated himself from the dangerous position in which the reversal of his plans involved him, but he has had to pay a frightful cost, and has been completely defeated in one of the great battles of the war. The victory has been due in large measure to the American troops, not merely on account of the numerical superiority they brought to the Allies, but also because of the very important part they have taken in the battle and the confidence with which their dash, courage and military skill have inspired the French and British. Both these countries, and Germany also, now realize that the soldiers of the United States are equal to the best.

Bulletin, July 29, p.m.-Aug. 5, a.m.

As was the case last week, the principal fighting has taken place on the western and southern sides of the salient. After the capture of Fere-en-Tardenois, the Allies crossed the Ourcq, further south, and captured Seringes. From this point they advanced both north and east. Northwest of Seringes the Allies took Butte de Chalmont, Beugneux, Cramoiselles, Cramaille, Grand Rozoy, Hills 205 and 206 and Hartennes. Later they drove the Germans from the Chaudun Plateau, crossed the Crise River and by getting south of Soissons necessitated the evacuation of the city which they entered on August 2. East of Seringes the Allies pressed forward in a northeasterly direction, taking Sergy, Cierges, Nestles, Chamery, and the Meunière Wood. Later they enlarged their gains by capturing Goussancourt, Coulonges, Aougny and Romigny. The capture of Romigny and the advance of the Allies on the eastern side of the salient which had resulted in the capture of St. Euphraise and Bligny, made it impossible for the Germans to hold Ville-en-Tardenois. Accordingly a general retreat took place on the entire thirty-mile front. The Allies have reached the southern banks of the Vesle from Soissons to Reims, and have taken Fismes. They have also crossed the Vesle at a number of points.

The retreat has apparently made the Germans fearful for their line in Picardy, where they have retired near Albert on an eight-mile front to the east bank of the Ancre, and also on a ten-mile front between Moreuil and Montdidier to the west bank of the Avre.

On August 3 the Administration announced that a new bill, recommending that the selective draft ages be changed so as to include all men from eighteen to forty-five years, inclusive, would be introduced in both Houses on August 5. The bill has been prepared by the War Department and has the approval of President Wilson, and according to official predictions in all probability will become law as soon as Congress reconvenes. Speaking of the measure Secretary Baker said:

The "Man Power" Bill

> All the possible combinations of age limits were carefully studied, and it was found that in order to get the men into Class 1 for the program proposed, eighteen to forty-five was necessary. The bill when introduced, however, will contain a provision authorizing the President to call men out of Class 1 by classes, according to ages, so that if it is found possible the men between eighteen and nineteen will be called out later than the older men who are found eligible to Class 1. This will undoubtedly have the effect of taking men who are otherwise deferred and putting them into useful labor, but it does not conscript anybody for labor. It is purely a military matter.

Senator Chamberlain, Chairman of the Senate Military Committee, commented on the proposed legislation as follows:

> The bill will remove all danger that it will be necessary to invade classes two, three and four of the present draft, I believe. We can get enough men from the eighteen to forty-five class without going into those classes.
>
> My understanding of the number of men who will be affected by the new draft is that it will be sufficient to provide an army of at least 3,000,000 or 4,000,000 in France and keep up the training of as many more at home. This cannot be done unless we change the draft ages in the manner suggested.

Estimates of the number of men affected by the bill, if it becomes law, vary from 13,000,000 to 16,000,000. The former figure, which is that submitted by General Crowder in his annual report, includes 3,087,063 in the class of eighteen to twenty, and 10,683,249 in the class of thirty-one to forty-five. Of the eighteen-to-twenty class the percentage of those unmarried is ninety-six. Of the thirty-one-to-forty-five class twenty-three per cent are unmarried, of whom, according to General Crowder, the Provost Marshal, 1,389,338 will be available for military duty.

On August 3 General March, Chief of Staff, announced that 300,000 men had been transported to Europe during the month of July, and that 1,320,000 Americans were now in France, Belgium and Italy, of whom 1,000,000 were under General Pershing in his own area, the rest being brigaded with other generals. Of all those embarked about 300 have been lost. On the same day the British Secretary of the Admiralty announced that the British warships and auxiliary craft at the present time amounted to a displacement of 6,500,000 tons against 2,500,000 tons in August, 1914, representing in spite of the 750,000 tons which had been lost, an increase of 160 per cent. He said that in April, May and June of 1918 the output of the world's tonnage had exceeded losses from all causes by 100,000 tons. Speaking of the success of the convoy system he declared that since the system had been introduced only 0.61 per cent of the 61,691,000 tons convoyed had been sunk. The Americans, he said, had transported nearly one-half of their own troops; and Great Britain, since August, 1914, had transported nearly 20,000,000 men to different destinations, 2,000,000 animals and 11,000,000 tons of naval and military stores.

Other Items

Ireland.—On July 29 a motion by John Dillon, the Nationalist leader, condemning the Government's Irish policy was defeated by a vote of 245 to 106. Mr. Dillon suggested that the Irish question be referred to President Wilson for solution, but Premier Asquith replied that it was too much to ask of the American President at this time, and the problem was one that the British people would have to settle themselves. It was of overwhelming importance, said the Premier, and the Government should bestir itself to settle it even at the eleventh hour. The Labor party supported Mr. Dillon's motion, and its spokesman, Mr. Adamson, declared that the Irish question could be settled by a generous measure of Home Rule, and the British people ought to grant it at once. The Nationalist leader maintained that the question of Ireland was a war question, and that was why he introduced it at this time. How could Great Britain, he asked, put before the world as one of her objects in the war the freeing of small nationalities when there was Ireland lying at her back door "under the unhappy tyranny of a military government?" The way to conquer German plots, continued the Nationalist leader, was not to break faith with the Irish people but to win their sympathy. No one in Ireland believed in any pledge of the British Government or that the Government would stick to any policy whatever. The Government should abandon all coercive measures at once. Mr. Devlin remarked that the Nationalists had done their share in sending recruits to the army. Deducting from Ulster's contribution those who were Nationalists, Mr. Devlin declared that the figures stood 38,000 for Ulster and 55,000 for the Nationalists. After the Nationalists had converted England to Home Rule through forty years of constitutional action they had been denied what they had won, and the Sinn Fein had received its chance. The Nationalists now proposed to the Government to put in operation the principles which President Wilson declared the Allies were fighting for. Recruits could be gained in Ireland by establishing a governmental system there, based on the people's will, and intrusting recruiting to an Irish Parliament. Secretary Shortt, he said, would no more succeed in his policy than his predecessors had done. Mr. Shortt replied that the Government did not wish to enforce conscription if it could be avoided, but that no help had come from the Nationalists in the present difficulty. Ireland was now exceedingly prosperous, he continued, a very small use had been made of the Crimes Act, and he hoped that something might be done to make her contented, so that an era of good feeling might be inaugurated that would make it possible to pass a Home Rule measure. A year ago the whole country desired to have such a measure passed, but it could not be passed today at any general election in England. The Secretary then appealed to all the Irish members to do all they could to make recruiting a success in Ireland.

The Debate in the House of Commons

Bonar Law, in a statement following the debate, declared: "John Dillon never came within 100 miles of the real difficulties of the problem; the solution does not rest in the differences between Englishmen and Irishmen but between Irishmen and Irishmen." Press comment on the debate varies. The Sheffield *Telegraph* states:

> Dillon's suggestion that President Wilson should be asked to decide the Irish question is not a very helpful contribution to the problem. In the first place, the English people never would accept the mediation of another State in this question; in the second place, it is not likely that President Wilson would be willing to accept such an invidious position.

The *Evening Star* believes the electorate will take a hand in solving the problem:

> Dillon said with regard to the war that he stands where he stood in 1914; for him it is a war on which the liberties of mankind depend, and he bitterly resents the action of the Government which is driving Ireland out of it.
>
> There is no doubt that Ireland was in the war with her whole heart until the illimitable stupidity of our professional politicians alienated her manhood. Dillon now appeals from the professional politicians to a jury of Americans to be appointed by President Wilson.
>
> Our professional politicians are shocked by this proposal, but if they cannot or will not settle the Irish question themselves sooner or later it will be taken out of their feeble hands by the disgusted electorate. Unless all the parties combine to save Ireland there will be a revolt against the statesmen who are incapable of statesmanship.

And the *Daily Mail* concludes:

> We cannot get rid of Ireland by ignoring or coercing her, nor can we dispose of the Irish question by affecting to treat it as a dead issue. Sooner or later it will arise to plague us; it will embarass us at the peace conference; it will be a source of discord—perhaps now the last one—between the United States and ourselves; it will weaken us both during the war and after it.

All the Irish papers carry the full text of the Mansion House Statement. It is signed by the Lord Mayor of Dublin, "Chairman of a Conference of representative Irishmen whose names follow: Joseph Devlin, John Dillon, Michael Egan, Thomas Johnson, William O'Brien (Labor), T. M. Healy, William O'Brien, Thomas Kelly, John MacNeill, acting in the place of E. De Valera, and A. Griffith, deported 18th of May, 1918, to separate prisons in England, without trial or accusation—communication with whom has been cut off." The Statement is addressed to the President of the United States, and its opening paragraphs read:

The Mansion House Statement

Sir—When, a century and a half ago, the American colonies dared to assert the ancient principle that the subject should not be taxed without the consent of his representatives, England strove to crush them. Today England threatens to crush the people of Ireland if they do not accept a tax, not in money but in blood, against the protest of their representatives.

During the American Revolution, the champions of your liberties appealed to the Irish Parliament against British aggression, and asked for a sympathetic judgment on their action. What the verdict was, history records. Today it is our turn to appeal to the people of America. We seek no more fitting prelude to that appeal than the terms in which your forefathers greeted ours:

> We are desirous of possessing the good opinion of the virtuous and humane. We are peculiarly desirous of furnishing you with the true state of our motives and objects, the better to enable you to judge of our conduct with accuracy, and determine the merits of the controversy with impartiality and precision.

If the Irish race had been conscriptable by England in the war against the united colonies, is it certain that your Republic would today flourish in the enjoyment of its noble Constitution?

Since then the Irish Parliament has been destroyed, by methods described by the greatest of British statesmen as those of "blackguardism and baseness," Ireland, deprived of its protection and overborne by more than six to one in the British Lower House, and by more than a hundred to one in the Upper House, is summoned by England to submit to a hitherto-unheard-of decree against her liberties.

The document continues to discuss the points at issue between England and Ireland. Conscription raises a sovereign principle between the two nations, provoking the fundamental issue of self-determination. "While self-determination is refused, we are required by law to bleed to make the world safe for democracy in every country except our own. Surely this cannot be the meaning of America's message to mankind glowing from the pen of her illustrious President." From eight millions seventy years ago the population of Ireland has dwindled to four and a half millions, "and it is from this residuum that our manhood between the ages of eighteen and fifty-one is to be delivered up in such measure as the strategists of the English War Cabinet may demand." The Parliaments of Australia and South Africa refused to adopt conscription, and "this was well known when the law against Ireland was resolved upon." "For opposing the application of this law to Irishmen and while this appeal was being penned, members of our Conference have been arrested and deported without trial. It was even sought to poison the wells of American sympathy by leveling against them and others an allegation which its authors have failed to submit to the investigation of any tribunal."

The Mansion House Statement covers every point in the historic relations of England and Ireland, and in conclusion states: "In every generation the Irish Nation is challenged to plead to a new indictment, and to the present summons answer is made before no narrow forum but to the tribunal of the world. So answering we commit our cause, as did America, to the 'virtuous and humane,' and also more humbly to the Providence of God." Up to the present the press in the United States has not carried the Mansion House Statement.

All public gatherings have been forbidden in Ireland unless official permission has been obtained for holding them, and the Sinn Fein, the Irish Volunteers, the Cumann Na Mban and the Gaelic League have been declared dangerous and "are designed to terrorize the peaceful and law-abiding subjects of his Majesty in Ireland." The proclamation of the Gaelic League is a surprise, as it was founded more than twenty years ago to foster the Irish language and includes in its membership people of every creed and shade of political opinion.

Proclamation of Ireland

Russia.—The result of the recent negotiations between Japan and the United States regarding the best way to help Russia was announced on August 3 by Mr. Frank L. Polk, Acting Secretary of State. After stating that the purpose of the military force entering Siberia is "to render such protection and help as is possible to the Czecho-Slovaks against the armed Austrian and German prisoners who are attacking them, and to steady any efforts at self-government or self-defense in which the Russians themselves may be willing to accept assistance," the proclamation continues:

America and Japan to Aid Russia

> The Government of the United States has, therefore, proposed to the Government of Japan that each of the two Governments send a force of a few thousand men to Vladivostok, with the purpose of cooperating as a single force in the occupation of Vladivostok and in safeguarding, so far as it may, the country to the rear of the westward-moving Czecho-Slovaks, and the Japanese Government has consented.
>
> In taking this action, the Government of the United States wishes to announce to the people of Russia in the most public and solemn manner that it contemplates no interference with the political sovereignty of Russia, no intervention in her internal affairs—not even in the local affairs of the limited areas which her military force may be obliged to occupy—and no impairment of her territorial integrity, either now or hereafter, but that what we are about to do has as its single and only object the rendering of such aid as shall be acceptable to the Russian people themselves in their endeavors to regain control of their own affairs, their own territory, and their own destiny.

Mr. Polk announces that the Allied Powers have assented in principle to the proposed plan and that the

United States hopes to send into Siberia along with the military force, a commission of merchants, agricultural experts, labor advisers, Red Cross representatives, and agents of the Young Men's Christian Association to spread useful information, render educational help, and relieve the immediate economic necessities of the people, as opportunity offers.

On August 2 the *Official Gazette* at Tokio published a similar proclamation announcing the impending dispatch of troops to Vladivostok, protesting the Japanese Government's sincere friendship for the Russian people and reaffirming its

avowed policy of respecting the territorial integrity of Russia, and of abstaining from all interference in her internal politics. They further declare that upon the realization of the objects above indicated they will immediately withdraw all Japanese troops from Russian territory, and will leave wholly unimpaired the sovereignty of Russia in all its phases, whether political or military.

Japan has loaned the Siberian Government $250,000,000 for the formation of a strong army.

News came via Amsterdam on July 31 that Field Marshal von Eichhorn and his adjutant, Captain von Dressler were killed by a bomb which was thrown at them as they were driving through the streets of Kiev, the capital of the Ukraine. The assassin, a youth of 23, was an agent of the Social Revolutionists of the Left in Moscow.

Von Eichhorn Assassinated

The London *Daily Express* remarks that the violent end of Von Eichhorn will cause no surprise to those who knew how bitterly he was hated by the Ukrainians owing to his cruel exactions. The paper continues:

From the very beginning Eichhorn treated the Ukrainians as slaves, whose only reason for living was to see that Germany obtained enough food from the land. His first measure was to force the peasants under the most severe penalties to cultivate the land for the Germans' benefit. His last was to fix a price for corn which would enable the Germans to obtain bread more cheaply, but which would absolutely ruin the Ukraine peasants and landowners. The climax was reached when he had two popular members of the first Ukraine Government arrested and sentenced to various terms of imprisonment for plotting against Germany. The sentence of the German field tribunal last week caused general indignation.

After the assassination of Von Eichhorn more than 500 persons were arrested, including ex-Premier Winneschinks and many members of the Constitutional Democratic party, and martial law was proclaimed throughout the province.

New proofs of the control Germany is exerting over the Bolshevist Government at Moscow reached Washington on July 30. For the Allied embassies which recently left Vologda, on the advice of the Bolshevist Foreign Minister, were refused permission to land at Archangel by the local Soviet, which acted under orders received from Moscow. Soon after, however, a revolution against the Bolsheviki of Archangel and in favor of the Allies was successfully carried through, the Soviet troops fleeing from the city and the Allies occupying it.

According to the Associated Press, refugees from the Russian Provinces occupied by German troops report a growing hatred of the peasants for the invaders. In the neighborhood of Pskov, Esthonia, the confiscation of foodstuffs by the Germans led to uprisings which were mercilessly put down, and the natives are now menaced with starvation. The working classes of Riga are almost destitute too, the Germans allowing each person only one pound of bread a month. Conditions in Petrograd, an Associated Press correspondent writes, are growing worse and worse. He says:

Fighting Starvation and Anarchy

Long lines form early in the morning before the shops to buy food. Thousands storm incoming trains in a wild scramble for food brought in by peasants and traveling soldiers. In front of every shop window where foodstuffs are displayed people stand and gaze longingly with their eyes glued to the window-panes.

One need not be surprised if the lady dressed in silks and satins—once a member of the bourgeoisie—who sells him a biscuit on the corner addresses him in any of the two or three foreign languages she knows. Then, one may buy newspapers from graybeards in frock coats and silk hats and former army officers in shiny boots. All are trying to earn a livelihood in the "commune" of Petrograd, where property is confiscated and incomes have vanished. Some of those on the Nevsky are girls, pretty ones, and they walk the long length of the street all the day and into the night asking for the little postage stamps that pass for money in Russia now—because they are hungry.

One of the mysteries of Russia is where the vendors of cakes and biscuits get the things they sell. There is absolutely no flour to be had, and the bread allowance per person, which one sometimes gets and sometimes doesn't, is one-half of a pound daily for the proletariat and one-eighth of a pound daily for the bourgeoisie. The bread is black and heavy, and its ingredients cannot be identified. Sugar cannot be obtained in the shops. In the homes, horse meat, dried cabbage, and what bread is available constitute the principle diet for the majority. Eggs, butter and milk are high in price and extremely scarce.

Mr. Gregory M. Ignatieff, a member of the Russian Supply Committee, on his return to this country not long ago was interviewed by a New York *Times* reporter regarding conditions in Moscow:

Mr. Ignatieff stated that it was the custom of the Soviet Government to treat the Red Guards exceedingly well, in order to retain their loyalty. Not only would they be well paid, well clothed and well fed, better than any other class of the population, but ordinarily the Red Guards would be billetted around to the best houses in the city, every bourgeois family being compelled to receive at least one Red Guard as a permanent inhabitant in the household.

There seems to be no other purpose in this practice than to make the families of the middle class as miserable as possible. It is not uncommon to see a Red Guard enthroned in the best room of a bourgeois household, watching the other members of the family with a rifle across his knee.

As for the present situation in Moscow, Minister Ira Nelson Morris of Stockholm lately reported to Washington that wholesale arrests were taking place in Moscow, that the jails are overcrowded and other places are being converted into prisons.

Christian Science as a Financial Asset

FRANCES BEATTIE

WHEN Mrs. Mary Baker Eddy wrote the "Church Manual" of the First Church of Christ, Scientist, wherein the Rules and Regulations and By-Laws and sundry other laws are laid down, it must be remembered that she was not attempting to create a monopoly, or to build a little financial fence around "Science" for all days to come. We have her own word for it in "Miscellaneous Writings." For an extract from this volume, following the title page in the "Church Manual," tells the reader that the Rules and By-Laws are not "arbitrary opinions nor dictatorial demands," but genuine dyed-in-the-wool inspirations, "impelled by a power not one's own."

It will be remembered that one of the inspired rules (Article XXI, Sections 1, 2 and 3, pages 63 and 64), dealt exclusively with the reading rooms of the Christian Science Church. Wherever there is such a church, there is also a reading room, not as a part of the church, but usually located in the heart of a city, occupying a store or office building. Section 1 says that "*each church of the Christian Science denomination* shall have a Reading Room, though two or more churches *may unite* [though they seldom or never do] in having Reading Rooms, provided these rooms are "*well located.*" Section 2 says that "The individuals who take charge of the Reading Rooms of The Mother Church shall be elected by the Christian Science Board of Directors, *subject to the approval of Mary Baker Eddy.*" Section 3 ordains that "The literature sold or exhibited in the Reading Rooms of Christian Science churches *shall consist only* of 'Science and Health with Key to the Scriptures,' by Mary Baker Eddy, *and other writings by this author;* also the literature *published or sold* by The Christian Science Publishing Society." The inspired writer goes a step farther in Article XXV, Section 6, in protecting the rights of Mrs. Eddy and the Publishing Society, by the decree, pages 81 and 82:

> Only the Publishing Society of The Mother Church selects, approves and publishes the books and literature it sends forth. If Mary Baker Eddy disapproves of certain books and literature, the Society will not publish them. The Committee on Publication are in no manner connected with these functions. A book or an article of which Mrs. Eddy is the author shall not be published nor republished by this Society without her knowledge or consent.

The Committee on Publication, to be sure, cannot feel aggrieved by this clipping of their wings, since it is not the result of "arbitrary opinions nor dictatorial demands, such as one person might impose on another. * * * They sprang from necessity." The future financial welfare of the Christian Science Publishing Society, as well as the material welfare of Mrs. Eddy, were, of necessity, provided for by this friend from on high. First, the reading rooms are made an absolute necessity; a Science church cannot be established or recognized, until this "ordained" By-Law has been fulfilled. Each church, too, must have these reading rooms. With three churches in a town, or only one reading room, the business of the Publishing Society might suffer one-third; hence, the provisions that "sprang from necessity."

The reading rooms, further, must confine their labors to the products of the Christian Science Publishing Society exclusively. In order to furnish a reading room properly, the first requisite seems to be a photogravure of Mrs. Eddy. The size "specially adapted for reading rooms," according to the advertisements of the Publishing Society, in the June number of the *Christian Science Journal,* may be obtained for the small sum of $3.50. The Publishing Society advertises other prints of Mrs. Eddy at $1.00 and $2.00 each, but specializes in the $3.50 picture, as a reading-room adjunct. Suppose the inspired voice, dictating the "Church Manual" to Mrs. Eddy had overlooked this little detail—imagine the sad condition of three churches located in the same town, but with only one reading room, for the Society would lose the profit on two photogravures. Such a condition in one town, multiplied by similar conditions around the world, and the omission of so trifling a detail would perhaps spell a financial tragedy to the Publishing Society. "A Photogravure of The Mother Church and the Publishing House" sells for $5.00, other prints of the church slide down to $3.50 and $1.25 each, but no Christian Science reading room would consider anything less than the $5.00 print. Then there are post-cards of the Mother Church, Sunday-school supplies and a great array of pamphlets and periodicals. A reading room, even a Christian Science reading room, can hardly exist without well-filled shelves and the forty-two or more pamphlets stocked up in quantities, besides all the periodicals and publications, represent a neat cash outlay for each reading room.

Moreover, the books published by this agent of a higher power are by no means to be considered in the cut-rate class. A previous article dealt with the prices of the volumes which are a necessity to every well-regulated Scientist, but all the works of the Christian Science Publishing Society should be also necessities among the faithful. The "Miscellaneous Writings" of Mrs. Eddy, for example, wherein she explains the Divine origin of her demands, sells for from $2.25 to $5.00 per volume. "The First Church of Christ" and more "Miscellany" sells for $2.25 to $4.00 a copy, according to binding, while the "Concordance to Science and Health"

comes a little higher, selling for $4.50 and $5.00 a copy. The "Concordance to Mrs. Eddy's Published Writings other than Science and Health" climbs a step higher and sells for $6.00 a copy; "Christ and Christmas" goes for $3.00, with a cheaper volume at $2.50; "Unity of Good" sells for $3.25 and $3.50 a copy, and so on down the list, most of the books selling at about the same price, though the "Messages to The Mother Church," by Mrs. Eddy may be had from $0.25 to $1.50 each. From the sale of all the foregoing publications the Christian Science Publishing Company has managed to keep the wolf from the door.

The Divine inspiration sent Mrs. Eddy far into the field of finance, for Article VIII, Section 13, page 44, elects that "Every member of The Mother Church shall pay annually a *per capita* tax of not less than $1, which shall be forwarded each year to the Church Treasurer." Which means a steady flow of dollars into the treasury, for to become a member is the goal which every loyal Christian Scientist hopes one day to reach. Readers in *all* branch churches *must* be members of the Mother Church. In order to become a member of that church, it is only necessary that the applicant be a "believer in the doctrines of Christian Science, according to the platform and teaching contained in the Christian Science textbook, Science and Health with Key to the Scriptures, by Rev. Mary Baker Eddy. The Bible, together with Science and Health and other works by Mrs. Eddy, shall be his only text-books for self-instruction in Christian Science, and for teaching and practicing metaphysical healing." (Article IV, Section 1, page 34.)

Another little financial detail is provided for in the "Church Manual," in an inspired chapter dealing with the teaching of Christian Science. Article XXVI, Section 1, page 83, provides that "teaching Christian Science shall not be a question of money, but of morals and religion, healing and uplifting the race." Section 2 provides that "Christian Scientists who are teachers shall carefully select for pupils such only as have good past records and promising proclivities toward Christian Science." He is enjoined to "promote their progress," not only during the term of the class, but after it, and to "watch well that they prove sound in sentiment and practical in Christian Science." Moreover, he shall "persistently and patiently counsel his pupils in conformity with the unerring laws of God," [as witness the "Church Manual"] "and shall enjoin them habitually to study the Scriptures and Science and Health with Key to the Scriptures as a help thereto."

Section 4, page 84, provides that "The teachers of Christian Science shall teach but one class yearly, which class shall consist of not more than thirty pupils. After 1907, the Board of Education shall have one class triennially, a Normal Class not exceeding thirty pupils." Section 5 provides that "A student's price for teaching Christian Science shall not exceed $100 per pupil." With thirty in a class this insures, by Divine command, an income of $3,000 a year for spreading the doctrine of Christian Science. Article XXX, Section 7, page 92, provides, however, that "If both husband and wife are duly qualified to teach Christian Science, either one, not both, shall teach yearly one class."

But "*A member of this church shall not teach pupils* Christian Science unless he has *a certificate to show that he has been taught by Mrs. Eddy* or has *taken a Normal Course at the Massachusetts Metaphysical College or in the Board of Education.*" It is provided elsewhere (Article XXX, Section 4, page 91), that the "tuition for class instruction in the Board of Education shall be one hundred dollars." Just how long the regular terms of instruction last, apparently rests with the will of the teacher, but the sessions of the Normal Course must not continue more than one week. "The term of the Massachusetts Metaphysical College will open, etc. * * * *The sessions will continue not over one week.*" Article XXX, Section 1. Section 2 provides that:

> Not less than two thorough lessons by a well-qualified teacher shall be given to each Normal class on the subject of mental practice and *malpractice*. One student in the class shall prepare a paper on said subject that shall be read to the class, thoroughly discussed and understood; this paper shall be given to the teacher and he shall not allow it or a copy of it to remain, but shall destroy this paper.

Finally, to receive a degree, a teacher must be a member of the Mother Church! Who but a Divine power could foretell that back-sliders would exist in the Christian Science fold? The "Church Manual" says (Article XXVI, Section 8, page 85): "A loyal teacher of Christian Science may teach and receive into his association the pupils of another member of this church who has so strayed as justly to be deemed, under the provisions of Article XII, Section 1, not ready to lead his pupils." The last article quoted, page 55, reads:

> For sufficient reasons, it may be decided that a teacher has so strayed as not to be fit for the work of a reader in church or a teacher of Christian Science. Although repentant and forgiven by the church and retaining his membership, this weak member shall not be counted loyal till after three years of exemplary character. Then the Board of Directors may decide if his loyalty has been proved by uniform maintenance of the life of a consistent, consecrated Christian Scientist.

Again, Article XXVII, Section 2: "These beloved brethren whose teacher has left them, can elect an experienced Christian Scientist, who is not in charge of an association of students and who is ready for this high calling, to conduct the meetings of their association."

The Divine leader of the way, however, fails to specify what financial arrangement follows in such cases, as tuition in the art of Science is invariably paid in advance, though cases have been known where seekers of the light have been known to make payments on the installment plan, care being taken that the payments were completed, before the pupil completed the course.

But the "Roman Catholics," alas, are black-listed by the Divine power. They may be healed, but they are

preordained to grope ever in darkness, for "impelled by a power not one's own," Mrs. Mary Baker Eddy was forced to write, in Article XXVII, Section 4, page 87, that "*Neither the Pastor Emeritus nor a member of this church shall teach Roman Catholics Christian Science, except it be with the written consent of the authority of their Church.*" This is probably the only instance in which "Thou Shalt Not" has been said to Mrs. Eddy, but, moved with compassion, perchance, the section quoted concludes with this ray of hope: "*Choice of patients is left to the wisdom of the practitioner,* and Mrs. Eddy is not to be consulted on this subject." So, a Catholic, suffering with tuberculosis or cancer, or dangerously wounded at the front, may be received as a patient, the healing being left to "the wisdom of the practitioner." The next article will show how carefully Mrs. Eddy was protected by the Divine power, from "mental malpractice," as well as from other things.

Prestige and Publicity

RICHARD A. MUTTKOWSKI

AMONG the blessings arising from the great war the moral revival is frequently named as the most prominent. Men once more speak openly of Christianity, of sin and redemption, of God and His justice, of faith and hereafter. Clergymen especially are overjoyed and hope much for the future. Yet they overlook the fact that the future lies in the hands of the leaders and especially the educators. This is not to signify that these leaders, as a body, cannot think or say wrong, but their ideas, their beliefs of today are likely to be those of the public tomorrow. I have in mind especially the educators. In general, these are rationalists and materialists that are little concerned with the religious awakening. While they "deprecate the declining birth-rate," as Dr. Walsh points out (AMERICA, July 6), they are busy continuing and enlarging the present program which will insure the further spread of the very thing they deprecate.

Of the Catholic educational system and its ideals and practices educators are cognizant only to the extent of opposing the parochial schools and stigmatizing them as "undemocratic." The National Educational Association advocates a ministry of education similar to that found in most European countries. While in itself a good plan, what can be expected when its leaders are already committed to what they call a "program of democratic schools"? Private schools, specifically parochial schools, "are undemocratic," they hold with Dr. Dewey of Columbia University, and "must be abolished." They deprecate the existence of these schools and term them "distinctly second-class." It is known, of course, that this "second-class" reproach is extended only too readily to everything Catholic, be it educational, economic, political, or otherwise. To one familiar with Catholic achievement the frequent and often studied discrimination in history, in science, the arts, and the press, are as astonishing as provoking. On numerous occasions, in articles, editorials, and book-reviews, AMERICA has deplored the disregard of Catholic authorities by specialists, a disregard amounting to insult. It is an old procedure and yet it leaves Catholics indifferent. Why? Of course, Catholics are accustomed to slights. But inaction in the face of years of insults and slights has results in loss of prestige. Someone, I forget who, has said: "Everything Catholic lacks prestige." Prestige! An eloquent word. "Weight or influence arising from reputation," the "Century" defines it. As far as reputation goes, the "reputation" of the Catholic Church is perhaps the most baffling to define because of the complexity of the Church. Catholics know it not, and her enemies know it still less. But Catholics have trusted too much in the spuriousness of the attacks, in the Divine assurance of impregnability, in the fact that so many enemies became ardent followers. In short, Catholics were so proud of the Faith to which they were born that they became slothful in their pride, and permitted "a reputation" to be foisted on the Church. Let me point out briefly the "prestige" resulting from this "reputation."

"History," says Dr. Walsh, "has long been a conspiracy against the truth." Lecturers on the position of the Church in politics, on her relations to the State and to the people, reveal an attitude so unsympathetic, so biased, that it ought to be clear to any auditor that such an account can only be prejudiced. Inimical sources are quoted on Catholic topics, while the works of Janssen, Grisar, Griffin, Walsh, Ranke, and many others are ignored. Yet such lectures, transcribed into published volumes, form the text-books and syllabi of our colleges and schools. Indeed, perversion has gone so far that even Catholics, because of this constant iteration, come to believe as true that "The Church opposes progress and deprecates knowledge."

In the field of economics the specialists are prone to point out the Latin countries as "decadent," and frequently mention their Catholicism as the cause of their backwardness. Conversely, industrial nations such as Germany, England, Holland, and the United States, are progressive because of their Protestantism. This is an economic fallacy, as has been so often stated, but the imputation is generally believed, although so splendidly disproved in this war.

In science, in education, and the history of education Andrew White and Draper are regarded as authorities.

How well acquainted most educators are with White and Draper and how indignantly they quote their manufactories, quite as if a refutation had never been written! And here is the psychological quirk. White's statements are accepted as true because "authoritative," and yet they are favorites because attacking authority. "A clergyman reading White must cringe with shame." As a matter of fact, scientists and educators in general seem to be quite unaware that White's statements might be untrue, that a rebuttal to the "Warfare" had been written, or conceivably could be written. This betokens a spirit of unfairness? I would hesitate to call it that. Rather view it in another way. Pressure is so great, the need to be informed on a myriad of topics is so paramount, the incentive for "original" work so continuous, that perforce the existing books are accepted as true when written by "authorities." Or rather, the reputation, the prestige of the writer is accepted, his intellectual honesty being taken for granted. It is supposed that an educated man can write with an unprejudiced mind and with an objective viewpoint. Authors like Draper and White, therefore, are read in good faith. But the truth is not at all tested, or even suspected. With all their reverence for authority educators dispute the authority of the Church, theology is not a science to them and theologians cannot be scientists. White's "Warfare of Science and Theology" is quoted lugubriously as authority against "authority," but Walsh's splendid refutation is passed by. White's gifted falsehoods are accepted as truths, but Walsh's brilliant corrections seem utterly unknown. Where Catholics have achieved prominence the fact of their creed is carefully ignored or regarded pityingly as "a taint of mysticism" in an "otherwise well-balanced mind." If the scientist be priest also, distinction is made between priest and scientist, his achievements being attributed to the "man," as if accomplished despite his priesthood, unless it be of polemical advantage to combine the two, as in the instance of Father Wasmann, the "scientific Jesuit" and "Jesuitical scientist," whom they taunt that he is "unable to divorce his science from his religion."

One would suppose that at least among the arts, especially in painting, sculpture, and architecture, there would be a sympathetic understanding and valuation of the Catholic Middle Ages and of the influence of the Church. Yet here, too, they speak of the "Age of Mysticism" or "the Dark Ages." They go so far as to condemn the Church unreservedly for her "opposition to progress" and "constant oppression of arts," and do not find it contradictory that under the rule of that same Church the arts simultaneously with "oppression" should have progressed so wonderfully. They accept the monumental churches and abbeys, cloisters and hospices, with their treasures of painting, sculptures, and goldsmith's skill, with the feats of engineering and trained skill involved in their construction: these they accept without further thought. These, like the Bible in the Protestant mind, apparently "just happened," happened somehow. Which causes the reflection: If the Dark Ages could bring forth monuments for which our war-news fills us with admiration and astonishment, then the Dark Ages were miraculous indeed. Think of astonishing moderns! The war has again centered our attention on these "feats" of a past age. One might intimate as Providential that millions of our boys are going to France and will behold the churches and galleries, with their treasures of art and endeavor, steeped in history, monuments not of this age, but dating back to the Dark Ages, the products of a period that was loud and demonstrative in its Catholicism. In a subsequent paper we will examine the Catholic's lack of prestige in the field of literature, the press, etc.

Saving the Soldier's Home

GERALD C. TREACY, S.J.

IN A QUIET section of a southern camp, far from the shout of commands and the blinding dust that swept over the fields from the wake of marching squads and companies, a court-martial was in progress. A soldier was on trial for desertion. He had been in the guard house for some offense, and instead of serving his sentence, he broke guard, absented himself without leave for several weeks, and finally gave himself up to the military authorities, walking to the nearest military reservation in citizen's clothes. The points of military law violated were many and well known to the offender, and yet when he took the stand he made this simple statement: "I plead guilty to every charge but desertion. I was getting letters day after day describing the sufferings of my aged mother, and the terrible condition of my home. I could stand it no longer, so I took 'French leave,' and worked until I made enough money to put things at home in a decent condition, and then I gave myself up, prepared to take punishment. I would do the same thing again. I wanted to save my home."

It is to save the soldier's home that the Red Cross has its Home Service branch and no one can overestimate the good that it does. We are prone to think of the Red Cross in terms of hospital and nursing, and very few realize that one of the strongest forces for heartening the man behind the guns is the quiet, all-too-little-known influence of the Red Cross home-worker. In a Red Cross drive it is never featured on poster or advertisement. It cannot be. Yet its supporting arm sustains that which is everything to an army in training or at the front: morale. You may have the best soldier-material in the world; if "blue" letters come through the lines, and the ghosts of home-troubles stalk down company streets, worry enters and efficiency goes from the fighting man. In these days when the whole nation goes to war, the families that have given their all in giving their sons must not be allowed to suffer want and thus bear a double burden. It is the function of the Home Service to see to it

that the enlisted man's family shall not want for any of the essentials of decent living in these times of high prices. It is the fitting complement to the Government allotment-plan, and Government insurance. Every Home Service worker has a responsible share in keeping up the courage of the forces in the field. These workers will never have the experience of going overseas to minister to the sick and wounded, yet the morale of the American army is, to a great extent, in their hands, and theirs is the influence, silent but strong, that keeps the flag flying 3,000 miles away from American soil. These volunteers enlist for the time of the war and many devote their entire waking day to the work.

War conditions have affected many families to the extent of breaking down their powers of self-helpfulness. In these cases the Home Service lends a helping hand to prevent the lowering of home-life ideals, and even to anticipate the social consequences of war and block every tendency to deterioration. Again, emergency relief is furnished by the Home Service, when a soldier's family is in financial distress, due to delay in receiving an allotment, a not unusual occurrence when it is remembered that Washington has to make out allotments by the million. As month after month passes and more of our troops are engaged in active warfare the Home Service will have to reach out and give help to the returning soldier and sailor disabled from wounds or disease. To prevent permanent disability will be the supreme task of the Home Service worker, and every effort must be made to carry on the work begun in convalescent homes and Government training shops. To fit men after their military discharge to take up the threads of industrial life and to interest individual employers in these men are functions that will grow as our casualty list grows.

It need hardly be stated that the responsibility of the volunteer Home Service worker is great, as the field of such service is extensive. For the families of soldiers and sailors in the service of the United States are not the only objects of Home Service care. It includes within its sphere the families of soldiers and sailors of the Allied forces, if these families live within the United States, and it stretches out in generous aid to the relatives of civilians who have suffered wounds or death as a direct result of war activities. The Red Cross in this phase of its activity shows great nicety and tact in entering no home without an introduction. At the same time it never fails to give help at the request of a man in the service. Whether the request comes from the soldier or his family or from the chaplain of a regiment. Indeed it has been a big help to the chaplain in camp who is called upon for relief work of one kind or another to have the Red Cross Field Director at his side ever ready to set the wheels of the Home Service bureau in motion and lift a burden from some worried soul in khaki.

Preserving the health of the family is one of the many cares of the Home Service worker. The experience of th Allied nations during this war, especially of France, shows the possibility of the rapid spread of tuberculosis. The first indication of tubercular conditions in members of a family visited are met with prompt treatment by the Red Cross visitor. The attention of the local physician is called to the case and proper care is procured in a hospital, a sanitarium or at home. In cases of acute illness other than tuberculosis, it may easily happen that the advice or care of a specialist is imperative, and the physicians who voluntarily cooperate with the Home Service section are generally able to furnish one. How proper surgical treatment can be procured is illustrated by the following extract from the diary of one Home Service visitor:

> We were asked to furnish crutches in a family for a lame boy of thirteen. He lives with his father, mother, and five brothers and sisters. The oldest boy has enlisted. I found all the others in bad physical condition owing to a combination of insufficient income, poor management, and lack of knowledge of food value, so I took every one of them to a dispensary, where they were examined by specialists. Two doctors examined the boy who "needed crutches." With the consent of his parents and the parish priest, he was operated on with satisfactory results. I am teaching the mother how and what to cook. There is an astonishing physical improvement in every member of the family.

It was Great Britain's mistake in the beginning of the present war to attempt the speeding up of industry at the expense of the health of the working element in her population. President Wilson has pointed out that there is no excuse for America making this mistake. Federal and State laws are on the statute books protecting the worker against unreasonably long hours and unwholesome working conditions. And the Red Cross expects its Home Workers to be familiar with these laws and cooperate in their enforcement. For that reason, twenty-five Institutes on Home Service have been opened in different cities throughout the country to train those who are anxious to do their share in this line of war work. The course in these Institutes calls for four hours of lectures and discussion each week for a term of six weeks, and about twenty-five hours each week are spent in practical work in the Home Service section. Those who complete the work in one of these Institutes with credit are given a certificate by the Red Cross, and a list of "Don'ts" is given the individual worker to call attention to things that ought not to be done. A few of these Don'ts are worth knowing, as they show the efforts of the Red Cross officials to safeguard family privacy:

> Don't discuss the affairs of a family; don't tell the facts that come to your attention in the course of Home Service work to any outsider. Don't give confidential information about the family when making inquiries. Don't make inquiries of the neighbors or do anything that will expose the family to gossip. Protect them as you would your own family from anything that would hurt their self-respect. Don't venture to make permanent plans on a first visit. Don't fail to discover whether there is immediate and urgent need of relief and to make some temporary provision for supplying it before waiting to make

further inquiries. Don't fail, however, to inquire (before paying the first visit, if possible) what other agencies, including churches, are interested.

There is no doubt that in the working out of the Home Service idea mistakes may occur, as in the case of the volunteer who, on hearing of the Home Service Section, without more ado, jumped into his auto, and with a Red Cross flag flying, set out to visit every soldier's family in his village. More than that, prejudice or bigotry may be found at times thrusting out their serpent heads beneath the cloak of Home Service. The duty of Catholics who have done and are doing so much for the Red Cross is to batter down prejudice and fight bigotry wherever found. The Home Service idea is good, and has done efficient work for the man in khaki, as anyone who has knowledge of relief work for the soldier can testify. What Lieutenant Gitz-Rice says to the pacifist in his song from the trenches is applicable to the man or woman who criticizes the Home Service plan without making criticism constructive by taking means to correct whatever is found to be faulty in specific instances: "You've got to go in or go under."

Christian Missionary Activities in the East

NEIL BOYTON, S.J.

THE backbone of Protestant missiondom throughout the entire East is America, and it must be a generous Protestant America that gives and gives to support these establishments of our separated Brethren. Protestant missioners east of Suez and west of San Francisco are predominantly American as Catholic missioners, before the world-war, were French.

They are strong in the Europeanized cities of the Orient, but they have also penetrated into the interior. Even in India, where you would expect to find the Church of England the absolute lord of the Protestant missionary fields, you meet the compound of a missionary American. The Celestial Kingdom, or the Celestial Republic as we must call it now, has its quota. And an American is sometimes greeted with the sight of the flag, swaying over the *sampan* of a missioner, going the rounds of his villages through the endless canals that water the more than endless rice-paddies. Up by the Great Wall, within sight of Central Mongolia, there is a gray-walled village, and by the side of the "foreign" church, flies the Stars and Stripes. Then crossing into the Flowery Kingdom, the evidences of American Protestant missionary work increases. They work in every city of first or second importance, they have spread out into the picturesque country, and there is a Protestant missionary-boat that has spent many years cruising about the islands of the Inland Sea.

All over the East there is a demand for the English language, for English is the commercial tongue of Asia. As it is necessary for the natives to carry on trade with the foreigners, hence there is a constantly increasing demand for schools where the young East Indian, or Chinese, or Japanese may acquire this important language. Our Protestant fellow-countrymen have been quick to recognize this growing demand. They teach English as an aid to their missionary propaganda, and their schools do not lack pupils. As a result the traveler everywhere meets young Orientals, who speak "American" English and speak it fluently.

Another prominent feature of American Protestant missionary work in the East is the opening of numerous dispensaries, where the natives receive free medical advice and treatment. Many American women, who hold trained-nurse's and even doctor's diplomas, are engaged in this work, and there is no question of the hold these lady missioners have on their patients, and the corresponding influence they are able to exert in their districts. The thought often strikes home, what splendid nuns many of these faithful women would be, did they but receive the gift of faith!

But the work of Protestant American missiondom, that stands out stamped as "one hundred per cent American" is the ever-increasing sphere of activity of the Y. M. C. A. We do not usually look on that organization as a foreign-mission enterprise, but a trip through the East changes one's views. In Bombay, Calcutta, Madras, Canton, Hong Kong, Singapore, Shanghai, Pekin, Tokio, and other leading Oriental cities, this organization has substantial buildings, staffed, at least in the principal offices, by vigorous Americans. They display the red triangle, whose three sides symbolize that they give equal attention to the physical, mental, and the moral man. They attract the young by offering opportunities for clean physical exercise. The mental man is taken care of by numerous classes; the most popular being that in which English is taught. On the moral side of the triangle, a "non-Y" observer is forced to the conclusion that their moral training consists principally of "sing-songs" and whatever influence a capable Secretary may obtain by "the personal contact."

But what should interest us Catholics most is the obvious fact that the Y's success in the East is based on the constant use of modern American methods. They pervade the whole establishment. If these, our Protestant missioners, can go into pagan lands and attract Asiatics by the use of new-world ways, what may we not expect from the American Catholic missioners, who will be called or sent into these fields in the next decade.

men, who will Catholicize these attractive American methods, men, guided by the light of the one Faith?

As the backbone of Protestantism in the East is American, so the lion's share of the Catholic Church's work was carried on by French missioners. These, little, bearded, soutaned workers in the fields afar are familiar figures in the Oriental life. Depending on the alms of the Faithful, they have made a franc go, where the Protestant missioner has spent a dollar, or "gold," as Yankee currency is usually referred to in Asia. On these meager sums collected annually, and on the donations of European friends, they have built substantial churches, chapels, schools, hospitals, and orphan asylums. They have built up well-established Catholic settlements in or near the big cities, and they have spread the nets of the Fisherman far into the remotest villages. Where Protestantism has yet to penetrate, these present-day apostles have lived for years.

The big congregation that has sent its members into the greatest parts of the fields afar, is the *Missions Etrangères* of Paris. Its American equivalent is that baby of bright prospects, Maryknoll, which has just received its first "patch" southwest of Canton. The missioners of this zealous French Foreign Mission Society are literally everywhere. After this big unit comes the work of the various Orders, Congregations, societies of priests, Brothers, and Sisters; the majority natives of France. They are all societies, for missionary activity is not the work of the secular clergy, for it requires the financial aid and the assurance of a supply of reserves that only a religious organization can give.

But the legions of Germany have decimated these French missionary activities, decimated them as effectively as though they had turned machine guns against them. And so today the works of the Catholic Church in teeming Asia, that before the year 1914 gave such promise of a rich harvest, have been arrested, stopped in the very act of advance, and viewing the havoc, one is strongly reminded of No Man's Land after a barrage has been laid down.

This wounded continent looks to Catholic America to take up the splendid work of the European missioners, who have half sowed the field and now halted before their evening, have been compelled to leave their plows to turn back to their native land. These Christians of the East, to whose ancestors St. Thomas and great-hearted Francis Xavier came, are praying today for shepherds, and are looking expectantly across the blue wide Pacific towards the Gate that is prophetically called Golden. And it is American to think that their prayers will not be offered in vain, that our Catholic land will give of her purse, gold, and, more precious, of her sons and daughters, valiant priests and Brothers and nuns. These financed missioners of the next decades will come into fields, verily ripe for the harvest, and with their American methods of spiritual agriculture, bind up a harvest exceeding great.

The Passing of a Journalistic Landmark

THOMAS F. MEEHAN

A CALL has been issued for the annual national convention of the Catholic Press Association to meet in Chicago on August 15. There will be, no doubt, the usual addresses on Catholic literature and resolutions about the progress and mission of the Catholic press, but a jarring note may be occasioned by the fact that the New York *Freeman's Journal,* the third-oldest Catholic weekly in the country, recently suspended publication. The demise of this paper, with whose earlier years so many distinguished Catholic names are associated, leaves the Cincinnati *Catholic Telegraph* (1831); the Boston *Pilot* (1836) and the Pittsburgh *Catholic* (1846) the sole survivors of the many Catholic papers begun in the first half of the nineteenth century. From 1806 to 1911 there were 550 Catholic publications started.

New York's first Catholic paper was the *Truth Teller,* published by William Denman from April 2, 1825, to March 31, 1855. In the course of years the taint of trusteeism and politics occasioned the advent in October, 1833, of a rival, the *Weekly Register and Catholic Diary,* which lasted three years. This was followed in 1839 by the *Catholic Register* and a year later, James W. and John E. White, nephews of the famous Irish novelist Gerald Griffin, published the *Freeman's Journal.* In January, 1840, the two papers were combined as the *Freeman's Journal and Catholic Register.* Eugene Casserly and John T. Devereux with indifferent success followed the Whites as editors and in 1842 Bishop Hughes took control of the paper, keeping it going with the aid of his then secretary, the Rev. James Roosevelt Bayley, the subsequent Bishop and Archbishop. Bishop Hughes thought it would be a good idea to import Orestes A. Brownson from Boston and give him the paper so he had Father Bayley write him, on March 27, 1848, as follows:

> The Right Reverend Bishop having resuscitated the *Freeman's Journal* from the state of debility into which it had fallen is desirous of turning it over into some good safe hands. He has authorized me to write to you to inquire if you would be willing to take it out and out. Its affairs are in a very sound state, no debt, and a good clean list of subscribers. It would afford you at present a clear income of $1,200 or $1,500 a year, which might be doubled without difficulty.

Brownson declined the offer. The paper then went to that strange, erratic character James Alphonsus McMaster, under whose direction it became the leading Catholic weekly of the United States, and for many years kept that place unrivaled. McMaster was born at Duanesberg, New York, April 1, 1820. He became a Catholic in 1845. In the first enthusiasm of his new faith he joined the Redemptorists but in less than a year finding he had no vocation he returned from the novitiate in Belgium to take up journalism in New York. Early in 1848 he thought of starting a semi-monthly magazine. "You may smile at the name I have chosen for it," he wrote Brownson, "possibly you may not like it—but it is indicative in more ways than one of the tone I desire to reign in it and I like it—it is to be called simply *Ave Maria.*" Nothing came of this scheme. Then he had a plan for a semi-weekly independent Catholic paper. Writing to Brownson on June 12, 1848, he thus outlined the plan of his journal:

> It will say what I think best on political and other matters without asking anybody's favor. The clergy, many of whom have been spoken to, heartily approve of it, and as regards the Bishop I shall tell him before I begin, but neither ask nor expect his consent. I may shock you awfully, but I do not consider that appertains any more to his jurisdiction than to arrange the colors of the coats I shall wear during the summer. . . . I hope for it a wide circulation, as it is to have no diocesan trammels nor responsibilities, and it is to give the news oftener, fuller and more correctly than the lumbering things they call "Irish papers." Our friend George Hecker is interested and volunteers to advance, or if need be lose, the money necessary for the undertaking.

This project also came to naught, but a few days after the letter was written the Heckers loaned McMaster the money to buy the *Freeman's Journal* from Bishop Hughes. The Bishop and he were two positive men of testy and combative temperaments. There was friction almost from the very start of the new ownership, as is indicated by another Brownson letter dated September 9, 1848:

> All the address and finesse that I know how to use only just suffices to keep from open hostility. It is easy to see that he deplores the necessity by which he was cornered into selling me the *Freeman,* or having it sink alongside of a paper wholly independent of him, and you know him well enough to see that the character and eminent success of the *Journal* since I have had it does not render it more agreeable to him. . . . But my course is taken with him. He is always managed by some one; never acts independently. I am going to undertake the job, and think the Bishop will never sacrifice me as he has some others—because I shall never trust him, never directly oppose him and never suffer him to cease fearing me. By the aid of God and of these interesting dispositions—which I need not caution you that I do not proclaim on the housetop—I look to weathering a good many storms and being still editor when the Bishop shall be entered into his eternal reward.

The manner in which he planned to conduct the paper he outlined in this fashion:

> Generally, of course, it is thought I am too hot and too heavy—and in truth I have no idea of keeping up so much excitement as is raised about it just now. But, in the first place, I want to increase its circulation, and I find this just the way to do it, as nobody who is anybody likes to miss seeing a paper that presents each week among other dishes one or two roasts.

Although the above was written seventy years ago it certainly sounds like the most "advanced" kind of modern journalism. It had the expected effect for the paper soon attained a national repute. Everybody who was anybody wanted to read what "the Abbé McMaster," as he was popularly styled, had to say. It was the heyday of "personal journalism" and "the Abbé" had an unlimited vocabulary and a bulging arsenal of invective. With Archbishop Hughes and other members of the Hierarchy he had many a battle royal and his old friend Brownson he scored unmercifully, when they differed over some of the issues of philosophy that are now forgotten. The Archbishop in 1859 started the *Metropolitan Record,* with John Mulally as its editor, to have a local antithesis to the *Freeman.* McMaster was a rabid States-rights Democrat and Anti-Abolitionist in politics and his fierce assaults on President Lincoln and the "Black Republican" administration resulted in his being arrested as a disloyal citizen in 1861. He was confined in Fort Lafayette for some time; the paper was suppressed and did not resume publication until April 19, 1862. After that a milder tone was adopted in national politics, but on other topics the old style still obtained. The Paris *Univers* and its editor Louis Veuillot were largely his models. In the years that followed McMaster was a strong and valiant champion of the rights of the Holy See and an uncompromising advocate of the principle of Catholic schools and education. For many years Miss Ella Eades was the *Freeman's* correspondent in Rome and her weekly letters were the source of much valuable and authoritative information. If the frequent intemperate tone of the editorials could be overlooked the paper certainly offered its readers a strong, well-written sheet.

With another generation and new ideals the prestige of the paper waned and age told on the vigor of its editor. In 1880 he took as his associate Dr. Maurice Francis Egan, who had come to New York in 1877 and was then at the outset of the literary career that has since won him such distinction. Dr. Egan's brilliant and attractive editorials gave new life for a while to the paper, but he was cramped by the whims and idiosyncrasies of a querulous old man who grew worse and more difficult to manage as the end of his career, which came on December 29, 1886, drew near. Dr. Egan, who had done all the work on the paper, which had only a shadow of its former influence and circulation, for the last three years McMasters lived, tried to keep it going, but gave up the task in 1888. It was then sold, in the settling up of the McMaster estate, to the Messrs. Ford.

Nothing more radical could be imagined than this change of ownership, the new standing for almost every characteristic opposite to the old. In 1894 the Rev. Louis A. Lambert was engaged as the editor of the paper and so continued until his death, September 25, 1910. Father Lambert had been the editor of the *Catholic Times* of Waterloo, New York, and a later paper of the same name in Philadelphia, which was combined with the *Catholic Standard.* He was a much more successful controversialist than editor as his "Notes on Ingersoll," "Tactics of Infidels," "Christian Science Before the Bar of Reason," "*Thesaurus Biblicus,*" and other volumes attest. Under his direction the *Freeman* recovered little of its lost prosperity and, since his death it had lumbered along without a change to better fortune. During the last municipal election it presented the abnormal spectacle of unblushingly supporting the Socialist candidate for mayor. The more recent formal questioning of its loyalty by the Government need not be detailed. The inevitable final disaster came before the end of June. When the paper was sold by the McMaster estate it was said that there were only two complete files extant: that used in the office, which was then given to the library of Notre Dame University, and the other a set owned by the late Dr. R. H. Clarke of New York. So much valuable Catholic history is contained in those printed pages, and now nowhere else attainable, that it would be a real calamity were these files not safeguarded as far as possible against accident. For all interested in the cause of Catholic journalism the paper's failure is a sorrow even if it had lapsed so far from the high estate it occupied when Brownson and Hecker in New York; Father Roddon in Boston; Bishop O'Connor in Pittsburgh; Dr. White in Baltimore; the Purcells and Dr. O'Callaghan in Cincinnati; Spalding and Ben. Webb in Louisville; Bakewell in St. Louis, and Mason in Philadelphia were the figures that loomed large on the journalistic horizon. How little the present generation knows about them, or cares for the differences over which they contended!

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Fox Hills Clearing Hospital

To the Editor of AMERICA:

Through the courtesy of the Constructing Quartermaster, Major E. A. Simmons, an opportunity was recently afforded the writer and the Reverend Doctor M—— to visit the Fox Hills Clearing Hospital, situated on the heights of Staten Island and commanding a view of the upper and lower bay. It is now completed and ready for the accommodation of fully 3,000 wounded soldiers and furnished with the fullest up-to-date appointments necessary for their individual care and comfort. The site of the hospital has been well cleared, and macadamized roads lead to the fifty-seven buildings erected, all of which are connected together by means of ground-floor galleries. The hospital is equipped with dental departments, surgical dressing-rooms, consulting and examination rooms for eye, ear, nose and throat diseases, and with superbly equipped and well-lighted operating rooms. All this work has been done in less than six months.

At the time of my visit, July 20, there were only a few men in the wards, though a number of wounded soldiers were expected. There is a large detachment of soldiers from all over the country doing guard duty at the hospital. They are thoroughly representative of the American soldier for intelligence and fidelity to duty. It is quite evident from the visit of inspection we made that the greatest harmony exists between officers and privates. The sleeping quarters of the latter are models of

tidiness and so also are the various offices in which the purely clerical work is done.

Your readers will no doubt be glad to know that the military authorities both here and in Washington have planned that every possible facility shall be accorded the individual soldier for the exercise of his religious duties. The chief officer and medical director of the receiving department, though not a Catholic, laid emphasis on this, and discussed with us his plans. His assistants make a careful record of the soldier's condition from day to day, and in the event of serious danger the nearest minister, priest or rabbi will be sent for, and the nearest relative will be notified either by phone, letter or telegram.

The numerous buildings, which it took us about two hours to inspect, are of wood, but they have all the comforts of more pretentious edifices and every possible contrivance has been installed for the care and comfort of the wounded. Moreover, they have at present an assembly room which is used for social or religious meetings, containing an organ, a platform and a table. The first Masses were to be offered on Sunday morning at six and eight o'clock by a priest from Rosebank. We found among the soldiers many Catholics, as was evidenced by the respectful greetings Doctor M—— received. The officers one and all from Major Simmons down expressed their pleasure at this visit of a Catholic priest and urged him to call again. They were more than civil and manifested a warm personal regard for him and a desire to secure his cooperation in behalf of our soldier-boys. However, the saddest thing of all, as it seemed to us, was the lamentable lack of Catholic chaplains. This is a situation that is doubtless engaging the attention of the Hierarchy; still the need is very pressing. When one who studies the situation realizes the large percentage of Catholic soldiers and sailors who have entered the service and who feel keenly the need of priests, the necessity of more Catholic chaplains is indeed very urgent. The good example of our Catholic boys and the ministration of their chaplains are already having effect on their brother-soldiers not of their Faith.

Rosebank, S. I. J. W. D.

A Coney Island Sunday

To the Editor of AMERICA:

When I sent you the note printed in AMERICA of July 13 complaining of the lack of Catholic items in the local hotel guide I never thought it would make such a commotion. But good results have followed. In this week's (July 28) "New York Attractions" distributed at my hotel there is a list of churches, including four Catholic, with the time of service and St. Patrick's cathedral mentioned among the "Places of Interest." Perhaps further progress may develop in the near future. My success as a visitor-reformer prompts another suggestion. I was among the 300,000 who went to Coney Island last Sunday afternoon, my first trip there in several years. What a dreadful change! Anything more indicative of a degraded, demoralized community could hardly be realized. The apparent lack, among the swarms on the beach, of the sense of public decency, decorum and good manners supposed to obtain in civilized centers was appalling. What has wrought such moral havoc in so short a time? Can nothing be done to check its further inroads? Just before leaving I wandered back of the mob to the little shrine church of Our Lady of Solace where as part of some current devotion there was exposition of the Blessed Sacrament. Two of the parish clergy were about the trimly kept grounds and inside a half-dozen women were piously adoring. A solitary man came in while I was leaving. Outside, a stone's throw away, were Surf Avenue, the Bowery, the Beach and moral chaos! What a contrast! Thanks to the zeal of the pastor of this little shrine Sunday begins well at Coney Island, for he has a Mass during the season at half-past one in the morning. It is not his fault that the rest of the Lord's Day is not as well kept.

Chicago. J. J. D.

A Suggestion for the C. P. A.

To the Editor of AMERICA:

Permit me to endorse the suggestion of William A. Clarke that you bring to the attention of the forthcoming convention of the Catholic Press Association in Chicago the suggestions of Mr. Michael Williams on a Catholic press bureau. It would probably facilitate matters if Mr. Williams were invited to be present. Mr. Clarke justly calls attention to the work done along this line by the Census Bureau of the Centralverein. Perhaps cooperation between this bureau and the Catholic Press Association would result in carrying out the more practical and less ambitious suggestions of Mr. Williams.

Some of the things he suggests are being done on a small scale by the C. P. A. For instance, during the past year its literature committee, of which Very Rev. John J. Burke, C. S. P., is chairman, I believe, has supplied the Catholic publications holding membership in the association with a series of articles by the Rev. Dr. John A. Ryan and others on important questions. It should not be so very difficult to do more of this work by getting other leading Catholic writers of sound principles to furnish contributions. The writers would receive more compensation, while the various weeklies would have to pay less than would be the case if each deals with some writer of note exclusively. A better exchange of news could also be arranged. Of course, it would be idle to expect the officers who have their own work on their respective publications to do this without additional funds. Some of these would be raised if publications still outside the association would cooperate.

It seems to me that we should try to build up our own press before we try to reform a ruling press which is to a great extent without even the most fundamental Christian principles. I think we shall make more progress if we first better instruct our own before trying to convert the readers of sensational dailies. Great good would no doubt be accomplished by a large and efficient bureau "keeping tab" on misrepresentation and calumny in secular journals. But even this will not fundamentally change the ruling press while the resources implied by such a bureau are not available at present. When they become available, they will go far toward building up an efficient and popular press of our own.

Dubuque, Iowa. ANTHONY J. BECK.

Catholic Publicity

To the Editor of AMERICA:

Although the writer has not followed very closely the articles discussing the practicability of a Catholic daily that have appeared in your columns during the past few years, yet after reading Mr. Antonio Huot's account of what has been accomplished in Canada in the case of *L'Action Catholique*, there can be little or no doubt that similar effort by any American Cardinal or Archbishop, or better still, by the united action of the American Hierarchy, would be crowned by equal, or even greater, success. However, it is the scheme of Catholic publicity working chiefly through the medium of the secular press that appeals most strongly to the writer. This secular-press plank was first incorporated in the Constitution of the first American Catholic Truth Society founded under the inspiration of the first American Catholic Congress held in Baltimore and under the auspices of Archbishop Ireland, in 1890, in the following words: "The publication of short timely articles on Catholic doctrines in the columns of the secular press, to be paid for if necessary, and the prompt, systematic correction of slanders, calumnies and libels against the Catholic Church." The idea has been almost a hobby with the writer ever since. It is a mistake to suppose that all editors, reporters and correspondents, many of whom are our personal friends and neighbors and not a few of them Catholics, are leagued together against the Church. If, frequently, they publish statements which we, as Catholics, know to be false and absurd, it is often because they themselves are the victims

of shrewd and designing men who appreciate the power of the press more than we do. At any rate, if misstatements, slanders and libels of Catholicism occur in the secular press, that is where the corrections must appear if they are to reach those for whom they are intended.

Then why not make the most of our opportunities in the secular press? In the absence of a daily Catholic press, why not make the daily press Catholic? Like a huge megaphone presented to our lips, we have only to speak through it to be heard around the world. Like a fleet-footed steed, all saddled and bridled, it stands at our doors champing and neighing, ready to carry any Paul Revere who is willing to ride it. Then why not make it the bearer of good as well as of evil news?

By way of illustrating how cheaply this work can be done, it might be mentioned that during a short vacation the writer secured orders for his "Catholic News and Views" at the syndicate price of $2.00 a letter in the Sunday editions of leading secular papers in St. Paul, Minneapolis, Dubuque, Milwaukee, Buffalo, etc., and his local paper not only published them but furnished twenty-five to thirty corrected proofs to be mailed to the other papers. The chief difficulty was that having only Saturday evenings and Sundays to prepare the matter, and not wishing to interfere with the I. C. T. S. which furnished a similar service gratis on the first and third Sundays of the month, he never succeeded in securing a sufficient number of patrons at one and the same time to justify abandoning his regular business and devoting his whole time to this feature of the apostolate of the press. That the service was appreciated not only by Catholics like the late lamented Father A. P. Doyle, C. S. P., was evidenced by the receipt of many letters from non-Catholics, an occasional ten-dollar bill instead of the syndicate price of $2.00 from a generous editor, and the fact that several papers published the series for more than two years without omitting a single letter. That the service was attracting considerable attention and accomplishing some good, was also evidenced by the anti-Catholic pressure that was evidently brought to bear on some of the publishers. The gradual "crowding out" of the letters and the appointment of a new managing editor in the local paper who politely informed the writer that on account of the "high cost of paper" the corrected proofs could no longer be furnished caused the writer, whose health was failing, to suspend operations about two years ago.

Experience teaches, therefore, that the work of Catholic publicity must be thoroughly organized, fully approved and endorsed by the Hierarchy, backed and supported by the American Federation of Catholic Societies, the Knights of Columbus, the Ancient Order of Hibernians, the Catholic Order of Foresters and other strong societies, both men and women, and must be provided with sufficient funds to enable it "to carry on" without being hampered for want of necessary means. Mr. Williams has clearly pointed out the way. Let us not be slow to put the plan in practice. For "now is the acceptable time." Now is the golden opportunity! Catholicism and paganism are locked in a death-struggle. The Catholic Church is in the lime-light all over the world. Millions of non-Catholics in our own America are looking anxiously for a "new light." Our young men with "Pershing's Crusaders" have drawn the sword. It is the duty of us who remain at home to wield the pen and prove its mightiness in some such manner as to merit the encomium bestowed by Pope Benedict on our worthy President: "President Wilson's pen is doing more for the cause of just and popular peace than 20,000,000 swords."

White Bear Lake, Minn. WILLIAM F. MARKOE.

Catholics, Americanization and Social Service

To the Editor of AMERICA:

Up to the present time, Catholic organizations have made no effort to participate directly, by systematized method, in problems relating to living and working conditions, and especially those relating to Americanization. They have restricted their operations exclusively, or practically so, to religious affairs, the reason being, perhaps, that they feared that ventures in economic or social matters might have the consequence of involving the Church, in some manner or to some extent, in politics.

While it is imperative, of course, that the Church never should be an active factor in politics, it is equally imperative that Catholic associations should become community influences throughout the United States and show a lively, well-ordered interest in the betterment of living and working conditions. Heretofore, there has been little need for these bodies to broaden the scope of their activities, except with regard to Americanization; but a new situation has come into existence, largely as a result of circumstances caused by the war, and the developments which will be produced during the war will form the precedents for policies and methods subsequent to the war.

Catholic organizations have made a mistake, in my opinion, in failing to attach serious importance to the Americanization of foreigners. Notwithstanding that a large majority of the foreigners who arrive in this country with the intention of becoming citizens are Catholics, their adaptation to their new environment has been entrusted to the Young Men's Christian Association, which is fundamentally Protestant, and whose ultimate objects must, necessarily, be Protestant. The explanation of the connection of the Young Men's Christian Association with this work seems to be that it was virtually the only association which appeared to be ready to act. The leaders of the Americanization movement probably had heard of no other association, and they evidently were disposed to take the easy course.

Now, Catholic organizations cannot afford, in conscience, to permit any anti-Catholic association to undertake the education of Catholic foreigners. There is too much hazard that representatives of such an association would take advantage of the opportunity for proselyting. And, even if this were not the case, there still would remain the probability that these newcomers would imbibe American history with a flavor unfavorable to Catholicism. It is a risk which Catholic organizations should not tolerate. It might be said that the Catholic associations have no organization for the Americanization of foreigners. In reply, I would maintain that they have a better organization than the Young Men's Christian Association, and a far more efficient organization.

The best illustration of the existence of the organization, as well as of its efficiency, was the German propaganda, prior to our entrance into the war. Although sensational credit is ascribed to the Prussian spy-system for cultivating sentiment favorable to Germany, I believe that nobody will dispute that the real force of value to Germany was the necessity of colonization. Too little importance has been attached to foreign colonies in America. Americans of German birth, like other foreigners, speaking a strange language, were obliged to live together, to form colonies, as it were, until such time as they should be assimilated. Their language and their colonization formed a close contact with the fatherland. It was comparatively easy for the German agents to foster friendly sentiment through these colonies.

The special point which I am making is that Catholic associations can, and should, carry on Americanization work through the schools, clubs and societies which are connected with Catholic churches in which foreign languages are or have been spoken. It is not only a better organization than that of the Young Men's Christian Association, but it is an available and more economic organization.

The work of the Young Men's Christian Association has been conducted by arrangement with manufacturing companies, to whose interest it is that employees should speak the same language and adopt the same customs. Through this education not

only is the number of accidents reduced in factories, but the efficiency of labor is advanced. As to the corporations, it is of no particular concern to most of them whether the Americanization is directed by the Young Men's Christian Association or some other association. In many cities the work is carried on under the auspices of the local Chamber of Commerce or Rotary Club, or, perhaps, an employers' association.

The best way to meet this condition is for the Knights of Columbus to arrange for the education of foreigners, as well as for their recreation and for the improvement of their living conditions. While an understanding may, and in many places should, be reached with the corporations or the commercial bodies, this is not necessary, as a rule. If the foreigners are trained in American language, principles, laws and history by or through the Knights of Columbus, they cannot be forced to submit to similar education through another association. The new situation with respect to the general betterment of living and working conditions requires prompt consideration from the executive officers of the Knights of Columbus and similar associations.

Apparently, very close relations are being established between manufacturers in all the leading industrial cities and the Young Men's Christian Association under the auspices of the War Department, or, more correctly speaking, the Industrial Service Section of the Ordnance Bureau of the War Department. Manufacturers are forming in the different manufacturing centers what are called Employers' Associations. Regulation of the labor supply and the relationship with labor is the primary object, but the associations are raising funds for the purpose of bettering working conditions and promoting standards of living. In every city, and, in fact, in every large plant, there will be reading rooms, recreation rooms, clubs and like attractions, and there will be a secretary who will have charge of employees. Unless Catholic associations quickly get in touch with the War Department and with the Employers' Associations, Chambers of Commerce, and so on, precedents will be established and a great opportunity will be lost.

In offering these suggestions, I have no intention of criticizing the Young Men's Christian Association or minimizing the value of its work. In conducting hotels and club rooms, and in general social-service activities, it is proceeding admirably and is entitled to great praise. That association cannot be blamed or criticized; it is the Catholic associations which have been remiss.

St. Louis. A. F. A.

How Ireland Can Enter the War

To the Editor of AMERICA:

The vast majority of the American people, as I am firmly convinced, have two great wishes with regard to Ireland—that she take her full part in the war, and that she be accorded her rightful independence. In the work of attaining these two great ends, every effort is valuable; the mouse freed the lion, and the obscurest suggestion, if conceived in good-will, may prove the seed of great results. It is for this reason, and not without qualms at my own presumption, that I put forward a possible solution that has occurred to me.

We may as well admit that, whatever her achievements in the early days of the war, Ireland is not at the present time taking her full part in the conflict. Whether or not her present abstention is justified is a debatable question, and I shall not discuss it here. But it will be universally conceded that the chief and only obstacle to Ireland's participation is her preoccupation with her own domestic troubles. It is useless to tell her to forget them. The problems are too vital and pressing for that, and Ireland can never take her full part in the war until the cause of her preoccupation is removed.

How may this best be done? Not certainly by dragoonings and courts-martial, unless the recent suggestion of a reverend clergyman be adopted and Cromwellian "plantation" introduced again on a larger scale! The cause of Ireland's preoccupation is British military rule. The brutalities of the past two years, and especially the shootings in 1916, have left an indelible impression, and even if provocative conduct had not been continued to this day the very presence of English soldiers would still be a continual exasperation.

The solution that presents itself is a simple one. Remove the cause of preoccupation. Let American troops take the place of the English troops. Let the United States establish a military protectorate over Ireland for the period of the war, guaranteeing, as soon as conditions return to the normal, to hand over the reins of power to whatever form of government is desired by the majority of the Irish people, as determined by popular election. The civil government might be entrusted to a provisional committee of prominent Irishmen, chosen irrespective of party, acting in conjunction with the American military command.

Irishmen who desire to fight for the cause of human freedom would then be at liberty to fight under their own flag, untroubled by doubts as to the future of their country, without compromising their nationality by an oath to an alien king, or assuming the uniform of the firing-parties of Easter Week. Does anyone doubt that the response would be worthy of the opportunity? Aside altogether from Irish enlistments, this plan would economize man-power. The 100,000 British soldiers in Ireland are not all of them—nor half of them—needed for defense against invasion. A third of this number of American troops would suffice, for the Irish Volunteers, instead of being potential enemies, would be Allies in the field.

I submit that this solution offers an easy and effective way for the Allies to get out of the Irish difficulty. It would reinforce the Allied cause with not inconsiderable man-power, and the added moral strength would be enormous; our professions would be vindicated before the eyes of the world. It would attract to the Allied cause the warm good-will of the Irish race, rivet with bonds of steel the ancient friendship between Ireland and America, relieve Britain of an arduous task, and release a large army for her needs in France. To Ireland it would bring the goal to which she has been striving for 800 years.

The Irish question is now an international matter, and no one outside of the handful of English reactionaries will deny its right to that status. With the same negligible exception, no one in England would object to America's intervention, and Ireland would welcome it with joy. What will America do? It rests with President Wilson to right the oldest wrong in history and to add to the proud muster of the free nations the youngest in freedom, yet the oldest in nationhood, of them all.

St. John, N. B. J. O'NEILL CONROY.

Father Coloma's Works

To the Editor of AMERICA:

I do not know just what Father Coloma has published since 1915, but I can give you a sort of memorandum of his works from the beginning of his literary career down to that date. As for the matter of translations I can say very little. He published: "*Polvos y Lodos,*" in the *Messenger of the Sacred Heart* (Spanish), April and May, 1865; "*Istoria de Un Cuento,*" *Messenger*, June 1885; "*Ranoque,*" "*Le Almohadilla del Niño Jesus*" under the direct influence of Fernan Caballero or Cecilia Bolil de Faber; "*Solaces de un Estudiante,*" "*Pequeñeces,*" in English called "Currita, Duchess of Albornoz;" "Boy," a novel, translated into English; "*Recuerdos de Fernan Caballero,*" "*Fray Francisco,*" the story of Cardinal Ximenes Cisberos; "*Retratos de Antaño,*" on the decadence of eighteenth-century France; "*El Marqúes de Mora,*" a historical novel; "*Ratón Pérez,*" a child's story; and "*Sernonún,*" in English under the title "Don Juan of Austria."

Brooklyn. THOMAS WALSH

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

SATURDAY, AUGUST 10, 1918

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The Assumption

THE assumption of the Blessed Virgin marks the final stage of her glorious mortal career. The Church and the Faithful believe that the immaculate body of the Mother of God by a very special favor was saved from the corruption which is the appointed portion of the corporal part of human nature, that it enjoys the qualities of a glorified body, has come into its full recompense, and is in possession of that beatified state which is reserved for the rest of the blessed only after the last judgment. As her soul at the first moment of her existence was preserved through the merits of her Divine Son from the moral taint of original sin, so her body through the same merits was preserved from the physical degradation to which all flesh is heir after it has been laid away in the earth. Like Christ, she died and was placed in the tomb; like Him also, but unlike Job, she had no kinship with corruption. Never having known sin, she was spared sin's consequence, the dissolution of the grave. She had not to wait for the long lapse of years before she could see her Redeemer face to face, nor was the resurrection of her body deferred until the imperious trumpet call shall summon the earth and the sea to give up the dead that are in them. Her resurrection followed almost immediately on her death. Her stainless body was taken up to Heaven before the first signs of corruption set in, and the integrity of her human nature having been restored, she was crowned with the diadem of Queen of Angels and of Saints.

This is the belief of Catholics, founded, not on popular legends and apocrypha, the accretions of the period of transition, as those who would deny her honor have said, but on authentic and authoritative teaching, dating back certainly to the sixth century, evidenced as some think as early as the year 58, a teaching clearer in the West, less outspoken in the East, but growing steadily in every part of the Church with the centuries, assuming a bolder relief in the arguments drawn from tradition, authority, Scriptural comparisons, and the sense of what was meet and fitting for the Mother of the Lord who gave to Christ His Adorable Body and His Precious Blood, and acquiring, in the clearer understanding of Catholic truth, a more prominent and a more insistent place in the liturgy, theology and preaching of the Church.

The Assumption of the Blessed Virgin is not merely a miraculous occurrence, the proof of which rests solely on historical data, it is a theological and doctrinal fact, intimately bound up with the other prerogatives of Our Lady, the acceptance of which is sanctioned by long centuries of belief by the teaching body of the Church and by the Faithful. Every Catholic believes it, because it has the approval of the infallible Church. It has not, however, received the stamp of a dogmatic decision proclaiming it, like the Immaculate Conception, to be a revealed doctrine. Many have longed for such a decision, a formal request that it should be declared an article of Divine Faith was laid before the Vatican Council, but the Council dissolved without having acceded to the request. Since then many similar requests for a definition have been sent to the Holy See, but the Holy See has been silent. Whether it will break that silence, no one may say, but in the meantime all Catholics rejoice that Our Lady's glory is complete, that her tomb is filled with roses, and that, as she had her Golgatha with Christ, so too has she had her Thabor, not passing but permanent, not the transitory transfiguration of an hour but the enduring beatification of the eternal years.

Dishonoring America

FEW more noteworthy utterances have issued from the White House than the President's unqualified condemnation of those who, under the guise of patriotism, have taken the law into their own hands and meted out punishment that in some instances was murderous and in every instance criminal. The Praeger outrage in Illinois is the most disgraceful instance of misguided patriotism dishonoring a sacred cause, and registering dishonor in innocent blood. In various parts of the country since our entrance into the war there have been outbreaks of violence, sporadic instances of mob law. The President in denouncing these unpatriotic promoters of violence voices the sentiments of the nation:

> No man who loves America, no man who really cares for her fame and honor and character, or who is truly loyal to her institutions, can justify mob action while the courts of justice

are open and the Government and the States and nation are ready and able to do their duty. We are at this very moment fighting lawless passion. Germany has outlawed herself among the nations because she has disregarded the sacred obligations of law and has made lynchers of her armies. Lynchers emulate her disgraceful example. I, for my part, am anxious to see every community in America rise above that level, with pride in a fixed resolution which no man or set of men can afford to despise.

We proudly claim to be the champions of democracy. If we really are, in deed and truth, let us see to it that we do not discredit our own. * * * I can never accept any man as a champion of liberty, either for ourselves or for the world, who does not reverence and obey the laws of our beloved land, whose laws we ourselves have made. He has adopted the standard of the enemy of his country whom he affects to despise.

Lynch law has been the disgrace of the United States. Arising from race hatred and inflamed passion in days gone by it has given the lie to the very fundamental principles of our Government and made the true American regard for law and order a byword among the older nations of the world. The disgrace is magnified in the present crisis when our cause is the cause of freedom against the forces of violence and lawlessness. We can never hope to better a world suffering from the arbitrary and law-despising element that dominates the councils of our enemies, unless within our own confines we set the example of reverence and respect for law and order. The ignorant or unthinking, who, under astute leadership, take the law into their own hands and through mob violence commit injustice or murder form but a small minority of the population. But their acts are taken by a watching world for the acts of Americans whose men are dying bravely and whose women are suffering nobly to bring back the reign of law and order to a universe gone mad through the lawlessness of a world-minority. Absolute, unflinching enforcement of law by Federal and State authorities against mob rule wherever and however manifested, by prompt trial and punishment must be the answer to President Wilson's utterance. Sane public opinion will make that answer permanent and do away forever with a national disgrace.

St. Ignatius and Annapolis

ANY program which sets up Bill Jones as his own master, is far more flattering to the William Jones in all of us, than the iron doctrine that Bill Jones has many lawful superiors. Only in fluffy philosophies is man his own master. In real life, he usually lives in abject fear of his cook. Yet most men find a secret pleasure in the thought that they are "free," with a freedom that has but dim and misty limits.

In the days when, after deep potations of the heady wine of the later Renaissance, the world was still somewhat unsteady, there were fluffy philosophies in abundance. Granting that a man was free to think as he pleased, it was hard to deny him liberty to act as he pleased, at least if his acts had no directly unpleasant effects upon the community. It was in these times that the Soldier-Saint of Loyola formulated in unmistakable terms, his ideal of perfect obedience. Not only were the orders of lawful superiors to be fully executed, but, as far as might be possible, every loyal subject should judge that to be best which was commanded.

For it cannot be denied that obedience comprehends not only the execution, so that the person do that which is commanded, and the will so that he do it willingly, but also the judgment, that whatever the superior commands and thinks good, seem just and reasonable to the inferior; so far, as I have said, as the will by its force and vigor can bend the understanding.

This, the "blind obedience" of St. Ignatius, is made a target of scorn by many a fluffy philosopher. Yet, as is clear, it is not an obedience which, as has been alleged, "blinds" itself to undeniable facts. It is the act of a loyal follower, who in the absence of undeniable facts to the contrary, judges the command of his superior officer to be "just and reasonable." It is a spirit which the head of every organization, whether he be the Bishop of Rome, the President of the United States, the manager of a department store, or the editor of a Socialist weekly, rightly demands of his subordinates, for it is a spirit without which confidence and cooperation are impossible. "The first of his ideals," writes an Annapolis professor, of his midshipmen, in the July *Scribner's,* "is obedience—unhesitating, thoughtful and loyal obedience."

The ideal of obedience the midshipman strives for is not to question, *even in his own mind,* any lawful order he receives. The cheerful "Ay, ay, sir!" with which he will execute the most distasteful of orders is an inspiration to one accustomed to the more dilatory and recalcitrant obedience of civilian students.

If the fluff of the Renaissance indicates the philosophy of a laudable liberty it would seem that the iron of St. Ignatius and of the Naval Academy can only result, as the followers of St. Ignatius have been reminded for centuries, in a race of unreasoning mannikins or unreasonable bigots. But when shams fall away to reveal realities, as in the stress of war, it is not difficult to see on what side the truth is to be found. Without obedience, an army is a mob, laws are but empty verbiage, and civilization a mere figment of the imagination.

"The Ethics of the Drink Question"

"WHAT are they trying to make out of the laboring man—an animal? Do they want him to work and go home to bed as a horse does?" indignantly asked a hard-working man who keenly resents the attempts being made by over-busy "uplifters" to dictate to him what he shall drink, what he shall eat and how he shall pass his scant hours of leisure. A strong desire to regulate for him the details of the poor man's private life was shown in certain influential quarters just before we entered the war, though the man of means was assumed to be so thoroughly capable of avoiding all excesses in the

matter of food, drink, clothing, amusements, etc., and even in the number of children he reared, that zealous uplifters felt that they could safely neglect supervising the rich man's private life and confine themselves instead to "ameliorating" the condition of the poor laboring man. Invading his humble home forthwith, they offered him vast quantities of advice regarding the best way of heightening the family's "efficiency" and then published at great expense the results of their "investigations." Consequently Pietro Pitozzi, simply because he was poor, had his domestic problems freely discussed in "uplift" circles, but Marmaduke Manners just because he was rich, could squander his money in all kinds of wanton excesses without receiving a single call of protest from even the most zealous social worker.

Now that the nation is at war, many restrictions on the freedom of individuals which in time of peace would be intolerable, are necessary and lawful and will doubtless be patiently borne by all until a final Allied victory is won. Unhappily, however, fanatical uplifters of various kinds are taking advantage of war-time conditions to make wholly unjustifiable invasions of private and individual rights. Nation-wide Prohibition, for instance, as understood and advocated by certain extremists among its promoters, is unquestionably an unjustifiable invasion of individual rights, for if "bone-dry" Prohibition were enforced throughout the country in the way many of its fanatical supporters ardently wish, millions of Americans' most sacred rights of conscience would be ruthlessly violated. If the extremists in the movement succeed in stampeding and carrying with them our more conservative and sober-minded Americans, it may not be long before, under the guise of "indispensable war measures," even more unjustifiable legislation will be carried through and we shall perhaps wake up some morning and learn to our amazement that Congress has solemnly decreed that every man and woman in the country shall enter without delay the married state.

Apropos of the unethical foundation on which the nation-wide bone-dry Prohibition movement rests, three Jesuit priests expound in the current *Catholic Mind* the Church's age-old doctrine on the use of alcohol, Father Keating discussing "The Ethics of the Drink Question," Father Kenny writing on "Prohibition and Alcoholism" and Father Lockington urging that "Personal Prohibition" rather than national is the remedy for the drink evil. The pamphlet remarkably clarifies an issue which is of vital concern to every Catholic.

"God's Soldier Be He!"

IN his admirable book, "The Faith of France," M. Maurice Barrès, the eminent Catholic author, has an inspiring chapter called "The Sacrifice," in which he quotes many an effective passage from letters written home by brave and believing young soldiers just before they entered an engagement. "This evening we start for the trenches," wrote Bernard Lavergne, the thirteenth child of his parents. "Tonight I shall watch over you, my gun in hand. You know who watches over me." "It is the hour of attack!" he called out to his soldiers when the time came for him to die for his country. "Forward! To the bayonet charge for France and for our mothers!" "I will fight for France, offering my heart to God," wrote young Michel Pinet, not long before he fell. Other lines from the farewell messages sent home by the brave Catholic soldiers of France and cited by M. Barrès are no less noble and striking than those quoted above, but there is nothing finer in the book than the last letter written by Jean Rival, a lieutenant of only nineteen, who was killed in Alsace two years ago, as he led his section against the Germans. It breathes so lofty a spirit of piety, courage and patriotism that if the Frenchmen now fighting beside our American soldiers along the Marne are like Jean Rival, it is no wonder we hear such glowing accounts of their valor. On the eve of his last battle he wrote to a dear friend:

> Tomorrow at dawn, to the tunes of "Sidi-Brahim" and the "Marseillaise" we shall charge upon the German lines. This attack will probably be murderous! I wish, on the eve of this great day, which may be my last, to recall to you your promise. Reassure my mother that she will receive no news of me for a week. Tell her that when men go to the front they can no longer write to those they love, and that they have to be satisfied in only dreaming about them. And should time roll on and still no word from me, leave her some hope, help her. If finally you learn that I fell on the field of honor, let your heart utter, my dear J——, the words which will console.
>
> This morning, when only a few yards from the trenches, I heard Mass and with faith received Communion. Should I die, I will die as a Christian and as a Frenchman. I believe in God, in France, in victory. I believe in beauty, in youth, in life. May God protect me to the end. Yet should the shedding of my blood aid toward victory, my God, let Thy will be done.

Our own brave soldiers are now holding the crossings of the Marne. With their breasts they are making a living rampart for the citadel of civilization and liberty. Their blood has already sealed the new charter of the world's freedom. By their valor and skill they have proven themselves the true brothers-in-arms of the heroes who held Verdun and once before rolled back the tide of invasion on the very fields where now, side by side, Americans and Frenchmen are stemming the surging billows of war. These brave men are laying down their lives on the fields of France for the world's peace and liberty. They are giving their best. Thousands of them are fighting and dying in the spirit of the knights and crusaders of old, for they too are fervent Catholics, and echoing the inspiriting words of Jean Rival, each one can say: "I believe in God, in America, in victory!" "Then God's soldier be he," every one, who, like the gallant young men of France described by M. Barrès, shows by the beauty of his life and the Christian courage of his death, that "The spiritual element, after all, is the dominating force in this war."

Literature

FRAY GERUNDIO AND PADRE ISLA.

"CAMPAZAS," so wrote the witty Jesuit Padre José Francisco Isla in 1758, "is a place of which Ptolemy made no mention in his geography, probably because he had no knowledge of it, owing to its having been founded 1,200 years after the death of this illustrious geographer." This widely unknown city is "situated in the province of Campos, between the west and the north, looking directly towards the east from that part which is opposite to the south." Now, with the latitude and longitude so accurately indicated, anyone will easily find out this wonderful metropolis. The reader undoubtedly would like to know the etymology of that magic word "Campazas," but Padre Isla tells us that the learned do not agree on this important subject, and in support of his assertion quotes the extremely diverging opinions of Anthony Shearero, Blas Garlicketo, Domingo Sheepfoldos, and Pasqual Oniono, along with those of Cesar Cloutycloakon and Daniel Coverall. If Campazas was not one of the most famous towns of old Castile, and if it is not its own fault "that it was not as large as Madrid, Paris, London, or Constantinople, since without any impediment whatever it might have been extended ten or a dozen leagues towards any of the four quarters," it has at least one title to glory and immortality which cannot be overlooked. It was the birthplace of that paragon of preachers, "Fray Gerundio de Campazas, alias Zotes," or Blunderhead. Brother Gerund was the Don Quixote, more properly the Sancho Panza, of the pulpit, a reincarnation of that jolly Barletta of the Middle Ages, who was set up as a model for the popular preachers for all time to come, for the good folk used to say: *"Qui nescit barlettare, nescit praedicare."*

Fray Gerundio is the creature of Isla's fertile imagination. Isla was a wag, a born humorist. In his translation of Le Sage's *"Gil Blas"* he almost made the world believe that Le Sage had stolen his romance and his hero from the Spanish. He made Fray Gerundio a reality. Fray Gerundio is a caricature, it is true. But he seems in spite of it to be a living person. He is an ecclesiastical and oratorical fop. But he neither makes us laugh at religion nor despise the genuine arts of the pulpit. In his person the defects of the preachers of the Gospel are exposed and held up to ridicule, but the Gospel and its teachings are never assailed. If the vagaries and the unpardonable excesses of a thoroughly unsound and false system of preaching are held up, it is only that they may be remedied.

Isla's "Fray Gerundio" is a bitter and caustic satire on the bombast and bad taste of the Spanish pulpit. Whatever may be thought of the purpose of Cervantes in writing his Don Quixote, it is certain that Father Isla wrote his strange book to smile away the ridiculous and unseemly pulpit oratory of eighteenth-century Spain. In exposing the defects then prevalent in the national clergy and among the friars, the colors were purposely exaggerated. The work would never have been effective had the Jesuit been satisfied with a calm presentation of the facts. These had to be distorted. The "Gerundios" whom Isla intended to convert were too thick-skinned to be attacked with ordinary weapons. They had to be bludgeoned into the ways of righteousness. The padre ruthlessly knocks them down and then shakes with Homeric laughter at their fall. But he bowled them over so masterfully and thoroughly that they never dared raise their heads again. In doing so the outspoken Jesuit accomplished a work for which Spain should be profoundly grateful.

In the history of literature, as in many other fields, the spurious is ever found side by side with the genuine article. Even when Shakespeare is giving the language its masterpieces, the rank weed of Euphuism thrives in the hardy soil of Elizabethan letters. While the virile genius of Milton puts forth the columnar growth of "Paradise Lost," the followers of Cowley and Crashaw indulge in their far-fetched conceits and labored phraseology. In France at the very time when Corneille startles the stage with the heroic accents of the "Cid" and "Polyeucte," and Bossuet is about to appear, the "Précieuses" of the Hotel de Rambouillet bring into the language their simpering graces, their maudlin and unnatural refinements of thought and style. In a one-act comedy Molière was to sweep them rudely away. In Italy the same tendencies had been noted under the name of Marinism. In Spain at the very moment almost when Cervantes was giving the world that masterpiece of idiomatic and vigorous Spanish, the "Quixote," and only a few years after the simple but noble accents of St. Teresa and the Venerable Luis de Granada and Fray Luis de Leon had died away, the poet Gongora was inaugurating his school of bombast, conceit, exaggerated trope and metaphor, the school of sounding brass and tinkling cymbal, where less even was meant than met the ear. Gongorism became a national plague. Confined even within the narrowest circles the plague was a misfortune. When it invaded the sacristy and the pulpit, it became a national disaster. Spanish preachers, whose deep faith and sincere piety were never for a moment in doubt, became inoculated with the poison. With Paravicino out-Gongorizing Gongora himself, it threatened ruin. Spain forgot that she had once such masters of the Word of God, such solid, sound and substantial preachers as the great Dominican Alonso de Calbreara, the Augustinian Juan Marquez, or the Jesuits Florencia and Pineda. Models of Christian eloquence like Blessed John of Avila and St. Thomas de Villanueva were ignored. "Friars, filled with the spirit of the Seraphic Father, friars animated with the zeal of Dominic, Jesuits imbued with the spirit of Ignatius became infected with the microbe of pulpit-babbling." Pagan philosophers and pagan mythology were quoted as often as the Gospel. Scripture was treated with a familiarity which would shock us from a modern evangelist of the "hit-the-trail" variety. It was distorted into meanings absolutely irrelevent to the sacred text and expounded in a style unworthy of the sacred theme and the sanctuary. Councils, Popes, bishops protested, warned, threatened. They were for the most part unheeded. A wily, witty, humorous Jesuit, once a bit of a Gongorist himself, but far too shrewd not to see very soon the error of his ways, thought of a remedy. Serious weapons had been useless against the evil. Argument had been of no avail. He laughed it away with a jest and a smile.

In Fray Gerundio, the country bumpkin who thinks he has a vocation for the pulpit and becomes a friar, a fairly good one on the whole, so that he may astonish the world by the thunders of his eloquence, Isla personifies all the defects of a class. He heaps upon his head the sins and misdemeanors of his brother-preachers. In him he pillories and castigates all their rhetorical and oratorical delinquencies. He has little or nothing to say against their moral character. Their taste was abominable. Their lives were irreproachable. The Gerundios may have been buffoons. But they were not rogues or criminals. Describing one of them just at the moment when he was to set out on his remarkable career, Padre Isla tells us that he was just turned three and thirty. He was tall, robust and corpulent, his limbs well-set and well-proportioned, but rather pudgy and stout. He had a top-knot to his tonsure, which was studiously and exactly rounded. His habit was always clean, and the folds long and regular. A silken skull-cap adorned with beautiful needlework, with a tassel dangling from it was perched upon his head. "In short he was

a most gallant spark." He added the "grace of a nice pulpit lisp" to his many accomplishments, could tell a story well, was a good mimic, had a very taking manner, a roaring style and a bold fancy, and knew when and how to sprinkle his sermons with quips and jests and "proverbs and fireside phrases" and infinite merriment.

Like his masters, Fray Gerundio was thoroughly versed in all the tricks of the pulpit. No one knew better than he at what time it is wise and comely to extract out of the left sleeve, but ever so daintily and gingerly the silk handkerchief so cosily bestowed in its ample and graceful folds. "He was never known to fail to make a couple of affected tosses of the head, whilst proposing his subject, and after having proposed it to give two little jumps, as it were rising on his toes, looking at the same time rather disdainfully at his audience." He delighted in such profundities as "the science of ignorance, the wise ignorance of science." "This trick-track," he would say to the "Padre Predicador Mayor," "this playing and ringing the changes upon words, in which your Paternity couches the subjects of almost all your sermons, is a thing that quite ravishes me." A finer thing, he adds, could not be said. He did not quite understand what it meant, "but what sounds to me, sounds to me. . . ." Sounds, words, high-flown language, bell-tinklings, cymbal-thumping, rantings, verse and prose, Scripture and fable, conceits and paradoxes, vulgarity and slang, empty prettinesses, meaningless, subtle and ridiculous interpretations, these were the pulpit-baggage of Fray Gerundio and his peers. The Jesuit felt that they had to be driven out of the sacred place, so he excoriated all this nonsense with a certain Rabelaisian humor, but without the coarseness of the French satirist.

We are not astonished that he made bitter enemies. All the Gerundios of Spain thundered at him. The Holy Office for a time put its ban upon the book. But Pope Benedict XIV, Queen Barbara, King Ferdinand remained his stanch friends. He bore his troubles with the unfailing humor and kindliness which had ever marked him. When the Society of which he had ever remained a faithful and loyal son, was suppressed in Spain, he went into exile with his brethren, and died in Bologna in 1781 unembittered by trial and adversity, at the age of seventy-nine. Thank God, nearly all the Gerundios of the peninsula died a happy death with their executioner. Even before their demise, Father José Isla had preached their funeral sermon. They themselves should thank him, were it possible, for his immortal panegyric.

JOHN C. REVILLE, S.J.

REVIEWS

Last Lectures. Being the Lowell Lectures, 1914, and Three Lectures Delivered at the Royal Institution, 1915. By WILFRID WARD. New York: Longmans, Green & Co. $4.00.

These two sets of lectures are preceded by an introductory study by Mrs. Wilfrid Ward. While nothing more than a sketch, it gives us an especially vivid picture of Wilfrid Ward's intellectual and social life, though its briefness prevents adequate treatment of matters in which our interest is aroused, *e. g.*, Ward's attitude toward Modernism. It will, no doubt, be of great value to his future biographer. The six Lowell Lectures on "The Genius of Cardinal Newman," which make up the body of the book, are at once a rejoinder to those who criticized Ward's "Life of Cardinal Newman," for the high place it gave to Newman as a philosopher, and they are a further development of aspects of Newman's philosophy which are only hinted at in the life. "Newman and the Critics," the first lecture, is devoted to refuting such critics as Carlyle, who said Newman had "the intellect of a moderate-sized rabbit." In this lecture Newman's right to the title of philosopher is vindicated and the remaining five lectures analyze the content of his philosophy.

We hardly need to be told in the introduction to these lectures that they are the result of forty years' close and sympathetic study of Newman's published writings, since every lecture bears its own evidence of Ward's complete familiarity with the Cardinal's *opera omnia*. The absence of such familiarity is what has hitherto marked practically every attempt, notably the Modernists' to delineate and evaluate Newman's philosophy. Ward's work is, as far as it goes, final, because based on actual data instead of pseudo-critical reconstruction. The lectures show moreover that Ward has searched out the gems of philosophy embedded in Newman's vast correspondence. Of the six lectures, the best are undoubtedly "Newman's Philosophy" and "Newman's Psychological Insight."

The lectures delivered at the Royal Institution "on the methods of depicting character in fiction and biography" are the mature generalizations of a master biographer. The second lecture on "the character study in biography" is perhaps the most interesting. In it Ward discusses the proper handling of biographical material, such as letters, reminiscences, diaries, etc. He illustrates his rules by references to the four biographies he wrote—Newman, Wiseman, Aubrey de Vere and W. G. Ward. The style of all the lectures reflects that of his great master, Cardinal Newman.

A. G. B.

High Adventure: A Narrative of Air Fighting in France. By JAMES NORMAN HALL. With Illustrations. $1.50. **The Fighting Fleets.** Five Months of Active Service with the American Destroyers and Their Allies in the War Zone. By RALPH D. PAINE. With Illustrations. Boston: Houghton Mifflin Co. $2.00.

These volumes vividly describe how our men fight now in the air and on the sea. Unlike the average American author of war-books, Mr. Hall gives his work a literary finish and a refinement of humor that make "High Adventure" very pleasant reading. His account of the American Escadrille's early training is amusing enough, particularly his friend Drew's sayings and mishaps. But the author himself had no lack of thrilling adventures, and narrow escapes not a few. The latter he attributes to his "godfather Chance," a fact which shows that he is far from being the consistent Christian that Captain Guynemer, "the ace of aces" was. An interesting talk Mr. Hall had with a veteran French aviator describes the origin of aerial combats. In August, 1914, hostile airmen out merely on patrol duty, would courteously salute, and carried no weapons. Now they aim to kill one another in any way they can, and fly heavily armed. The last heard of the author he was lying wounded in a German prison.

In "The Fighting Fleets," Ralph D. Paine, the writer of numerous sea stories, tells what he saw and heard as he sailed in an American destroyer to visit the over-seas fleets. He went ashore in Ireland but does not appear to have stayed there long enough to understand why the people are opposed to conscription, and he uses language about the Irish which the official reader of the book's publishers should have had deleted. Both books are fully illustrated.

W. D.

The Secret of Personality: The Problem of Man's Personal Life as Viewed in the Light of an Hypothesis of Man's Religious Faith. By GEORGE TRUMBULL LADD, LL.D. New York: Longmans, Green & Co. $1.50.

Early in his book, Professor Ladd remarks: "Let it not be forgotten that our inquiry is not, what it is to be a disembodied soul, much less an angelic or glorified spirit; but, the rather, what it is to be a person as the human being is a person, and is known to himself and to other selves as personal." The reviewer cannot see that the author has solved the question very clearly. Historically he has traced how personality has manifested itself by "The Evidence of Fact," by "The Witness of Words," by the forming of habits, and so following; but what is meant by a "person," what is personality itself, does not clearly appear. Again, the author shows how differently a human being

and a beast are actuated even in such elementary actions as the acquiring of food. The one seeks nourishment with the consciousness of a higher end than the mere sating of appetite; the other does not. That is to say, man is a reasoning animal, a beast is not. Consequently, man has urgings, motives, aspirations, that can be founded only in a principle which is the seat of actions that distinguish the rational from the irrational creation.

Further, that man in every state of his existence has recognized his dependence, in some fashion, upon a supra-mundane power, simply points to the common and compelling argument, "*quod semper, ubique, ab omnibus,*" what has been universally and unwaveringly held by mankind, is due not to mere prejudice, superstition, education, or other inconstant factors, but to something deeprooted in man's very nature. When, therefore, man yields to this urging, he exhibits his personality in another way, but the fact does not tell us what is personality, but only displays outwardly a person in action. Religious beliefs and practices have gone strange and contradictory ways. The noteworthy thing is first, that man has always held to the necessity for religion in some form; secondly, that nature unaided by revelation has not, and cannot attain to an adequate concept of religion, except as "through a glass darkly." F. J. McN.

BOOKS AND AUTHORS

An admirable sonnet in "Drums of Defeat" (Erskine Macdonald, London), Mr. Theodore Maynard's recent book of poems, is entitled "*In Domo Johannis,*" and gives this picture of Our Lady just before her summons to Heaven:

Here rest the thin worn hands which fondled Him,
The trembling lips which magnified the Lord,
Who looked upon His handmaid, the young, slim
Mary at her meek tasks, and here the sword
Within the soul of her whose anguished eyes
Gazed at the stars which watched Gethsemane,
And saw the sun fail in the stricken skies.
In these dim rooms she guards the treasury
Of her white memories—the strange, sweet face
More marred than any man's, the tender, fain
And eager words, the wistful human grace,
The mysteries of glory, joy and pain,
And that hope tremulous, half-sob, half-song,
Ringing through night—"How long, O Lord, how long?"

"The Control of the Drink Trade" (Longmans, $2.50), by Henry Carter, is an account of the means taken in England to combat at inefficiency of the workingman during the early period of the war, which threatened the nation with disaster. Two elements contributed to that inefficiency—high wages and much consequent drink. The former were not to be touched for many reasons; but something had to be done with the workman coming in on Tuesday morning, having spent Monday in recovering partially from his debauch. The drink trade had to be controlled and this book tells how it was done, and with what results. It is useful reading; and, we are happy to say, shows that results are obtainable without the trampling ruthlessly on personal liberty that universal Prohibition implies. This may be necessary as a temporary war-measure, and as such all will, if called upon, submit to it willingly; most of what is in Mr. Carter's book could be put in force permanently, without harming in the least rational liberty.——"Alcohol, Its Action on the Human Organism" (Longmans, $0.60), is a little volume containing the report of the advisory committee regarding the action of alcohol on man's body. The committee was appointed in November, 1916, by the Central Control Board of Great Britain to consider the effects of alcohol on health and industrial efficiency. The findings of the committee deal with alcohol as a food, its mental effects, its influence on digestion, respiration and the circulation of the blood and its poison action. The final chapter of the book treats of alcohol and longevity. "To avoid a continued action on the tissues, such an interval should elapse between the times when alcoholic beverages are taken as will prevent the persistent presence of a harmful amount of the drug in the body. To avoid direct injury to the mucous membrane of the stomach alcohol should not be taken in concentrated form and without food."

In "The Retinue and Other Poems" (Dutton, $1.50), Katharine Lee Bates has gathered together her verses on the war and those inspired, for the most part, by other events or occasions. The stanzas that give the book its title are the best in the volume. The author writes:

Archduke Francis Ferdinand, Austrian Heir-Apparent,
Rideth through the Shadow Land, not a lone knight errant,
But captain of a mighty train, millions upon millions,
Armies of the battle-slain, hordes of dim civilians. . . .

Spirits bright as broken blades drawn for truth and honor,
Sons of Belgium, pallid maids, martyrs who have won her
Love eternal, bleeding breasts of the French defiance,
Russians on enraptured quests, Freedom's proud alliance. . . .

Flocking from the murderous seas, from the famished lowland,
From the blazing villages of Serbia and Poland,
Woman phantoms, baby wraiths, trampled by war's blindness,
Horses, dogs, that put their faiths in human loving-kindness.

Tamburlaine, Napoleon, envious Alexander
Peer in wonder at the wan tragical commander,
Archduke Francis Ferdinand—when shall his train be ended?
Of all the lords of Shadow Land most royally attended.

EDUCATION

Lack of Unity in Modern Education

THE need of coordination in the teaching, especially of languages, receives more and more attention from educators. For instance, in the *Classical Journal* for June, 1918, Professor Burr of Beloit College says that Latin is to be compared at every step and in every lesson with the mother-tongue (p. 626). Professor Painter of New York State College writes that "the contribution which language study makes to the understanding and right use of our mother-tongue is its most vital and practical significance for the average student" (p. 636). Professor McCrea of Columbia University urges the Latin teacher to become familiar with the books studied in the English classroom. "We could then," he says, "by explicit references and quotations coordinate the work of the two classrooms" (p. 663). The Classical Association of New England sent out in 1917 the following question: "In the teaching of Latin would you recommend that emphasis be laid upon English vocabulary building and the literary features of the author read, with the study of forms and syntax made not an end but a means to an end?" The question was addressed to school superintendents and educators. Out of the 153 replies, 146 answered yes.

The Departmental System

THIS cry for coordination heard insistently on all sides indicates a pressing evil which has resulted from the departmental system of modern education. The problem did not exist in the simple, well-ordered schools of former days, even of thirty or forty years ago. The evils of excessive specialization of mere information, instead of educated faculties, of neglected essentials and half-learned fads, of students who have a smattering of a thousand "isms," and a conceit fattened with some highly technical terms, and who at the same time cannot write or speak their own language; these are evils which may be traced to the multiple and unrelated education of our time. I am not a "calamity-howler" and I wish to say that I believe the wise conservatism of Catholic schools and their fortunate lack of funds has kept them from many of these evils. But I do desire to utter a warning against introducing multiplicity into our Catholic education. We are all creatures of our

times, and are subject to the current educational fads and fashions. While we must be always willing to welcome the good, we must be watchful against the evil, however specious the guise under which it presents itself.

Lack of correlation or coordination is an evil admitted by all modern educators. To find the remedy I propose to investigate the cause. What produces the multiplicity of modern education with its host of unrelated subjects and what was the secret of former simplicity and unity? The theory of education from earliest days to less than fifty years ago can be easily stated. The chief purpose of primary school, high school and college was to train the powers of expression, to make the student master of writing and speaking. After the student could write and speak, it was believed that his faculties had been somewhat trained, and he was then allowed to apply himself to any science, to any profession to which he felt himself inclined and adapted. In this system there was perfect unity during the formation period. There was not simply a series of subjects running on parallel lines, all leading to a different science or art, but there was one art, that of language, set as a goal, and all the chief means were focused upon that simple goal. Only when the art of self-expression was attained, was there radiation to the multiplicity of sciences and arts found in the university, and in the world.

The University in the Grades

WHAT, on the contrary, is the situation today? University aims and university methods have worked down first on the college, then on the high school, and then on the primary school. Catholic schools, partly through conservatism and partly through a happy lack of funds, have resisted longest the disintegrating tendencies of modern education. Modern schools have their highly specialized teachers for a hundred and one branches, each one striving to fill the memory with the technical terms and systematized information of some science. The old system held to the supremacy of language, mastered as an art, and insisted on the power of speaking and writing as a means of education and as a preliminary to university work. Ex-President Eliot advocated all sciences as a means of education. Culture or educated faculties, he claimed, could be gained from "chipping and filing and sawing" and, apparently, from anything else. Modern schools followed the lead of Dr. Eliot. Sciences multiplied rapidly, and every one of them knocked at the door of the schoolroom, even of the primary schoolroom. Then came the theory of vocational study, and a thousand trades demanded admittance into the schools Then came the social wave, and it swept down upon the schools to make them centers of social work. False theorists approved, declaring that man was not one being, but a collection of many tendencies or capacities. They despised the word "faculties," although they admitted the reality under other names. Other theorists said that there was no transference of training. You trained what you trained, and there was no such thing as discipline and development of the intellect.

Why a School at All?

AS a result, these multiplied sciences, these many trades, and these false theories, with the help of patient tax-payers, have made of our schools laboratories, foundries, machine-shops, offices, farms, newspaper-rows, parks, art galleries, flower-gardens, zoological parks, dairies, gents-furnishing, ladies-tailoring, kitchens, dance-halls and what not. In a word, school is being transformed into a miniature of the world, and there are some educators who grow enthusiastic over it all, and welcome into every school, not only the world and all nature, but the universe, from the tiniest particle disclosed by the microscope to the most distant mass picked up by the telescope. Finally, the wonder of the age and latest source of multiplicity, the moving-picture, is going to revolutionize education, and now is at the door.

A plain, simple man might ask after all this if the school is to become a toy universe, why have school at all? Why not distribute the children around each morning, some to the woods, some to the parks, others to the morgue, department stores, or manufactories, all ending up at the "movies," under the leadership of a megaphone mounted on a sight-seeing car?

You will say that I am caricaturing and drawing the black lines with too heavy a hand. Well, caricature is a legitimate means of centering attention upon an evil, and of stimulating effort to remove the evil. At all events, you will admit that there is lack of coordination in our schools, especially in the schools supported by the public money, and in schools more likely than private schools to be made the subject of experimentation. On the other hand, in the past there was simplicity and no lack of coordination. Examine now what was the source of the unity and coordination throughout the past up to the school days of most of us who are now reading this article.

A Clear Division and Aim

TAKE, for example, the Jesuit system of education, which was not intended to be a new discovery, but was, and is, a choice of what has proved itself best in the history of education. How was coordination effected in the study of languages? First of all, the Jesuit system, as all other systems until yesterday or the day before, divided schools into the upper or scientific schools, of law, medicine, theology and other sciences, and into the lower schools, where language held the chief place. By separating language study from the intensive study of science, by keeping in the lower schools language supreme and other things subordinate, order and clearness resulted, and the way was cleared for perfect coordination. The language of science and of the learned world was Latin, at the time the Jesuit system came into being. Greek, modern languages and the indispensable erudition of history, geography and mathematics, all were subordinated to Latin. In the course of time the emphasis has changed. Latin, except for the Church, has ceased to be the key to science and learning. The national tongues have come to the front, and there is now a difference of emphasis. Latin tends to fall into the place that Greek formerly occupied, and, outside of the Church, instead of being an end in itself, it has become an instrument of education.

Former systems, therefore, avoided multiplicity and lack of coordination by separating the intensive study of science from the intensive study of language, and by subordinating to the art of expression all information studies. In the next place, former systems avoided multiplicity by keeping to one chief purpose in teaching language. Expression was the practical goal, the art of speaking and writing. Former systems did not treat language as a university subject in the lower schools; they did not study language as a science, but taught it as an art. There were no lectures on the history of literature, the tendencies of literature, the evolution of literature, the philosophy of literature, but there was a great deal about the art of literature. "Reproduction is the soul of the literature lesson," is the way in which the ideal was expressed by Jesuit authorities. A sentence was explained that the student might write a sentence; a letter was explained that he might write a letter; a poem was explained that he might write a poem, and a speech was explained that he might give a speech.

The Art of Expression

AGAIN in former school systems, the precepts or rules of art were carefully graded, following the well-known qualities of style, clearness, interest and force, and these precepts were taught in classes of grammar, literature (*belles lettres,* humanities) and rhetoric. The languages were not taught with different purposes, but all languages were focused on the same point, as far as possible. Authors were chosen and graded, not to illustrate the history of literature but to teach writing and

speaking. Exercises were based on the authors and exemplified the precepts. In this way all multiplicity was avoided. There was the strictest correlation; there was unity, one teacher using several languages for one definite end. Professor Goodrich of Yale exemplified this method in his "British Eloquence," he taught English oratory, and used Demosthenes and Cicero, and English speakers, to make orators. This system is exemplified in Kleutgen's well-known rhetoric, "*Ars Dicendi*," where Latin, Greek and Italian masterpieces of poetry, oratory, and of other types of composition, are studied side by side, to illustrate the same rules and to teach the art of expression.

How then may you have perfect coordination in the teaching of languages? Avoid a multiplicity of information subjects and any early specialization in them. Center on expression as the chief purpose of language study from the early grades up to the first years, at least, of college. Subordinate the rest of the course to the art of writing and speaking. Follow Professor Gildersleeve's splendid advice, giving a minimum of precept, a maximum of practice, and having early contact with the authors in continuous passages. Grade your precepts and your authors to exemplify the precepts. Teach letter-writing through Cicero and English models. Teach narrative through Caesar, Xenophon and Macaulay, or Irving. Teach the simplest of short stories through the fables of Aesop, Phaedrus and Gay. Teach the essay through Cicero, Plato and Newman. Teach epic poetry through Homer, Virgil and Milton. Teach lyric poetry through Latin, Greek and English poets. Teach pastoral poetry through Theocritus, Virgil and Tennyson. Teach the drama through Sophocles, Plautus and Shakespeare. Make your pupils speakers with the help of Demosthenes, Cicero and the orators of England, Ireland and America. Have one book of precepts for each of the arts of rhetoric, poetry and essay-writing, using the same terminology for all languages, and illustrate the same rule simultaneously from the different authors. Have one professor for the three languages. To divide the languages among different professors would be to multiply them unnecessarily, and to destroy the unity and simplicity of education. Do not have professors of Latin, Greek or English, but have professors of oratory, of poetry, of essay-writing, of correst expression, of forceful expression, of interesting expression, using all languages for one art.

Not Coordination, but Unity

THIS system has succeeded in the past, is succeeding in the present, where the well-tried and fruitful methods of experience have not yielded to ceaseless experimentation. With this system there never existed the problem of coordination which vexes our modern educators. There is no coordination; there is something vastly better; there is supreme unity; there is education and power.

I have not attempted to determine where and to what extent information-subjects and sciences are to be introduced along our courses. My prime purpose was to examine the correlation of languages, and I would urge the mastery of the art of expression, before any intensive study of the sciences. True science will be helped by the fact that its students can write and speak good English, and can, consequently, think.

Francis P. Donnelly, S.J.

ECONOMICS

War Labor Recruiting

AMONG the most interesting phases of the great world war are the industrial revelations to which it has led. Developments which would hardly have seemed possible in time of peace, often came to pass within a few months. The phenomenal productiveness of the United States in her war industries, with the least pressure or compulsion exercised upon employers and employees, has been particularly remarkable. The criticism widely exercised in the beginning upon our methods of production, soon gave way to admiration and hearty approval. But the height of efficiency, it would appear, has been reached in the United States War Labor Program, which became effective August 1, 1918.

In spite of past successes, which all were now willing to admit, many and serious difficulties still remained to be overcome. Competitive recruiting of labor, with its constantly rising scale of wages, threatened at last to prove disastrous both to the war and to the welfare of the nation at home. The unregulated shifting of labor forces, causing men to seek afar for work while local opportunities and urgent needs were frequently overlooked, implied a serious loss of time and efficiency. Labor-hoarding, like food-hoarding, was naturally practised by not a few employers to hold themselves in readiness for future orders. War industries, moreover, were unequally provided with labor, some being over-supplied with men, while others lacked the most necessary help. Hence the enactment of a new program of labor centralization under the authority of the War Labor Policies Board, composed of representatives of the War, Navy, Labor, and Agricultural Departments, the War Industries Board and Emergency Fleet Corporation, and the Food, Fuel, and Railroad Administrations. All war industries were thus centralized and coordinated, and can now be certain of an impartial recognition and a carefully proportioned supply of labor forces according to their respective needs.

Basic Principles

The fundamental principle of the new program is that "In time of war all the labor resources of the country should constitute a common supply for the benefit of all industries connected with the war." Industries not directly connected with the war are to contribute their equal share of labor to keep the war industries fully manned at all times. It was felt that for this purpose a central agency was necessary which, in the words of the President, was to "have sole direction of all recruiting of civilian workers in war work." Thus all the men needed could be supplied, at whatever cost. They could be gathered from the localities nearest to the demand, the deadly competitive increase of wages could be avoided and a fair and stabilized wage-rate be set for all. To this end the recruiting and distribution of labor will now be controlled by the United States Employment Service of the Department of Labor, with the aid of local labor boards, while the stabilization of wages will be effected by the War Labor Policies Board. All private recruiting will be duly regulated and all competitive recruiting of labor prevented by the United States Employment Service. Besides conducting hundreds of paid branch offices, this Government agency will be assisted in every county throughout the land by volunteer agents of the Public Service Reserve.

Whenever it becomes apparent that there is a shortage of men in certain trades all recruiting for such men will be centralized exclusively in the Government agency, and the entire country finely combed to locate all skilled laborers engaged in such trades in non-war work. The available supply will then be distributed according to the relative needs. By the same method accurate data can be secured as a basis for training new men in the various skilled trades as they may be needed. In the meantime private recruiting may still continue, subject to Government regulations. Assistance will also be given to non-war industries by the public agency.

Labor Recruiting Prohibitions

As regards unskilled labor, only such employers, engaged in war work, are prohibited from recruiting whose maximum force exceeds 100 men, though labor may be recruited privately for railroads and farms. The latter occupations are considered as war work to the extent that they are protected from all recruiting by other industries. Employers engaged in non-war work

must refrain from offering superior inducements or in any other way competing with or endeavoring to get labor from the Government or employers engaged in war work. They are permitted to advertise for labor only under the supervision and control by the local representative of the United States Employment Service. Private recruiting agencies may still be employed by them, but under the above restrictions.

In regard to skilled labor, all employers, whether engaged in war work or not, must abstain from solicitation of whatever kind that might affect men already engaged in war work. No advertising may be done except with the authorization of the local representative of the United States Employment Service. And finally employers may not advance money, pay, or arrange for interstate transportation of labor except through this agency or with its consent.

Rights of Employers and Employees

Employers are not restricted in any way in regard to the men recruited for them. They can exercise their right of rejection either at the plant or, preferably, with the State director at the place where the labor is recruited. A laborer who applies to them unsolicited may be accepted, but it is desired that they should not do so without the consent of the man's employer, unless the workman has already left a war employment. All doubtful questions as to the nature of the work or the employment of men should be referred to the State Director. Appeal can be made from him to the Director General of the Employment Service and, in cases of serious importance, a final decision can be secured from the War Labor Policies Board.

Employees, too, are under no compulsion to undertake war work, but are left to the promptings of their own sense of duty. They are free to take or to refuse the employment offered them by the Government, but they will obviously greatly facilitate the task of equipping the national war work with the necessary force of men if they will comply with the suggestions made to them. Even when already transported to the place of employment, under Government auspices, the laborer may still refuse to accept the work offered him. He is told, however, that "Such refusal ought not to be made except on good grounds and on refund of any transportation paid." Neither is there any length of time set within which he must retain the position accepted by him. Nevertheless he is to regard such work as "His post of duty, which he should not desert except for excellent reasons." Yet of these reasons he remains the sole judge. The Government will not prevent any man from changing his employment, but it urges him to seek the advice of the local employment office before taking any final step in this regard. The liberty of both employers and employees is thus amply safeguarded in these particulars. Other important regulations still remain, the explanation of which must be left to another paper.

Joseph Husslein, S.J.

NOTE AND COMMENT

President Urges Support of K. of C. Campaign

FOLLOWING upon the tributes given to the Knights of Columbus by the Secretary of War and the Secretary of the Navy, comes a letter from the President himself commending their work. In the prosecution of the war, he says, we must make every effort "to lighten the burdens of the men who carry our colors and to keep them close to the ideals of the homes for which they are making the supreme sacrifice in camps, at home and abroad." At the same time we are to give the world the message of an unselfish America in its service to all "without regard to race, or creed, or nationality." Lauding the generous work of the K. of C., the Y. M. C. A. and the Y. M. H. A., he asks all, without distinction, bountifully to support the Knights of Columbus campaign:

> The campaign which the Knights of Columbus are undertaking to raise a special fund for their work is of capital importance to the useful work they are doing in increasing the comfort and contentment of our citizen army, and should meet with generous response from all our people.

Miss Margaret Wilson, the President's daughter, recently sang at a K. of C. concert given at Camp Kelly, Tex., and in a letter from the White House expressed the delight her visit had given her. From over in France comes the same cheering news of the practical appreciation shown for the service rendered by the Order. "The most welcome sign to be seen in France by American soldiers and sailors," we are told, "is the K. of C. legend: 'Everybody Welcome and Everything Free.'" The latest item of interest is the news of the construction of a K. of C. building on the grounds of Westminster Cathedral, London. A new and mighty impetus will doubtless be given to the work of the Knights by the "Victory Convention" held August 6 and 7, at New York City.

Quinine for Sisters at Leper Colony

THE latest *Red Cross Bulletin* informs us that twenty pounds of quinine have just been shipped by the American Red Cross for the relief of the Sisters of St. Vincent de Paul who are conducting the leper colony at Farafangana, South Madagascar.

> A letter received by the American Red Cross through its Paris office reported that the Sisters in the mission were in dire need of quinine, which, owing to the prevalence of fever in the country, is necessary to the maintenance of their health. The Sisters had appealed to the French minister for the Colonies in Paris, but had been told that it was unlawful to export quinine from France at this time; so the appeal was turned over to the French Commission of the American Red Cross.

A transatlantic steamer is now bearing the shipment on its long journey to *Soeur Louise* and her community.

Importance of Medical Education

A WIDE-AWAKE publicity campaign has been carried on in connection with the Marquette University million-dollar drive for the endowment of its medical school. Leading editorials in local daily papers call attention to the need of supporting our medical schools and to the earnest desire of the Government that the numbers and efficiency of our medical practitioners should be increased to the utmost. Out of a total of 95,000 doctors in active practice in the United States, says the Milwaukee *Journal,* 23,000 are already in service and 27,000 more will eventually be needed. All the countries engaged in this mammoth conflict realize the need of filling out the ranks of this profession which, perhaps more than any other, is being depleted by the war. "We at home can see to it that there is no lack of money for medical education." America, as Dr. Mayo remarked, is called upon to supply for the dearth of doctors in France and Belgium, and even England has failed to provide for this grave emergency:

> Under these conditions you can see the vital importance of maintaining the high-grade medical schools of the country at their present efficiency. We must not let the supply of medical men, already dwindling because of the increased safeguards placed around the profession, be further depleted.

Marquette Medical School, he believed, was destined to add as much luster to Milwaukee's name as Harvard Medical School has to the fame of Boston, or Johns Hopkins to that of Baltimore. The final results of the drive have not reached us at the present writing, but a great portion of the necessary fund has already been collected in the very opening days of the drive, so that its success can hardly be considered problematic.

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The War.—During the week the battle-line in the west extended from the east of Reims to the sector north of La Bassée, the heaviest fighting occurring on the Vesle and in the Montdidier-Amiens territory, and east of Albert. In the region of La Basseé, the furthest north, the retirement of the enemy seems to have been at least partly voluntary and at first of small extent. In the other localities both in the amount of ground won by the Allies, and the number of prisoners and guns and the amount of military stores captured by them, the results were of first-rate importance. The general consensus of military experts now is that for the present at least the initiative has passed to the troops commanded by Marshal Foch.

Bulletin, Aug. 5, p.m.-Aug. 12, a.m.

After "ironing out" the Soissons-Château-Thierry-Reims salient, the Franco-American troops had driven the enemy to the southern bank of the Vesle. Here their efforts, though determined and unceasing, slackened a little. However, they still pressed the fighting in an endeavor to cross the Vesle and force the Germans back of the Aisne. In the face of the most stubborn resistance encountered since the Allied counter-offensive started, they established bridgeheads at several points on the northern bank of the river. The high ground north of the stream was occupied on a narrow front at several places. There was heavy fighting between Sermoise east of Soissons and Fismes, at Fismes, and between Fismes and Braisne. But the position of the Allies north of the stream does not seem as yet to be thoroughly established.

While the fighting on the Vesle was in progress the battle was creeping northward. In the Somme sector the Germans by an attack on the Bray-Corbie Road won some advanced British positions. South of the Somme in the Avre River region, the French pushed forward and reached the river below Morisel just opposite Moreuil. The enemy was not left long in the possession of the Bray-Corbie positions. On August 7 Field Marshal Haig struck heavily at the armies of Crown Prince Rupprecht on the southern side of the Lys salient. Attacking on a front of nearly five miles, the British advanced their whole line to a depth of 1,000 yards, while to the south, on the front east of Amiens they recaptured all the principal positions on the Bray-Corbie Road which they had previously lost.

A still more important movement followed. Under the command of the British Field Marshal, the Franco-British troops struck a terrific blow at the German lines from near Albert south to Braches on the Avre above Montdidier. According to the official British report the enemy gave way along nearly the entire front of more than twenty-five miles and the Allied forces made swift progress, headed by a large supply of tanks. The Allied thrust showed a gain of nearly seven and one-half miles. The general line reached by it ran from Plessier-Rozainvillers to Beaucourt, to Caix, to Framerville, to Chipilly, and to the west of Morlancourt. The Allied troops captured about 10,000 prisoners and 100 guns. The following day the Allies continued their advance east of Amiens, and late on August 9 the Anglo-French forces were in possession of the line running through Pierrepont, Arvillers, Rosières, Rainecourt and Morcourt, a maximum advance since the previous night of about five miles. In this drive Allied cavalry had approached to within a mile of the important railway junction at Chaulnes. On the same day in the Lys sector on the Flanders front the British advanced their whole front between the Lawe and Bourre Rivers to a maximum depth of 2,000 yards, taking possession of Locon and fourteen villages.

The Albert-Braches movement was to be followed by another severe blow to the enemy. On August 10, throwing his first army against the apex of the German salient southeast of Amiens, Marshal Foch captured Montdidier, and followed up his success by breaking into the salient for an average depth of six miles on a thirteen-mile front, reaching a line extending from Andechy, seven miles northwest of Montdidier, to Elincourt, ten miles to the southeast. French patrols reached Chaulnes, the principal German railway center west of the Somme. The general line reached by the Allies in the Albert-Montdidier sector was described in Field Marshal Haig's report as running from Lihons to Fresnoy-les-Roye, to Lignières and Conchy-les-Pots. A conservative estimate puts the total number of prisoners captured by the Allies at 35,000. They are also credited with having taken 500

guns. By August 10 the army under General von Hutier was in full retreat along the Montdidier-Noyon Road, leaving behind it vast supplies of stores and ammunition. The latest reports indicate that Field Marshal Haig's troops advanced their line on the high ground between Etinehem and Dernancourt, the latter about two and one-half miles south of Albert. Further south on the other side of the Somme, the Germans effected a temporary breach in the British lines at Lihons, about two miles west of Chaulnes, but were later repulsed with heavy losses. It was unofficially reported that Chaulnes was captured by the British. The French advanced between the Avre and the Oise, reaching as far as Canny-sur-Matz.

Major-General William S. Graves, until recently assistant chief of the Army General Staff, was selected to command the American Expeditionary Force to be sent to Vladivostok. This force is to co-operate with a Japanese military force in assisting the Czecho-Slovaks to clear Siberia of German and Austrian prisoners of war who have organized a small army and are attempting to gain control of that part of Russian territory. The American military expedition will comprise about 7,000 men. The Japanese, according to a previous agreement with our Government, will send a similar number. According to Major General March, Chief of the General Staff, the force is relatively small and is not for the purpose of establishing an eastern front in Russia, but for the purpose of protecting the rear of the Czecho-Slovaks in their westward movement across Siberia. General Kikuzo Otani will command the Japanese section and will be the ranking officer of the expedition.

American Troops for Siberia

On August 7, in the House of Commons, on the eve of the parliamentary recess, Premier Lloyd George gave a review of the war situation. He emphasized the great service of the British navy, announced the sinking of 150 submarines, and dwelt on the size of the reinforcements sent to France, after the first German onset of this year. He acknowledged the services of the American troops, and members cheered his compliments to the high efficiency of the American officers. He denounced Germany's ruthless methods of making peace, and declared that no league of nations would be possible until Prussian arrogance had been eradicated by a definite military defeat.

Lloyd George on the War

France.—Louis J. Malvy, former Minister of the Interior, having been found guilty of malfeasance in office, was sentenced by the High Court on August 7 to banishment for the space of five years. The sentence is the minimum provided for the crime in the Penal Code. It carries with it the forfeiture of his seat as a member of the Chamber of Deputies, but does not involve civic degradation. Not having been found guilty of treason, he escaped the extreme penalty. On August 10 he left Paris for Irun, a town in Spain near the French frontier.

Banishment of Malvy

The first formal charges brought against M. Malvy were formulated by M. Léon Daudet in a denunciatory letter addressed to the President of the Republic, and read by M. Painlevé, the President of the Council, to the Chamber of Deputies on October 2, 1917. M. Daudet accused M. Malvy of having communicated military secrets to the enemy; of having made known to the enemy the plan of attack at the Chemin des Dames, and of having by this means frustrated the French hopes and of having provoked mutiny among the soldiers. The Procurator-General declared at the time that these charges were without foundation.

When the charges were formulated, M. Malvy was no longer in office, having resigned his portfolio, the previous August, as a consequence of the attack made on him by M. Clemenceau in the Senate towards the end of June, 1917. M. Clemenbeau was not at the time Premier, for he accepted that office only in the following November. Nevertheless he charged Malvy, not with treason against France, but with having betrayed the interests of France by the continued assistance he had given the Pacifist and Defeatist party. The acceptance of the premiership by Clemenceau marked the beginning of a vigorous prosecution of the Defeatists, which resulted in the execution of Bolo Pasha, and M. Duval, the director of the *Bonnet Rouge*. Almereyda, the editor of the same paper, committed suicide in prison. Caillaux was arrested and is still awaiting trial.

Malvy, in virtue of his being a deputy from the Department of Lot, appealed for trial before the High Court of Justice instead of before a military tribunal. His request was granted. The prosecutors, M. Pérès and M. Mérillon, formally charged him with being guilty, not of having betrayed the interests of France, but of having betrayed France herself, by the favor and protection he had shown the anarchists and internationalists who by all sorts of intrigue fostered the idea of giving up and making a German peace; by the patronage he extended to convicts and the *Bonnet Rouge* partisans; and by allowing himself to be made the tool of Caillaux. Contrary to expectations, Malvy personally directed his own defense, which was very vigorous and impassioned throughout. Caillaux's influence, which had been strong enough to make of Malvy a sort of irremovable minister, securing for him a place in all ministries of all complexions, proved to be not strong enough to save him at the end. His condemnation is an evidence of Clemenceau's strength.

Ireland.—Edward Shortt, the Secretary for Ireland, replying to a query of John Dillon, the Nationalist leader concerning the Government's Irish policy, declared in the House of Commons on August 8 that he would be engaged during the recess in drafting a Home Rule bill. He also announced that the Government was determined

Secretary Shortt and Home Rule

to deal vigorously with the Ulster situation, and seize 50,000 rifles that Ulsterites are reported to have in their possession. "If the Government could get the rifles without trouble," was the Secretary's significant statement, "so much the better." At this remark the Nationalist members cheered.

It will be remembered that over a year ago, on July 25, 1917, the Irish Convention began its first sitting in London. Every party in Ireland with the exceptional of the Sinn Fein was represented. It was created practically by a decision proclaimed by Premier Lloyd George in the House of Commons on May 21, 1917, which declared: "The Government has therefore decided to invite Irishmen themselves to put forward their own proposals for the government of their own country." On April 8, 1918, Horace Plunkett, the chairman of the convention, handed in his report to the Prime Minister. The Home Rule bill mentioned by the Secretary for Ireland will be based on this report.

On August 9 Mrs. F. Sheehy Skeffington was deported from Kingstown, Ireland, under guard. Mrs. Skeffington, who recently made a lecture tour in the United States, was allowed to return to England on condition that she would not visit Ireland. On August 3, however, she arrived in Dublin, having eluded the British authorities. She is the wife of the former editor of the *Irish Citizen*, who was shot and killed by an officer of the British army during the Easter Week revolt.

Mexico.—After much delay the sentence of exile against the Archbishop of Guadalajara has been carried out. He was put on board a freight car and taken to Tampico in charge of General Cesar Lopes de Lara. Eventually he crossed the border and reached San Antonio, Texas, on July 22. According to the *Revista Católica* of July 28, the arrest and banishment of Archbishop Orozco caused popular indignation to run high, and many demonstrations took place, which the authorities suppressed with a hand of iron. A number of Catholic ladies took part in a public demonstration; at the request of the Liberals, the Government officials arrested a large number of them, some in their own homes and others while they were assisting at the Sacrifice of the Mass. The *Southern Messenger* of July 28 gives the text of formal protests made by the Young Men's Catholic Association of Guadalajara, the Catholic Workmen of Jalisco, the Latin American Union of Guadalajara, and the Young Men's Catholic Association of Aguascalientes. All these protests were disregarded.

Archbishop Orozco's Banishment

The Government is steadily proceeding with the confiscation of property belonging to the Church and to priests. Nor is private property secure. The *Revista Católica* declares that the mere suspicion that a private individual has in his possession property, belonging to clerics, is sufficient justification in the eyes of officials to enter his house, and seize whatever cannot be proved by documents to belong to the possessor. Private residences, according to the *Southern Messenger*, to the number of more than 1,000 have been confiscated in this way. In Puebla and Michoacan, as in Jalisco, official robberies on a grand scale have been in progress. In Puebla, for instance, the Government seized property amounting to millions of dollars belonging to a society called *La Piedad*, on the ground that religious institutions are incapable of acquiring or administering landed property and the income derived therefrom; the presumption that the property of a society belongs to a religious institution is deemed sufficient pretext for its seizure. A recent decree has marked out for confiscation a number of churches in Mexico City, Atzapotzalco, Tacuba, San Angel, Tacubaya, Tialpam and Mixcoac. The Denver *Catholic Register* of July 25 quotes from a Protestant review as follows:

Confiscation of Ecclesiastical Property

> The attitude of the Mexican Government toward Protestants is openly favorable, despite the apparent obstacles found in the Constitution. Some well-informed friends assure us that many do not understand the dispositions of that document, and that others intentionally give a false interpretation. In no instance has the Constitution seriously interfered with Protestant activities.

Contrasted with this favorable attitude towards Protestantism is the policy of restriction observed towards Catholicism. Whereas only one priest is allowed in Jalisco for every 5,000 inhabitants, all of whom are Catholics, each Protestant sect may have its own clergyman. The Minister of the Interior determines the number of churches that may remain in use and those which should be closed.

Rome.—The establishment of diplomatic relations between China and the Holy See, when announced some weeks ago, came as an agreeable surprise. Further details of the reasons which led to the event have recently been published in the *Osservatore Romano*. China was influenced in her request to have an official representative at the Vatican, first because of the large number, which is steadily on the increase, of Catholics in the new Chinese Republic, under whose auspices the Church is enjoying a greater measure of freedom; and secondly, because the prestige and influence of the new Republic would be much increased by diplomatic relations with the greatest moral power on earth.

Diplomatic Relations with China

The advantages accruing to the Church were no less marked. The Propaganda has long desired to have a representative, residing permanently at Peking, with an officially recognized position of legate, such as is the case with other countries distant from Rome. His duties will be manifold: supervision of the spiritual interests of the Chinese, now cared for by various Religious Orders and Congregations; coordination of different methods of evangelization; augmentation of vicariates and prefectures apostolic; authoritative settlement of difficulties

and disputes; prudent direction of works of zeal; and in general the fullest possible development of religious life among the Chinese. The recognition of the Chinese delegate to the Holy See emphasizes anew the doctrine, always taught by the Church, that all well-ordered authority, no matter in whom vested, comes from God and should be respected by Catholics. The Church is glad to recognize this principle as applied to a pagan country no less than in the case of schismatical and heretical peoples.

A dispatch from Peking to the New York *Times*, dated August 10, states that the Chinese Government has signified that the appointment of Mgr. Petrelli as Papal Nuncio to China is not acceptable "on the ground that being the friend of Admiral von Hintze, he might be unwelcome in Peking." Admiral von Hintze was formerly German Minister at Peking. The dispatch says:

> The Government's action follows the interesting situation created by the French Minister's protest on the ground that the appointment contravenes the Tientsin Treaty of 1857 recognizing the French protectorate of Catholic missionaries in China; also because it is asserted to be German inspired in order to lower French prestige, and, further, because the Vatican is alleged to have shown a predilection for the Central Powers rather than the Entente.

As the dispatch does not give the source of its information, it is impossible at present to test the accuracy of its statement either in regard to the action of China or the reasons alleged to have been given for France's protest. That France should object, however, is not unlikely, for it will be remembered that a similar protest was made in 1886 by the French Government, when the Holy See proposed to send a Nuncio to China. At that time France threatened to withdraw the French Ambassador from the Vatican, unless the plan were abandoned. The Holy See, in view of the greater evils which would result from a break in diplomatic relations between the Vatican and France, did not persist in its intention to send the Nuncio. France's protest was based on the ground that it would put an end to the French protectorate at Peking.

There was really no ground for the fear, as *La Croix* clearly pointed out in its issue of July 22, 1918. If the residence of a permanent Papal Nuncio at Constantinople was not thought to be a danger to the French protectorate in Palestine, why should the case be different in Peking? Besides the protectorate exercised in favor of the Catholics in China should not be made to turn to the detriment of those whom it protected. The proposed Nunciature of 1886 infringed on no right of the French Government accruing from the treaty of Tientsin nor on any of the privileges of honor accorded to France by the Holy See in the Orient and the Far East; it left intact the protection extended by France to the material interests of the Catholic missionaries and would in fact have enabled France to extend that protection to spiritual interests not within the competence of its civil authority; the Nuncio would indeed have safeguarded the interests of the French Government. The same considerations apply to the Nunciature of 1918 no less than to that of 1886.

Portugal.—The attempt of the Freemasons to eliminate Catholicism from Portugal has failed. Following on the exchange of diplomatic courtesies which recently took place between the President of the Republic and Mgr. Ragonesi, the Apostolic Nuncio at Madrid, on the occasion of the latter's official visit to Lisbon, there came a formal request from the Portuguese Government for a resumption of diplomatic relations between that country and the Holy See. The agreement was reached early in July when the Holy Father graciously acquiesced in the appointment of his Excellency Captain Don José Felicien da Costa, formerly Minister of Public Works in Portugal, as the first representative of the Republic at the Vatican.

Diplomatic Relations with Portugal

Russia.—On August 2 a Constitutional Assembly representing six northern districts after a successful revolution against the Bolsheviki, established at Archangel a new Government called the "Country of the North." A proclamation which was issued announced: "Because of the treason to the country committed at Brest-Litovsk; because of famine; the failure to recognize the rights and liberties of the country; because of pillaging, illegal shootings, and constant arrests, the power of the so-called Soviet, of traitors and criminals, is past." The proclamation then stated that the aim of the new Government would be:

Archangel's New Government

> (1) The regeneration of Russia, the resumption of relations between Russia and other Governments and the organization of local power with the Government of the North. (2) The defense of the region north and the whole nation against all territorial violation by Germany, Finland and other enemies is the second aim of the Government. (3) It seeks a reunion with Russia of the peoples who have been taken from her. (4) The reestablishment of the two organs of the people, namely, the Constituent Assembly, Municipal Dumas and Zemstvos. (5) The reestablishment of legal order by the expression of the will of the citizens and the reestablishment of political and religious liberty. (6) The security of the rights of agricultural workers. (7) The defense of the interests of labor in accordance with the political and economic interests of the North and the rest of Russia. (8) The suppression of famine.

The decisive defeat of the Bolsheviki occurred August 3. They fled from Archangel carrying away 40,000,000 rubles in money, but left many supplies behind them. American troops made up a part of the Allied forces that entered Archangel and all were enthusiastically welcomed, the new Government proclaiming that it "counts upon Russian, American and British peoples as well as those of other nations for aid in combating famine and ameliorating the financial situation. It is recognized that the intervention of the Allies in the interior affairs of Russia is not directed against the interests of the people." It is hoped that the Allies will be able to avert the threatened famine.

Why Do Catholics Lack "Prestige"?

RICHARD A. MUTTKOWSKI

IN a preceding paper we noted the fact that Catholic achievements in the field of history, science, etc., are generally disregarded by the world at large, and we offered an explanation of the phenomenon. Catholic literature suffers from the same handicap. In literature in its various forms as the novel, the short-story, the essay, pagan principles and pagan ideals rule. Sensualism, materialism, and rationalism until recently have been the dogmas of our fiction. The zeal with which God and eternity were effaced from the pages of current literature might be laughable if it were not so pitiful. They called this expurgation "non-sectarian" and "unprejudiced." The war is changing things. Writers, ever quick to respond to currents of public thoughts, again evince a genuine interest in God and the hereafter. I express the sanguine hope that a text-book may again find its way into school even though it mention God. But still the inimical note is present. They look for the truth in the shadows and fail to behold it glorified in the light.

The press: We have a Catholic press. But do Catholics flatter themselves that anyone pays attention to or is remotely aware of their Catholic publications? How frequently are Catholic-press opinions quoted by the influential secular press? The occasions might be called red-letter days, so rare are they. This has its basis partially in the fact that at present none is important enough to be recognized as representing the "national" opinion of Catholics. Hence the need, previously voiced, of a national weekly of force and character. As for fairness, we get what we call for. And our insistence on fairness will be rewarded to the extent of our prestige. It is not in what is said, but in what is omitted that the press shows its unfairness. It has an insidious way of relegating Catholic news to obscure pages and neglected corners. News is recounted as if a boon were conferred by mentioning that news. If praise be given a Catholic organization, this praise is carefully divided between the Catholic and other aspirants. Editors claim they "wish to be fair to all." Somehow they got it into their noddles that the Church is something aloof, something tyrannic that exacts tribute, something so intolerant that it cannot hear voiced the praise of another organization, and therefore her rivals are constantly held before her. One studies in vain the biographies of prominent Catholic contemporaries to find a statement of their creed and training. To a Catholic his creed is of paramount influence in his life. But newspaper biographies of men like Schwab, Ryan, and Stettinius, carefully omit such mention, although I feel certain that they would proclaim their Masonic affinities if they possessed such. The general attitude of so many while friendly, is distinctly patronizing. "She (the Church) is all right, oh yes, but so backward, so unprogressive, so old-fashioned, you know." The patronage is amusing, but also disgusting. The aggravating part is the knowledge that if Catholics took a little trouble to assert themselves this superciliousness would soon cease.

Thus it is along every line of human knowledge and endeavor. Bias, indifference, and outright hatred in every field. Yet coupled with the general ignoring of the Church there is a paradoxical admiration for her "organization." The leaders profess to admire her definite stand on moral questions, they praise her for what she has accomplished for democracy, for womanhood, for knowledge, for civilization. Yet they condemn her for "her dogmatism, her strictures," and in general regard her with aloofness and an utter lack of sympathy. With her enemies they accuse her of the most contradictory ambitions and practices, ambitions and practices which Chesterton has stigmatized in some of his most joyful paradoxes, in his inimitable chapter on the "Paradoxes of Christianity." They call her "too pessimistic and too optimistic, too terrorizing with hell and yet comforting with a fictitious Providence, that she finds everything beautiful and everything ugly, that she is a nightmare and a fool's paradise, too cowardly and too aggressive, too peaceful and yet the mother of wars, meek and yet battlesome, given to sackcloth and robes of gold, too plain and too colored, restraining sexuality and stimulating it, despising Jews and yet Jewish,"—a reputation that is a refutation for all attacks. But please note, that not each enemy states all these things. Only one or the other is stated by an opponent and the average person knows only the one or the other. It takes a Chesterton to discover and be convinced by the complexities.

Perhaps some will call this survey pessimistic. But I am interested in facts, not in fancies. And the facts, as I see them, are these: The classroom, the rostrum, the pulpit, the press, all those agencies that formulate public opinion are indifferent or hostile to Catholic ideals and achievements. The tremendous spiritual force of Catholicism is not recognized, or given only minimal recognition, even by those who call themselves Christian. The experiences gathered through the centuries in all branches of knowledge and human effort are brushed aside as incompetent or inconclusive. The results of Catholic endeavor, as set down in published volumes, are not found in the libraries, or, worse still, stand unread, unread alike by Catholics and non-Catholics. Here is a body of Catholics, constituting one-sixth of the population of the country, with magnificent schools, colleges, hospitals, churches, orphanages, asylums, convents, and other in-

stitutions, whose record dates back to the beginning of the Christian era, a body that is utterly ignored and slighted, and that permits itself to be ignored and slighted. True, Christ has said "As the world hated me, they shall hate you." But that does not mean, you shall accept hatred, insult and even persecution passively and inertly.

The clergy, and the Catholic "intellectuals," to borrow a fashionable and vastly titillative term, have long been aware of the situation and have worked to remedy it. Publicity is the recognized remedy. It is time to change the modest "By their works ye shall know them" into the modern and more practical version "Ye shall know of their works." Hence the subject is again presented so that appreciation of the real situation will gradually permeate the Catholic body. Not until the movement is begun and its direction indicated, can it gather strength. Our efforts need to be canalized. Center on publicity and the prestige that is justly ours will accrue to us. The argument is for an effective press, for influential weeklies, and eventually for Catholic dailies. All argument to the contrary overlooks the essential fact that without our own press we are dependent on the good nature of others, that we, in effect, are suppliants. Before this fact all argument must fall. How can we expect to be treated as equals when we fail, or rather, fear even to make an attempt for our share, in the "publicity game"?

No Malpractice Permitted in Christian Science

FRANCES BEATTIE

A DIVINE power, guiding the pen of Mrs. Mary Baker Eddy, in preparing the "Church Manual," devoted a chapter to "Discipline." Let it not be forgotten that the rules laid down therein, were not the words of Mrs. Eddy, but as the preface tells us, in a quotation from her "Miscellaneous Writings," "they were impelled by a power not one's own." If that supreme power, dictating that wonderful volume, took minute care of Mrs. Eddy, that gentle founder of Christian Science should not be charged with putting forth "arbitrary opinions nor dictatorial demands," as the preface itself makes plain.

With Christian Science blossoming like the rose, and practitioners in every corner of the globe, what must be the chaotic condition of Mrs. Eddy's mind,if a small army of devoted followers proceeded to give her absent treatment for diseases which did not exist. With one "Scientist" treating her for softening of the brain, for instance, and another for an exaggerated ego, while the third tried the treatment for measles, what a disturbance would ensue in her delicate system. But the unseen dictating that wonderful volume, prepared for just such an emergency.

Article VIII, Section 8, page 42, warns us that: "Members will not intentionally or knowingly mentally malpractise, inasmuch as Christian Science can only be practised according to the Golden Rule 'All things whatsoever ye would that men should do to you, do ye even so to them.' (Matt. VII:12.) A member of the Mother Church who mentally malpractises upon or treats our Leader or her staff without her or their consent shall be disciplined, and a second offense as aforesaid shall cause the name of said member to be dropped forever from The Mother Church." Again, Article XI, Section 9, page 53: "No member shall enter a complaint of mental malpractice for a sinister purpose. If the author of Science and Health shall bear witness to the offense of mental malpractice, it shall be considered a sufficient evidence thereof," and, Article XXVI, Section 3, page 84: "Teachers shall instruct their pupils how to defend themselves against mental malpractice, never to return evil for evil, but to know the truth that makes them free, and thus to be a law, not unto others, but to themselves."

Not only can there be no malpractice in Christian Science—according to Divine law—but there must be "no adulterating Christian Science." Mrs. Mary Baker Eddy and her writings must be protected, until Science shall be no more. For, Article VIII, Section 10, page 43 says: "A member of this church shall not publish profuse quotations from Mary Baker Eddy's copyrighted works without her permission, and shall not plagiarize her writings." Lucky Mary Baker Eddy! Her entire career mapped out by the Divine power that controlled her pen!

Not "arbitrary opinions nor dictatorial demands such as one person might impose upon another," were the following, but, rather, they were the rules and regulations "impelled by a power not one's own:" For, it is written, Article XI, Section 3, page 51: "Any member who shall unjustly aggrieve or vilify the Pastor Emeritus (Mrs. Eddy) or another member, * * * shall either withdraw or be excommunicated."

Article XI, Section 7, page 52: "If a member of this church shall, mentally or otherwise, persist in working against the interests of another member, or the interests of our Pastor Emeritus, and the accomplishment of what she understands is advantageous to this church and to the cause of Christian Science, or shall influence others thus to act, upon her complaint or the complaint of a member for her or for himself, it shall be the duty of the Board of Directors immediately to call a meeting, and drop forever the name of the member guilty of this offense from the roll of church membership." Section 8, page 53, of the same article reads: "If a member were to treat the author of our text-book disrespectfully and cruelly,

upon her complaint that member should be excommunicated. If a member, without her having requested the information, shall trouble her on subjects unnecessarily, and without her consent, it shall be considered an offense."

Section 10, page 53, continues: "If a member of The Mother Church publishes, or causes to be published, an article that is false or unjust, hence injurious to Christian Science or its leader (Mrs. Eddy) and if, upon complaint by another member, the Board of Directors finds that the offense has been committed, the offender shall be suspended for not less than three years from his or her office in this church and from church membership."

Section 11, page 54: "If a member of The Mother Church of Christ, Scientist, or a member of a branch of this church breaks the rules of its Tenets as to unjust and unmerciful conduct—on complaint of Mrs. Eddy, our Pastor Emeritus—and this complaint being found valid, his or her name shall be erased from The Mother Church and the branch church's list of membership and the offender shall not be received into The Mother Church or a branch church for twelve years."

Section 12, page 54: "If a member of this church, either by word or work represents falsely to or of the Leader and Pastor Emeritus, said member shall immediately be disciplined, and a second similar offense remove his or her name from membership in The Mother Church."

The Divine power that dictated the above, also prepared a chapter dealing with the "Relation and Duties of Members to Pastor Emeritus." It covers all of Article XXII, pages 64 to 70, inclusive, and although the first copyright noted in the "Church Manual" bears the date of 1895, this far-seeing all-wise power peered into the future at least eight years in Section 1, and changes the title of "Mother Eddy" to "Leader," explaining that, while Mrs. Eddy objected to being called "Mother," she consented because it meant "nothing more than a tender term such as sister or brother. In the year nineteen hundred and three and after, owing to the public misunderstanding of this name, it is the duty of Christian Scientists to drop the word mother and to substitute Leader, already used in our periodicals." Section 3, page 65, deals with obedience in this summary fashion:

It shall be the duty of the officers of this church, of the editors of the *Christian Science Journal, Sentinel,* and *Der Herold,* of the members of the Committee on Publication, of the Trustees of The Christian Science Publishing Society, and of the Board of Education promptly to comply with any written order, signed by Mary Baker Eddy, which applies to their official functions. Disobedience of this By-Law shall be sufficient cause for the removal of the offending member from office. The vacancy shall be supplied by a majority vote of the Christian Science Board of Directors, and the candidate shall be subject to the approval of Mary Baker Eddy.

The guiding light also seemed to foresee possible trickery in the future, for in Section 6, page 66, it is provided that "When a letter or message from the Pastor Emeritus is brought before a meeting of this church, or she is referred to as authority for business, it shall be the duty of the church to inquire if all of the letter has been read, and to require all of it to be read; also to have any authority supposed to come from her satisfactorily attested." Also, Section 7: "Members of this church shall not report on authority an order from Mrs. Eddy that she has not sent, either to the Boards or to the executive bodies of this church!"

The unseen power also took care of little details like: "A strictly private communication from the Pastor Emeritus to a member of her church shall not be made public without her written consent." (Section 8, page 67) and Section 9, on the same page: "A member of this church shall not employ an attorney, nor take legal action on a case not provided for in its By-Laws—if said case relates to the person or to the property of Mary Baker Eddy—without having personally conferred with her on said subject." Such a rash act would be termed "Unauthorized Legal Action." Section 11, pages 67, 68, says, regarding the "Opportunity for Serving the Leader:

At the written request of the Pastor Emeritus, Mrs. Eddy, the Board of Directors shall immediately notify a person who has been a member of this Church at least three years to go in ten days to her, and it shall be the duty of the member thus notified to remain with Mrs. Eddy three years consecutively. A member who leaves her in less time without the Directors' consent or who declines to obey this call to duty, upon Mrs. Eddy's complaint thereof shall be excommunicated from The Mother Church. Members thus serving the Leader shall be paid semi-annually at the rate of one thousand dollars yearly in addition to rent and board. These members whom she teaches the course in Divinity, and who remain with her three consecutive years, receive the degree of the Massachusetts Metaphysical College.

Section 12: "Rev. Mary Baker Eddy calls to her home or allows to visit or locate therein only those individuals whom she engages through the Christian Science Board of Directors of the Mother Church. This By-Law takes effect on Dec. 15, 1908." Was the unseen power again delving into the future, or did he return again and again, as Mrs. Eddy herself tells us in that quotation from her "Miscellaneous Writings" given in the "Church Manual": "They were impelled by a power not one's own, were written at different dates, and as the occasion required."

An "Incomplete Term of Service" is provided for in Section 14, page 69: "If a student who has been called to serve our Leader in accordance with Article XXII, Section 11 of the Church Manual leaves her before the expiration of the time therein mentioned such student shall pay to Mrs. Eddy whatsoever she may charge for what she has taught him or her during the time of such service." The climax of these By-Laws is reached in Section 15, page 69, under the head of "Help"—the crowning jest of the Divine dictator:

"If the author of the Christian Science Textbook call on this Board for household help or a handmaid, the Board shall immediately appoint a proper member of this church therefor, and the appointee shall go immediately in obedience to the call. 'He that loveth father or mother more than me is not worthy of me.'" (Matt. X:37.)

"The Golden Rule," Article VIII, Section 27, page 48 ordains: "A member of The Mother Church shall not

haunt Mrs. Eddy's drive when she goes out, continually stroll by her house, or make a summer resort near her for such a purpose."

To be at once the mouthpiece and the handmaid of a Divine inspiration, was difficult enough for a poor mortal like Mary Baker Eddy. But to be compelled to go out into the high-ways and by-ways to discover a cook or a maid; to have curious followers "haunting her drive when she goes out," and other Scientists "mentally malpractising" upon her, this unthinkable series of calamaties was mercifully provided against by the still small voice that tempted Mrs. Eddy to write: "He that loveth father or mother more than me, is not worthy of me." How the same light guarded and guided the destinies of the Mother Church in other devious ways, will be shown in another article.

Some Indian Religious Customs

NEIL BOYTON, S.J.

THE externals of religion in India are one of the first things to strike the roving alien eye. It is not alone in temple or mosque or church, but in the very street costumes of the different communities. You tell a man's gods by the clothes he wears. The followers of the Prophet are instantly picked out in the crowded roads by their red or golden or green fez; their baggy flowing trousers and the tight-fitting blue or white "vest" that goes over the shirt. Those who have made a pilgrimage across the hot sands to Mecca forever afterwards dye their beards a dull red. The bearded Jews in flowing garments are robed as they were in the days when Our Lord trod the narrow Jerusalem streets.

The many color-combinations of the turban betray the particular sub-faith of the Hindus. As their gods are a thousand and one, the blend of hues is bewildering. But the principal religious mark is the smear of ashes or paint across the forehead. The only thing similar to this that we have is the sight of Catholics returning from church Ash Wednesday morning. These marks take many forms, as they are daily put on by the Brahmans in the temples. Shiva's followers usually have two yellow bars or a tiny red circle in the middle of the forehead, while the worshipers of Vishnu bear aloft a U-shaped mark or two vertical lines. The Brahman wears his cord across one bare shoulder. The professed ascetic has his stick and beads and begging bowl.

An essential Hindu tenet is to pay honor to the cow, and Hindustan is a cow's paradise. The Brahmanee bulls wander at will through the bazaars. They are even found undisturbed in the European sections of the cities. A Hindu gains merit by touching these sacred beasts, and so all the devout populace make it a practice to pat the wandering bulls. Indeed they will always give these sleek, meek-eyed animals the right of way. It is not an uncommon experience to find the tram, on which you are riding to an important appointment, stop in mid-block, and looking ahead you will see that the cause of this delay is the presence of a big mouse-colored bull on the lines. The khaki-turbaned motorman will speak politely to the beast and wait till, at its own sweet pleasure, it chooses to amble off the way. Then only will the tram proceed.

Another familiar sight is to see several bulls wandering through the bazaar. They will stop before a Hindu merchant's stand, where greens are displayed. They leisurely look the vegetables over, as a lady with a market basket on her arm might, and having chosen the choicest bit, mouth it and slowly trail away. And the Hindu seller will look on delighted that My Lord, the Bull, has deigned to "honor" his products. But woe betide the near-sighted sacred beast that mistakenly stops before a Mohammedan's stall. Hassan has no respect for his sanctity, and the indignant animal will lumber rapidly away.

Speaking of Musselmans, recalls the practice of many daughters of the Prophet. Under the title "Bibi Miriam," or the Lady Mary, they hold in high esteem Our Lady. They look on her as a great Prophetess, and the Mother of a great Prophet, and so it is no strange sight to see some of these Mohammedan women enter a Catholic church and head for the Lady Altar. There they will make salaams before the statue of the Mother of God. This often makes one wonder how she repays this devotion. That her tender heart must be touched is self-evident, and it may be hoped that as a reward for their reverence she gives these blinded ones sight before the end of their lives.

Among the Indian Catholics the majority come to church, as they go through life, barefooted. They squat on the floor, crowding up as near the altar-rails as possible. The women, as they use an end of their white dress as a shawl, and throw it over their heads, somewhat resembling Our Lady as she is usually represented in marble statuary.

With the Goanese Catholics, those whose ancestors received the waters of Baptism from the very hands of the Apostle of the Indies, one of the noticeable traits is their unshaking devotion to this same "Father Francis." Half the boys bear his name, and almost as many of Goa's churches too. And they invoke his aid in all dangers. A case in point: these Goanese going back to Goa, will avoid a larger boat to pack themselves and their luggage into a smaller one, if it only bears the magic name. And on this steamer "St. Francis" they will put out unafraid into the Arabian Sea, where today lurks violent death, thanks to the German's thoughtfulness in dropping mines from neutral shipping, knowing that in St. Francis's name there is security. Moreover, they will challenge you to name a steamer "St. Francis" that has suffered disaster on the Malabar Coast.

Christian funerals are, like death in India, sudden.

And if the person died before the early afternoon, his body will spend the night in the cemetery. Hence it is that the ceremonies are simple. The body is placed in an open coffin, carried through the roads on a bier, or in a *gharri* (open victoria) to the church. Here the priest says the prayers, and the procession proceeds to the cemetery. If the friends are poor, they follow the coffin on foot, otherwise they crowd into *gharris,* driven by red-fezed Mohammedans. The Requiem naturally is said after the funeral. And at this a black-draped catafalque is used.

Most native Catholic churches in India are built along airy lines of architecture, they open to the rare breezes, and are without pews, for there is just kneeling-space in the nave. The confessionals have no boxing about them, a criss-cross of wood separating penitent and priest. A familiar institution is the *pankha,* which consists of long rows of hanging cotton that the hidden *pankhawallah* by means of a mess of ropes keeps gently waving overhead. It is supposed to create an artificial breeze, and sometimes it almost does.

But it is at the time of a feast that the native Christians' love of display "breaks surface." Similar to our "Forty Hours Devotion," the East Indians have a "Thirteen Hours Adoration." After High Mass, the Host is enthroned. All day long bright lines of home sodalities and sodalities from the surrounding parishes, the invariable orphans from the nearby convent, with a white-clad nun as their marshal, and the strength of the parish, enter and leave the church. Then in the evening's cool they all crowd back by thousands. Lights, like the stars overhead, glimmer and flicker. Coolies carry great clusters of sparkling glass and candles enclosed in globes. The parish, dressed in white or brilliant shades, falls into line, and the procession winds under the palms about the church compound. Several times at gorgeous temporary altars, Our Lord is raised in blessing over the bowed heads. And finally Solemn Benediction closes this Catholic Arabian Nights scene.

It is these church services that bring home to a kneeling "foreigner" the truth that the Church is one. For the land may be strange, the language alien, the people different-skinned, but the priest at the altar in pagan India goes through the same ceremonies as did the priest at the altar on the other side of the globe, back in boyhood's days. If anything, the Lord in the Host, who is lifted blessingly, seems more lonely here, where there are so few to do Him honor.

The Nuns of France and the War

BARBARA DE COURSON

MANY articles, even books have been written, since the war, to celebrate the courage and self-sacrifice of the Red Cross Associations, whose members have devoted their lives to the assistance of our stricken soldiers. Among these brave women, nuns, belonging to different Religious Orders, have a place of honor, but in general, their work in this respect, is less widely known than that of women of the world, who left their homes to take up the life of hospital nurses. This comes from no desire to minimize or ignore the work of the religious, but, as our readers know, they shun, rather than court, attention and have a marked aversion to self-advertising. Moreover, the very fact of their being nuns, that is to say women, whose vocation implies total self-renunciation, makes even their heroism appear the natural consequence of their state of life. This is, after all, our indirect tribute paid by outsiders to the religious vocation that carries with it, as an essential condition, self-sacrifice in its highest form.

Nevertheless, it is only just that the work of the French nuns since the war began, should be made known, however briefly to American readers. The same readers have not forgotten that, some years before the war, the anti-clerical French Government drove the nursing Sisters from the public hospitals and, on this occasion, the medical men, who might, perhaps, have interfered successfully in their favor, failed to do so. Now, these same surgeons and doctors are eager to secure the nuns' services and openly recognize their value as sick nurses in times of danger and overwork. A nun's sacrifice of her life to a higher ideal is made on the day when she puts on her religious habit and it is a small matter to her whether the sacrifice is accepted sooner or later. She is free from the strong and tender ties that bind a wife and mother to earth; and there are times when the latter's home duties may clash with her required professional service.

At the outset of the war, certain religious women, who nursed the wounded soldiers, near the eastern frontier, were, through circumstances, forced into positions of unexpected responsibility. One of these was Sister Julie, who belongs to the Order of St. Marks, of Nancy. She was superioress of the hospital of Gerbeviller, a little town of Lorraine which the Germans entered on August 23, 1914. Sister Julie is a woman of over sixty, solidly built, short and square, whose homely features are redeemed only by an expression of combined kindness and strength. She is a woman of deeds, rather than of words, impatient of compliments and impervious to fear. When the German officer in command entered her hospital, he had a

revolver in one hand and a naked sword in the other. Sister Julie kept close to him, when he insisted on visiting the wards where lay the wounded French soldiers. She reminded him that they were helpless and must be respected, and carefully replaced their bed-coverings, when he threw them aside to see if their wounds were real. Hearing that the church was on fire, she flew to the spot, rescued the ciborium from the tabernacle and communicated herself to save the Blessed Eucharist from profanation. Early in September, the little town was taken by the French and, at a moment of intense stress and confusion, Sister Julie was, to all intents and purposes, the "Mayoress" of Gerbeviller. She provided food for the troops, and remedies for the wounded, while, at the same time, she encouraged the civilians who came in contact with her invigorating personality. For her services, Sister Julie was given the Legion of Honor by the President of the Republic, a mark of consideration that she neither expected nor desired.

At another little town, Clermont en Argonne, a Sister of Charity, Sister Gabrielle, was at the head of the local hospital, when news of the Germans' approach spread like wild fire through the country. The civil authorities fled and the military authorities, who were ordered to leave, offered to take away the Sisters. "Can you also remove the old people whose home is at the hospital?" asked Sister Gabrielle. This was impossible for motor cars were not in sufficient numbers. "Then I remain," she said, and alone in the deserted town she waited. After a terrific bombardment the Germans made their entrance and broke into the hospital. Sister Gabrielle was there; she spoke no German, but explained in French that her house was an asylum for old people but that she had beds to spare for the German wounded. "According to the laws of war and obeying the precepts of my religion, I will nurse your wounded with entire devotedness, but you must spare the town and the hospital." The officer promised, but a soldier having set fire to the neighboring houses, Sister Gabrielle again interfered, and she argued to such good purpose with the German chief that he gave orders that the fire should be put out. Part of the town perished, but the hospital was saved through the presence of mind of this brave daughter of St. Vincent. Like Sister Julie, Sister Gabrielle was mentioned in dispatches and decorated by the French Government.

The Sisters of the hospitals of Arras remained at their post in the bombarded city when the inhabitants fled and their attitude was praised by their Bishop, the late Mgr. Lobbedey. A young Augustinian nun was killed in the wards; as she fell she was heard to say: "I offer my life for France." The diary of a Sister of Charity of Arras is instructive; it is very simple reading, the writer tells of the havoc wrought in the doomed city during the month of October, 1914; how the Sisters led their daily life, catered for provisions, provided for their orphans, their sick and their poor, and between whiles said the rosary with a perfect faith in God's protection.

Another journal which has come under my notice was written in a convent of Champagne and records the arrival of the Germans, who, revolver in hand, searched the convent. The writer relates events in a quiet, matter-of-fact way, that speaks volumes for the spirit of the community. When the roar of the cannon prevented them from sleeping, the nuns went to the chapel and said the rosary. "Each one resigned herself to the will of God. We are in His hands." They evidently had talked over the possibilities of being killed and, writes the Sister, "We thought we preferred to die by a mitrailleuse than by a revolver." The battle of the Marne delivered the nuns from their unwelcome guests, who beyond pillaging the house did no further harm. The annalist dwells cheerfully on God's loving mercy and protection and passes lightly over material losses.

Since 1914 similar scenes have taken place at Reims, the martyred city, that has only lately been evacuated by its Archbishop, Cardinal Luçon. The members of several communities were, at their urgent request, allowed to remain after the greater part of the inhabitants had been removed by the military authorities; among these nuns the last to leave Reims were the Sisters of Charity and the little Sisters of the Assumption, the nurses and servants of the poor. As long as any poor and sick remained in the cellars, where the people dwelt night and day, the Sisters had work to do and they did it with a cheerfulness that is a charming form of heroism. In the course of last winter one young Sister was sent back to the mother house in Paris for a rest; she obeyed orders, but her heart was at Reims and when she was thought fit to return there her delight was unbounded. It struck even the official from whom she had to demand the necessary passport; when the paper authorizing her to return to the bomb-swept city was put into her hands the little Sister colored with pleasure and next day, as her companion on the occasion expressed it, she went away as if she were going to a fête. When Cardinal Luçon left the town the little group of nuns who had remained in Reims followed, the city being given up to the troops.

All the French nuns have not experienced the tragic adventures that made Sister Julie and Sister Gabrielle famous, but throughout the length and breadth of France they have worked unceasingly on behalf of our wounded soldiers. The nuns of Soissons, of Senlis, of Compiègne, of Bethune and Bapaume, have been mentioned in dispatches and given the *Croix de Guerre*. The French nuns of Bagdad were decorated by Sir Stanley Maude a week before his death in recognition of their devotedness to the wounded British soldiers. Others, whose work lay outside the army zone have expended the same devotion on our soldiers, but the happy results of their influence will only be revealed hereafter; till then they are content to work day after day, quietly, humbly, silently, shunning rather than courting attention, their eyes and hearts fixed on the Master to whom their lives are consecrated.

It has been my privilege since the war began to be in constant touch with the nuns who direct a hospital for wounded soldiers in a Paris suburb. Before the war the house was the novitiate of the Little Sisters of the Assumption, the servants of the poor. The novices have been removed to the provinces and the villa-like building, surrounded by trees, is a hospital for French wounded soldiers. A few ladies are allowed to help the Sisters in their work, but it is the nuns who direct and govern, who dress the wounds and exercise a strong and softening influence over their guests. I have noticed, during nearly four years, that in general, whether he is religious or the reverse, the French soldier prefers to be nursed by nuns; he has a curious sense of possession where the Sisters are concerned. It is awkwardly expressed, but one gathers the meaning that underlies the words: "The nuns think only of us," said one man, and another: "The Red Cross ladies are very kind, but the Sisters belong to us." Another observation that results from my close contact with the French nuns of 1918 is the utter futility of the accusations brought against the nursing Sisters, when, some years ago, the Government drove them from the hospitals. They were said to be old-fashioned in their methods, averse to science, careless in their ways, etc. Whether or not these charges were well founded *then*, they cannot be made *now*. The nursing Sisters are certificated Red Cross nurses with the proper training and they have passed the regular examinations, without which they cannot deal with serious cases, and they are fully competent.

It is not only in the hospitals that the nuns of France serve their country at a moment when its energies are taxed to the utmost. They are the good angels of the refugees, whom the recent German advance has driven from their homes. The other day at the Paris Gare du Nord arrived 150 little waifs, boys and girls, who came straight from St. Omer, then furiously shelled by the enemy's airships. They were under the care of four sweet-faced Sisters of Charity, around whom they gathered when the train stopped. At the request of the director of the canteen the children were marshaled into a big room and fed with bread and milk. It was good to see their reliance on the Sisters and the latter's gentle authority over their little flock; evidently under the shadow of the white cornette the children felt safe. This reliance also exists among the soldiers. In September, 1914, the hospital of Senlis, crowded with wounded French, was shelled by the enemy. The nuns walked up and down the wards saying their rosary. "Do not leave us, Sisters," cried the helpless soldiers. "If you are with us we feel safe." Their confidence was rewarded. The hospital walls were partly destroyed and the furniture shattered, but no soldier was killed. This feeling of reliance is made up of respect and affection. It speaks volumes for the attitude of the religious women, who, for the last four years have been the good angels of thousands of stricken fighting men.

The Easy Language

WILLIAM POLAND, S. J.

"AND the earth was of one tongue and of the same speech." (Genesis xi. 1.) That was before the dispersion of the descendants of Noe from the land of Sennaar. Men spoke one tongue. Now they speak tongues a thousand and one. Very earnest and very intelligent effort has been made in our day to establish a common articulate medium of communication. There has been a general presumption that it would be impossible to have any one of the existing languages adopted as a common medium. Recognizing the force of the presumption linguistic scholars have evolved for us new languages such as the Volapuk and the Esperanto. The advantage of each of these new languages lies in this, that, whilst being an approach to various tongues in use, it is absolutely free from irregularities in spelling, pronunciation, grammar and construction.

The main obstacle to the acceptance of the new language for universal service has been that it has never been used by any people or tribe or the smallest community; not even by the members of one family. If Volapuk had been found to be the speech of some people in Central Asia, Volapuk might be in very common use today. If, fifteen years ago, Esperanto had been found to be the tongue of some little tribe in the Atlas mountains, Esperanto might be in the schools today. But the new language comes always devoid of the social voice needed to make the appeal. The adepts and promoters are individuals. As individuals, they are scattered. The new speech cannot be passed on as the necessary social instrument of province or town or home.

The new language was offered as an ideal means to a desirable end. We cannot secure the condition required for the new application of the ideal means. But the effort has had the important and hopeful result of fixing attention on the end. It has prepared us to appreciate the fact that the end has now become even more desirable. In five years peoples have come closer together. Within a year, when the twilight seemed to be creeping over their civilization, they have learned more of one another than they had learned in a century before. There is soon to be a new status of peoples. Under the wreck of the slaughter the foundations have been deeply laid. In view of the near approach of this new status would it be rash to consider the possibility of some agreement upon one of the old languages as a common vehicle of thought? There would be no question of the literature of the language or of the refinements of style but merely of the knowledge needed for intelligible conversation and correspondence.

If a choice were made it would have to fall upon one of eight tongues which are widely spoken in varying degree by western peoples. These eight are: Slavonic, Scandinavian, German, English, French, Spanish, Italian, Portuguese. We may eliminate the Slavonic and the Scandinavian. German is excluded by its inflections and construction. English, beautiful in its simplicity, is barred by the anarchy of its spelling. There remain the Romance tongues descended from the Latin. We may omit the Portuguese. French, too, is ineligible. The spelling, though thoroughly consistent, is different from the spelling of other languages; and then there is the labyrinth of the verb. This leaves the two related tongues, the Spanish and the Italian. Would it be possible to put one or the other to practical service for the general convenience? It does seem possible. Which one? The choice could be made by the outsiders. Spaniard and Italian would readily accept the choice for the common good. The Spaniard and the Italian can, each, get a working knowledge of the language of the other in a very short time.

The availability of either language seems to be supported by the test of inquiry. There are certain fundamental points to be considered. It is easy to name the most obvious. And it is

better to do this with a reference to one of the languages, only, so as to avoid an appearance of comparison. Reference is made to the Italian since it has the prerogative of precedence in the alphabetical order. *Stability.* It may be said that the Italian of Dante is the Italian of today. *Pronunciation and Spelling.* There are no sounds in Italian that are not found in all other tongues. The pronunciation can be learned in a very few lessons. The spelling is regular; the same combination of letters is always pronounced in the same way. *Grammar.* The grammar is a minimum, almost as simple as the English grammar. *Euphony.* In this, Italian is first without dispute. *Actual use.* It is hardly an exaggeration to say that Italian is spoken by from sixty to seventy million persons. *Resemblances.* Italian, with French, Spanish and Portuguese, is of Latin origin. Those who speak Spanish or Portuguese can learn to read Italian in a few weeks. Those who speak French only, with no knowledge of Latin, would require a little more time. But persons who have an elementary knowledge of Latin possess the key to Italian. This makes Italian easy for those millions of the northern peoples who have made elementary studies in Latin; whilst the French, the Spanish and the Portuguese who have studied Latin can acquire a very serviceable use of Italian in a few months.

As Italian is a spoken language, both teachers and practice are available. If students were to let the impossible languages go and were to cultivate one that is impracticable, five years would bring about a universally satisfactory result. If only one-tenth part of the time that is given in our own schools to French and German were given to Italian, we should have students coming out by thousands with a practical knowledge of Italian such as very rare individuals ever get of French or German.

For a number of years the high schools in Japan have given special attention to the study of English, French and German. This has been done in order that the Japanese people might have access at home to the best learning of the western world. The students, therefore, have been given an opportunity to prepare in these languages, and professors have been invited from the west to lecture in the University of Tokio in English, French and German. Very lately an economy at once simpler and more far-reaching has been contemplated. A comparative study of languages has been made with the view of discovering which one language might be most easily learned by the Japanese people to serve as one general medium of communication with the western world. The conclusion arrived at was that the easy language is the Italian. In this finding of the commission is there, perhaps, the prelude to what may not be altogether a day-dream? It is the verdict of the only people who have made the practical and successful experiment. The success has, of course, been distributed according to the attention bestowed upon one or other of the difficult languages. What may come to pass if general attention is given to an easy one?

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Mr. Hoadley and the Anti-Saloon League

To the Editor of AMERICA:

In his article, "Action and Reaction of Bone-dry Prohibitionists," Mr. Hoadley recently made an attack on the Anti-Saloon League as if it were constitutionally and nationally an anti-Catholic organization. At least he seemed to have that prejudice, which he tried to justify by associating the League with a number of notoriously anti-Catholic societies and individuals that happened to meet on a common platform to oppose a common adversary, the drink evil. But it has not yet been shown that the League, *as an organization,* is anti-Catholic; nor can this be done by showing that a certain anti-Catholic element belongs to its membership and would use its power to strike a blow at the Catholic Church by trying to outlaw sacramental wine. Let it be proved that this element is in the majority and ascendency; that the welcome extended by the League to Catholics to cooperate with it for temperance is hypocritical and perfidious—then we shall believe.

I am not a member of the League, and since its change of course from temperance by local option to Prohibition and total abstinence by legislative coercion, I have lost most of my sympathy for it. But before that change, I saw it in operation to promote a local-option measure in territory that sorely needed "prohibition in the first degree" or the abolition of saloons. I met some of its foremost officials and speakers, among them ministers, and I could not but be impressed by their broadness and friendliness to Catholics, both priests and people. In fact, the cooperation of Catholics in that campaign served to disarm all local prejudice towards our Church as it served to elicit from the League officials assurances of their sincere friendship for the Church. Shortly after that, Mr. Baker, National President of the League, published in large type on the first page of their official organ a protest that the League in its purpose and work never for a moment contemplated any ban on sacramental wine. Therefore, the contrary actions of individuals, or even local officers, should not be charged to the League. Let us be temperate in speech as well as in all other things.

New York. L. J. K.

A Chance for Statisticians

To the Editor of AMERICA:

Some one has asked me a difficult question, and I know of only one source whence to get an answer. How are the 17,000,000 Catholics in the United States divided according to birth or ancestry? Is there any department which has statistics on that particular question?

Fall River. F. B.

Catholic Accountants Needed

To the Editor of AMERICA:

It is a matter of surprise to me that comparatively few of our Catholic young men enter the profession of public accounting. It is all the more surprising because it is at least one of the professions, perhaps the only one, which is not overcrowded, for the demand for public accountants is much greater than the supply. The new income and war taxes call for returns which few laymen are competent to prepare properly. The war-tax legislation imposing those taxes is so complicated that it is very difficult to interpret; indeed, until the Treasury Department gives an official interpretation of some of its provisions, or until the Supreme Court passes on them, neither accountant nor lawyer can say exactly what they mean. You can therefore imagine how bewildering and confusing these matters must be to the ordinary business man. In the circumstances he generally sends for an accountant, with the result that, since the enactment of the law, the demand for trained men in the accounting line has greatly increased.

The great business organizations of the country today are calling for trained men, men with trained minds, possessing initiative, resource and capacity to handle problems when they arise. The cry is for efficiency; and efficiency is nothing more than doing a thing methodically, quickly and correctly. Why do not our Catholic young men avail themselves of the educational opportunities at their doors? Is it due to lack of proper direction from those who are charged with their upbringing, or is it lack of ambition in the men themselves? I have been reliably informed that the majority of the men enrolled in the College of the City of New York, in the Pace Institute of Accountancy, in the New York University and in Columbia University are non-Catholics.

In a few years more, if we do not arise from our lethargy,

we shall find this profession crowded with non-Catholics, and some of us may be inclined to whine because we occupy inferior positions and possess no standing in the business world. And here let me remark that this is a matter in which prominent Catholic laymen and clergymen might well take an interest. There are at the present time many young men in New York who if their latent powers were developed could easily double, and sometimes treble, their present incomes. They are in a rut, and unless somebody takes an interest in them the rut will eventually become their grave, for if you walk long enough in a rut it becomes so deep that you cannot get out of it.

Training our young men is practical patriotism—it helps to win the war; it helps the Government; it promotes prosperity, for by reducing waste and abolishing inefficiency you are increasing production. You are supporting the army and navy by furnishing the sinews of war, and, what is of very great importance, you are preparing our country to meet the severe competition which is sure to come after the war.

I suggest that a committee composed of priests and laymen be formed to discuss the matter. This committee could act in an advisory capacity, and could not fail to be of great advantage to our young men who need counsel as to how to prepare for productive business careers. The time is ripe for the most intensive cooperation between clergy and laity in respect to these matters. Let us make a beginning at once.

Brooklyn. A. C. A.

The Bishops' Reply to Lord Curzon

To the Editor of AMERICA:

Your comments in your issue of August 3, page 395, relative to the "Bishops' Reply to Lord Curzon" appear to be inaccurate. In Lord Curzon's speech upon June 20, he did not speak of the Bishops, but of "The Irish Catholic Clergy in Ireland, who advised their flocks under penalties of utter damnation to resist conscription to the uttermost." A circular on this subject was issued by Lord Curzon quoting extracts from recent utterances made by Irish priests, which were the foundation of his statement. These appeared in the London *Times* of June 27 and other papers, and anyone reading them cannot fail to realize that the comments made by Lord Curzon were justifiable.

New York. E. C. WILSON.

[AMERICA made no comment on Lord Curzon's speech. What was printed on page 395 was a quotation from the official statement of the Irish Hierarchy. The Irish Bishops are certainly better judges of the utterances of their clergy than the London *Times* and "other papers." Cardinal Logue characterized the Curzon charge as "outrageous and vulgar." According to a dispatch from London to the Catholic Press Association, Lord Milner wrote to the London *Times,* saying these "extracts", justified Lord Curzon and asking "what Sir Mark Sykes, the Catholic M. P., thinks of Father Lynch, Father Brennan and other members of the 'hierarchy' (?!) of which he seems so much enamored!" Father Lynch denies he made the statement attributed to him and says that Lord Curzon was misinformed by a bigoted person. In the House of Commons the Attorney General for Ireland declared that no priest had said that persons who obeyed the law in Ireland would be liable to eternal damnation.—ED. AMERICA.]

Behind the Drive

To the Editor of AMERICA:

Your recent editorial, "Behind the Drive," pointing out the wonderful efficacy of the united prayers of the children of France and England, calls to mind the no less marvelous effect of the prayers which preceded two former drives in France. The incident was told to me by the Countess de Merode, who is also the Princess de Croij, one of the noblest and most highly respected families of Germany. While I served as chaplain at intervals during the first two years of the war at the Castle de Merode, she told me that before the first great battle of the Marne, neither General Joffre nor Castelneau's plans were fully matured, and yet at the turning of Von Kluck's army toward the north the need of a plan was most urgent. At this point General Castelneau intimated his intention of going to hear Holy Mass the following morning and of receiving Holy Communion, and he requested those of the staff who were willing to follow his example to do likewise. They did so, and when Mass was over the plan was completed, which resulted in the battle that will go down in history as the great victory of the Marne.

On another occasion when the fate of Verdun hung in the balance, General Castelneau with his staff was behind the lines. One evening he entered a village church that was crowded with people praying very earnestly. He requested them to say one Our Father and one Hail Mary for each year of the earthly life of Our Lord. They prayed the whole night, and on the morrow began the famous counter-offensive that saved Verdun.

Chicago. J. P. MAGUIRE, Ord.Procm.

The Chaplain's Cross

To the Editor of AMERICA:

Regarding your editorial in AMERICA for July 27 about the changing of the insignia for the army chaplains from a cross to a shepherd's crook, the service journals on whose authority you based the editorial are mistaken. Inquiry made by me recently at the War Department elicits the information that no such order has, as yet at least, been issued. The Cross is still the insignia of the chaplains.

Washington. D. A. M'CARTHY.

Complaints and Protests

To the Editor of AMERICA:

The article by Father Dinneen, entitled "Chicago's Censorship of Films," in your issue of July 20, interests me very much. I know, too, it interests many others. Few there are who do not see "movie" pictures now and then. Frequently, one may hear that something decidedly and offensively objectionable was thrown on the screen, and that in one's own home neighborhood, whilst young and impressionable people were present, whose minds must have been befouled or seared by the evil things exhibited. And some have complained—but, oh, the pity of it!—in that useless and meaningless way, namely, by merely grumbling, doing nothing, and communicating nothing to somebody who might correct the evil or at least start something that will at least effect a wholesome modification by "cut-outs" and the like. Yet these same people, among them the very best of our communities, would tell the milkman that his milk on a certain day was sour, if that were the fact; or tell the butcher in plain English that his meat is spoiled, if that were the fact; and if the plumber does an unworkmanlike job in repairing the tubs, he will be sure to hear of it very positively. Thus would complaints be brought home to any and all tradesmen if there were thought to be provocation therefor. And more than that, if the milkman does not deliver better milk, or the butcher show more care, or the plumber mend his job, they will all count one customer less among their patrons. And they will know it by letter or telephone: and the milkman, the butcher, and the plumber will know who makes the complaint, and why. But the manager of the "movies!" What immunity he enjoys from any complaints! Yet he, too, has a telephone, an address for mail, and presumably at least a disposition to please his patrons. His offenses do their damage in the hearts and souls of the innocent. Do parents and guardians never think to complain to the local managers of the movies which can do harm infinitely worse than sour milk or rotten meat or leaky tubs?

New York. FRANCIS J. SULLIVAN.

AMERICA

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By Mr. Creel's Authority?

AMERICA has had much to bear from certain members of foreign missions which, from time to time since the beginning of the war, have been accredited to her friendly shores. It should seem elemental, but some foreign nations have yet to learn that an embassy, presumably of peace, yet headed by bitter, unscrupulous and voluble enemies of the Catholic Church, is decidedly out of place in this country.

But the climax was reached in the recent visit of a party of seven Italian editors, one of whom, Signor Agresti of the *Tribuna,* Rome, marked the opening of his hospitable reception by a lying attack upon the spiritual head of millions of American citizens. As reported by the New York *Evening Post* for August 7, this shallow-pated individual thus sought "to enlighten American opinion:"

> The position of the Vatican is very false, and everybody in Italy judges its conduct as quite anti-Italian. The Pope has talked altogether too much—not openly but secretly—and has been too much in favor of Germany and Austria. The Catholics themselves blame the politics of the Pope, as well as every one else in Italy.

Briefly, according to this Italian, the Holy Father, whose mission has been as that of an angel of mercy in this blood-drenched world, is a liar, a hypocrite, and a coward, disseminating in secret what he fears to say in public. That the Holy Father has favored Austria and Germany, is a statement refuted by its own patent mendaciousness.

Contempt and silent loathing would mark the attitude of Catholics towards this band of seven, were it not that, according to the *Post, "they are visiting the United States as guests of the Bureau of Public Information."*

Is Mr. George Creel willing to allow this calumny to be offered as "information?" As an official, holding his place by appointment of the President of the United States, does he stand sponsor for this despicable attack upon the man whom millions of Americans, irrespective of creed, regard with respect and even veneration?

Mr. Creel will do well to teach the editor of the *Tribuna* a lesson, by arranging for his immediate transportation to Italy. Whatever his usefulness at home, whatever his usefulness might have been in this country, Signor Agresti chose to begin his mission by contributing to a despicable anti-Catholic propaganda. The deed marks his utter unfitness to be a guest of the Bureau of Public Information, much less of the United States of America, in whose defense thousands of American Catholics will lay down their lives.

"Everybody Welcome, Everything Free"

AS the delegates to the "victory convention" of the Knights of Columbus gathered in St. Patrick's Cathedral to attend Mass two aeroplanes dropped from the sky pamphlets bearing the slogan that has become classic in the annals of war relief. It stands over every K. C. hut both in this country and overseas and it spells a message of welcome to every soldier and sailor wearing the United States uniform. In a single sentence it epitomizes the work of the Order and proclaims its spirit in the great task it has undertaken with the forces in the field. All the supplies that are sent to the camps in this country and abroad are to be given gratis to the men who are fighting the battles of the country. Small wonder that the victory convention rose to its feet in a wild outburst of applause when the chairman of the committee on war activities declared that there would be an appeal made for $50,000,000 to enable the Order to live up to its war-relief motto.

When the Knights of Columbus followed the flag to the Mexican border in 1916 they gave evidence of their ability to meet war conditions. From San Antonio to Nogales a chain of buildings was constructed and where it was not possible to have buildings, tents were put up. All this work at the border was accomplished without any appeal for support from the public, indeed without any special call on the members of the Order for financial aid. The entire cost was defrayed out of the general-expense fund and by economizing in other directions. In April of last year when the manhood of the nation was called to the colors the Knights of Columbus answered the call. Welcoming the entrance of the Knights into the field of war relief Mr. Fosdick declared, speaking for Secretary of War Baker and the Commission on Training Camp Activities: "We approve the strong stand that your organization has always taken in regard to the moral hazards surrounding a young man's life and I am confident that your influence in the camps will add much to their general tone. We shall be very glad to cooperate with you in every possible way."

After more than a year with the colors, the victory

convention went before the country with its war record. In this country there are 160 recreation halls with 485 secretaries, and at the rate of seventy-five a week secretaries are being sent abroad to handle the work there. "Wherever the American fighting men go," in the words of the Supreme Knight, "the Knights of Columbus war-relief work will follow. On the sunny plains of Italy, on the frozen steppes of Russia, among the hills and vales of England, and on the shell-scarred fields of France," soldier and sailor will read the motto that is now familiar to the men in service: 'Everybody Welcome, Everything Free.'"

Much has been done by the Order for Church and Country in the days that have passed since the war began. Much more will be done in the days that are to follow before another victory convention marks the passing of another epoch in the Order's history. The pledge of the late convention is an omen of the future's success. "Another year of greater effort lies before us. But who except Him who reads the very hearts of men shall tell us what it portends? All that is certain is our unfailing faith in God's justice, our unswerving loyalty to our country and our firm and unfaltering determination to follow the flag to the very end of the far-flung battle lines."

Religion on the Battlefield

IN the New York *Tribune,* for August 5, there appeared a thoughtful and in many ways a very consoling article on the growth of religion on the battlefield. In the course of his reflections, which are based for the most part on what Protestant chaplains have written on the subject, and have little bearing on conditions among Catholics, Mr. William T. Ellis points out two phases of current religious experience of which the first must be very familiar, and the second very startling to non-Catholics. He says:

> Old usages and old creeds seem to have succumbed to the U-boats or some other force on the way over. All things, from the very existence of a Supreme Being to the right of a church to exist, have had to face the challenge of this new, emancipated, free-thinking, audacious war-mind.

This statement comes as a surprise to no one who has followed for the past decade or so the trend of religious thought outside the Catholic Church. Sincere belief in the Divinity of Christ and the Divine obligation of accepting whatsoever He taught, has long been a desideratum in the attenuated forms of Christianity preached from many Protestant pulpits. Careful observers have long noted two currents: one towards Catholicism, and the other towards atheism, agnosticism or some comfortable substitute for revealed truth, such as Theosophy or Christian Science. It is no wonder that these two movements should have been accentuated by the stress of the war.

> The one religious body in Britain, aside from Christian Science, which has made definite progress during the war, is the Roman Catholic Church. Interviews with its leaders, clerical and lay, show that the Church is not only holding its own with its own members and finding them responsive in ways affected by the war, so that Masses and special prayer services for the soldiers are unusually well attended, but that it is also winning hundreds of converts from the non-Catholic population. Especially among military officers have the recruits come to the Catholic Church. The priest who has had most conspicuous success as a missionary to non-Catholics tells me that these men want to be spiritually right before they go to the front—or, in a significant number of cases, before they return to the front. They covet the sure word of the Church.

It is only natural that the grim realities of war should sweep away the mists of obscurity, the miasma of old habits, family and racial prejudice, and the soothing fallacies of social environment. Brought face to face with the prospect of death, men think honestly in the clear light of truth. Self-deceit, temporizing, and sham lose their power over souls, made sublime by heroic sacrifice. Thus far, therefore, it is easy to follow the article in the *Tribune.*

But what about the opinion of those many British clergymen, who, according to Mr. Ellis, declare "that this war will reintroduce the churches of the Reformation to the Eucharist, to the crucifix and to prayers for the dead"? That the churches of the Reformation, as organizations, will return to the Faith of their Fathers, even the most sanguine will not dare hope; for the price, submission to Rome, is too heavy for them to pay. Individual members of those churches, however, are meeting the spectacle of Christ on the Cross at every turn in France; fervently, though it may be furtively, they are praying for their dear dead, because they cannot stifle the cry of their hearts; the consolation and strength derived by Catholics from the reception of the Holy Eucharist and attendance at Mass are to many of them matters of holy envy. It is no wonder, then, that conversions are numerous and on the increase; but it is individual souls, not official church bodies, that are turning towards the staples of Catholic belief. The fields are white to the harvest, only the workers are few. Chaplains, more Catholic chaplains, are the need of the hour.

When Our Boys Return

IT is a wholesome thought to pray for the dead, but a very unwholesome thought to take for granted that every other enlisted man is as good as dead. True, we shall pay a heavy toll before the sacrifice of war is transformed into exultant victory, but we only add to our burdens by measuring the toll with an uneasy imagination. From time to time, estimates of the war's probable fatalities, based upon official French and English reports, have been published in these pages. These estimates do not bear out the statement, industriously propagated, it would seem, by hostile interests, that "the majority of our boys will never return." On the contrary, they indicate that the number of American soldiers who "will never return" is very small in comparison with the num-

ber of enlisted men. The Reverend Thomas Travis, a returned overseas Y. M. C. A. secretary, bears out this contention. "It is wrong," he remarked in a recent interview, "to impress upon our departing boys the probability of their never coming back."

> The truth of the matter is, and the statistics will bear me out, that about eighty per cent of our boys will come back from the war without a scratch. Ten per cent of them may come back wounded. Even of these, many will not be seriously handicapped. The ten per cent who will not come back, will die the finest, cleanest, noblest death for a mortal to claim as his destiny.

However optimistic these figures may be, their optimism is of a kind that should be encouraged. Only a heart of stone would suggest to the old mother at home, that her boy is doomed to certain death. Pessimism and undue depression create an atmosphere of sorrow which, in the end, will reach the old mother, and those who watch and pray at home, as surely as the heartless spoken word. There is high warrant for the statement that sadness has killed many, and there is no good in it. God still rules. If in His own time He asks a sacrifice, He will surely give the strength to bear it. From most of us, He will not ask it, for the great majority of our boys will surely return, finer men, better citizens, nobler Christians, after their baptism of fire and blood.

Municipal Ownership

THAT justly revered, but often misunderstood instrument, the Constitution of the United States, confers wide war-time powers upon the Federal Government. Extreme as these powers sometimes appear, no American can, or does, object to their use by the Government. To object would not be prudent, neither would it be safe. To oppose the Federal Government, once Washington has fixed its official mind, is quite as dangerous as to curry a Missouri mule of uncertain temperament, fixing a dreamy gaze the while, upon the lifting mists of the far horizon.

Nevertheless, some of the Government's thoroughly justified war measures have given to the theory of the municipal ownership of public utilities, a prominence and a favor that it by no means deserves. Municipal ownership of street cars, telephones, markets, and other public utilities, is a benefit only when the community can give an equal or a better service, at a lower expenditure. Furthermore, in the long run, municipal ownership is a disaster, not a benefit, if it tends to break down private energy and enterprise. Because the Federal Government can successfully operate the railway systems, it does not necessarily follow that the Toonerville trolley would serve its patrons better, if owned by that thriving community. It might give better service, but that it will, cannot be presumed. It must be proved. The majority of American cities have not been so well managed as to create a presumption in favor. The presumption is rather to the contrary.

Seven-cent street-railway fares should be averted, if at all possible, but it might be cheaper to pay seven cents, than to insist upon the old rate and be forced to pay a higher tax-bill. For the politicians, who under municipal ownership, would apply their giant intellects to the problems connected with transportation, must receive an ample *quid* for the *quo* of the gray matter thus expended. Even then their efforts might not be crowned with complete success. Better than municipal ownership, or the present system, would be a stricter supervision by the public authority of all public utilities. This method does not interfere either with the rights of private owners, or with individual enterprise, yet seems calculated to secure a maximum of good service for the public.

Bringing the War Nearer

NOTHING has been done by the Government to bring the war nearer to the people at home that equals in interest the second feature-film of the war presented by the Committee on Public Information under the title of "America's Answer." It places before Americans in this country what their kith and kin are doing on the other side of the Atlantic in the great world-struggle. Reading official accounts from the front, the impression is very common that everything important takes place in No Man's Land or in the fields withered by the flame of battle. "America's Answer" corrects that view. It carries the audience overseas and reveals what is being done not only by the men who fight but by those who build bridges, railroads and big plants, assemble locomotives, and send supplies to the men at the front. It makes clear the vast reach of the war behind the lines and the important work being done by those who do not belong to the combatant forces.

The picture brings out two striking facts, the effort that the Government makes to win the interest of every citizen in the war, and the power that the screen holds as an educational factor. Mr. Creel is very plain in making clear the Government's purpose:

> The picture represents one phase of America's fight for public opinion. It is a fight that is being made not only in the United States, but in every country in the world. Through the written word, the spoken word, the motion-picture, the poster, and the sign-board, we are carrying the message and meaning of democracy to all peoples, preaching to them the justice of our cause, the certainty of our victory, and the great truth that this victory contains no benefit for us that may not also be enjoyed by the whole world. In the rush of preparation there have been failures, but on the whole a great task has been greatly discharged. Let us continue to be impatient with inefficiency, but when we have to replace a defective brick, do not let it be used as an excuse for tearing down the whole structure of achievement.

You might be told that the work of the American engineers in France is wonderful, but when you see a port in course of construction that might have been made in peace days along home shores, and realize it is going on in France by American workmen who have had to run

the risks of submarine attack, and use materials that have been shipped across miles and miles of dangerous sea, you are convinced of the wonder. Here lies the power of the "movie" for good or ill. Its message burns into the mind more deeply than the spoken or written word. Speeches or pamphlets could never bring the war as near to the people as the film can. It is the same with the moral lesson that the picture brings to the thousands of children that fill the moving-picture theaters in all our communities. Where the houses are high-class the little ones are having an educational advantage in their lives unknown to their elders of another generation. Where the films cater to the lower instincts or portray the abnormal in lurid light, innocence is lost as rapidly as the reels revolve. Will the lesson taught by the Government be learned by the interests that control the industry, and by State-boards of censorship that fail to censor?

Literature

BOOKS FROM SHADOW LAND

THOUGHTFUL readers of current literature must have noticed since the war began a regrettable recrudescence of "psychic" or Spiritistic books with spooks for their authors. Sir Oliver J. Lodge seems to have started the new literary fad by publishing "Raymond," a work which purports to be revelations from beyond the grave by his son, who was killed in battle early in the war. Other disembodied authors emulated "Raymond," for we now have such books as Elsa Barker's "Letters from a Living Dead Man," Mary Blount White's "Letters from Harry and Helen," C. Lewis Hind's "The Invisible Guide," and several books from the indefatigable "Patience Worth," while well-known men like Sir Arthur Conan Doyle, Dr. W. J. Crawford and Sir William F. Barrett have lately written serious books dealing with Spiritism. These eerie works seem to have a strong appeal for those who are now without faith in revealed religion, but in the bereavement the war has caused them turn for comfort to the superstitious practices of Spiritism.

Apropos of these spookish writers who are now enjoying such a vogue, Miss Agnes Repplier, our gifted Catholic essayist, contributes to the August *Atlantic Monthly* a paper on "Dead Authors," which is written in her happiest vein. She wittily observes:

> If we may judge by the recent and determined intrusion of spirits in authorship, heaven bids fair to be stacked with printing-presses. One of their number, indeed, the "Living Dead Man" . . . gives high praise to a ghostly library, well catalogued, and containing millions of books and records. With such resources at their command, with the universe for inspiration, and with the uncounted dead for readers, why should disembodied spirits force an entrance into our congested literary world, and compete with the living scribblers who ask their little day?

What alarms Miss Repplier most is the extraordinary literary fecundity of these phantom authors. Within the space of three years and a half the "archaic" Patience Worth, for example, dictated to her ouija-board typist some 900,000 words, covering nearly all the fields of literature: stories, essays, six-act dramas, short comedies, parables, voluminous verses and historical novels. It is Miss Repplier's belief that Patience "represents a spirit syndicate, and lends her name to a large coterie of literary wraiths," and the essayist finds the most discouraging feature of this exceedingly prolific spook's "performance is the possibility of its indefinite extension." For "being dead already, she cannot die, and the natural and kindly limit which is set to mortal endeavor does not exist for her."

Without question, every living author, actual or prospective, has a just grievance against these "literary wraiths" who have so unblushingly invaded the field of sublunary letters, and effective measures should at once be taken to keep the book-market from being glutted with their uncanny wares. If the output of these spookish authors were of extraordinary merit, their intrusion into our already overcrowded domain might perhaps be tolerated. But a perusal of the "post-liminal" works of distinguished authors who, though dead, persist in writing still, are invariably disappointing. "Jap Herron," for instance, the story Mark Twain is supposed to have written since he crossed "the great divide," no person of critical acumen could possibly attribute to the author of "Huckleberry Finn," and Cardinal Newman, on the rare occasions when he has graciously consented to transmit a message from beyond the bourne, uses English that was never heard from his Oxford pulpit. If Sir Walter Scott could send us over a novel equal to "Ivanhoe," Milton a poem like "Lycidas," or Shakespeare another "Hamlet," no one would complain of the protracted literary activities of those authors. But it is a significant fact that when the wraiths of departed authors of renown take up the pen again, they invariably write something that is far inferior in artistic value even to the weakest lines they indited in the days of their flesh.

As for those hitherto unknown authors who now laboriously compose their books through the clumsy medium of a moving table or the planchette, if Raymond's absurd communications regarding the humdrum *post mortem* life he is now leading and the banal nature of the "uplifting and helpful thoughts" he "projects" to "those on the earth plane" represent his finest posthumous work, if the silly letters "Harry and Helen" are sending "across" are fair specimens of post-liminal correspondence, and if Patience Worth's exceedingly "Sorry Tale," written in a language that never before was heard on sea or land, must be considered, as her veracious publicity man assures us, the *ne plus ultra* of spookish literary genius, then the humblest of our "living authors" may rest secure, for their hard-won laurels are in no danger whatever of being torn from their brows by the envious hand of a spectral rival.

If earthly scribes there be, however, who fear to compete in the book-market with these ghostly literateurs, laws should at once be passed to protect our living authors against the unjust encroachments of the dead. Perhaps an effective way of discouraging these shades' *cacoethes scribendi* would be the imposition of a scale of heavy taxes on the publishers of psychic and Spiritistic books. Patience Worth, for instance, because she writes so voluminously and unintelligibly, should be forced to pay in unmistakably palpable money a war tax of $10.00 or $15.00 a page. Any later "Letters from Harry and Helen" should not be delivered unless each one bears war stamps aggregating at least $50.00. Any new "Invisible Guides" that present themselves should be promptly drafted into the army, where they will doubtless prove of great service in reconnaissance work. As for further second-hand communications from spirit land, sponsored by such well-known men as Sir Oliver J. Lodge, Sir William F. Barrett, Sir Arthur Conan Doyle and Dr. W. J. Crawford, the adventitious credibility the weight of their authority seems to give the "facts" they publish, should net the Allied war-chest a comfortable sum, if the readers' tax is properly adjusted.

With the world brim full of excellent books that remain, for the most part, unread, the gullible public should be mercifully kept, as far as possible, from interesting themselves in the consummate trash that is supposed to flow from the pens of departed authors. When we have all learned to read with appreciation the works of genius left us by such masters as Shakespeare, Milton, Johnson, Scott, Wordsworth, Newman, Hawthorne and their peers, we can then peruse, if we are so inclined, the latest intelligence that has come via the ouija-board from shadow land. But any person of discernment who has learned to feel at ease in the company of the kings and queens of letters, is not likely to waste his time reading the vulgar absurdities, the "cryptic" platitudes, or the interminable and often unintelligible novels with disembodied spirits as their alleged authors, which enterprising publishers foist upon the credulous reading world.

The vogue such books enjoy nowadays is undoubtedly the nemesis that follows the loss of faith, for men who reject all belief in revealed religion often become the victims of silly superstitions. "There is a set of heads that can credit the relations of mariners, yet question the testimonies of St. Paul." If God has a new message from beyond the grave to communicate to the men of this generation, surely it is not the séance chamber with all its ridiculous and unsavory antecedents, that He will use for the purpose. Those "Spiritistic phenomena" which are not manifestly of hypnotic or telepathic origin are either plain vulgar frauds or else they emanate from the powers of darkness. It will be recalled that a request was made on a certain memorable occasion that an admonitory ghost be sent from the dead to the living. The petition, however, was sternly rejected. "They have Moses and the Prophets," the rich man in his torments was told. "Let them hear them." As the Christian world of today not only has Moses and the Prophets still, but an infallible Church besides which tells us all we need to know about the life beyond the grave, consequently those authors from shadow land who have lately been so lavish with their absurd "revelations" and jejune counsel really have no *raison d'être* at all.

WALTER DWIGHT, S.J.

THE DYING SOLDIER'S GUARDS

I hear the whispered words, "*Absolvo te!*"
I see the heavenly food brought nigh;
I sense Thy touch, I hold Thee for the way,—
Now watching angels sing on high
The melody,
"Well done, the victory is won."

I feel Him near me in this clinging night;
Soft whisperings as of mother's voice
I hear. Then singing of this closing fight,—
Sweet singing to the heart's own choice
The melody,
"Well done, the victory is won."

I hear Him whispering hope; the voices stay
Their song of sovereign victory near;
Exultant Michael hymns his martial lay,
And hosts of choiring angels hear
The melody,
"Well done, the victory is won."

Rest me, sweet voice that speeds the waning night,
And quits me of the battle's sting;
Lead thou, blest Mother, to the vision bright—
Lo, now I hear God's verdict ring
The melody,
"Well done, the victory is won!"

MICHAEL D. LEAHY.

BOOK REVIEWS

Jacqueline. By JOHN AYSCOUGH. New York: P. J. Kenedy & Sons. $1.50.

The Rough Road. By WILLIAM J. LOCKE. New York: The John Lane Company. $1.50.

The Light Above the Crossroads. By MRS. VICTOR RICKARD. New York: Dodd, Mead & Co. $1.50.

These three books are excellent summer reading for those who like to find something more than stereotyped adventure in their novels. All three have a message, somewhat similar—namely, the working out of the nobility of the soul through much suffering, but developed in the characteristic style of the authors. All three are tinctured by the war spirit, and are strong, wholesome, and interesting.

In "Jacqueline," Mgr. Bickerstaffe-Drew, who first won his place in literature by his novels and recently secured it beyond dispute by his "French Windows," tells the story of an English girl, whose headstrong self-sufficiency leads her into various blunders, of which the crowning one is an ill-advised marriage with a German spy. Disaster crowds upon her, but instead of weeping amid the ruins of her life, she gathers her strength, shakes off her littleness and through self-sacrifice of a peculiarly harrowing kind, wins her way to moral greatness. The setting is the quiet English life with which the author is so familiar, the characters have a marked individuality, and all through the book runs that strain of gentle sympathy and appreciation for the greatness of little things which have put the author's pen-pictures of the war in a class apart.

"The Rough Road" represents Mr. Locke at his best, and, although quite different in treatment, is distinctly reminiscent of both "The Beloved Vagabond" and "Septimus." A young man, who has been brought up in cotton-wool, and is utterly dependent on the petty refinements of luxury for his enjoyment of life, finds himself forced by the outbreak of the war into conditions which call for the strength of vigorous manhood. He fails to qualify for his commission, but enlists as a private, and in the stern school of the trenches learns to reconstruct his theory of values, becomes a man among men, and wins the love of a charming French girl. Those who know Mr. Locke's work will not be disappointed in his latest novel.

"The Light Above the Crossroads" is a virile picture of a strong man who gives up everything, honor, country, friendship, love, in order to serve his native land. At the last, when his hopes of happiness have been apparently blasted beyond help, light comes out of the darkness, and he finds that his sacrifice has not been in vain, but on the contrary has won him esteem beyond price and unalterable love. There are a number of passages dealing with some delightful phases of Irish life.

J. H. F.

Two Crowded Years. By Most Rev. GEORGE W. MUNDELEIN, D.D. Chicago: Extension Press.

This volume contains the pastorals, addresses and letters issued by the present Archbishop of Chicago during the two years that he has governed that see. Covering a wide field of subjects, and written in an easy direct style, the book will appeal to the general reader, interested in topics of the times, for the works of war and of peace, diocesan charities and world charities are treated in these pages. Archbishop Mundelein's wide sympathies, genuine patriotism, and practical leadership stand out strongly in all his utterances. In a public address, shortly after we had entered the war, the head of the Chicago archdiocese explained to his people the Catholic attitude in the great national crisis:

> On the afternoon of Good Friday our country formally entered the war . . . and now that it has begun none of us can tell how long it will last, what the cost in human life may be, and what sacrifices all of us must make. One thing

is certain—and I speak for myself, for 800 priests, and 1,000,000 Catholics—the moment the President of the United States affixed his signature to the resolutions of Congress, all difference of opinion ceased. We stand solidly and seriously behind our President and Congress. . . . This is a government of the people and by the people. They are the elected representatives of the people. We have chosen them, and by their decision we must abide, otherwise we would prove unworthy of the blessings of a free democracy.

So in this hour of crisis I pledge the loyalty of our Catholic people to our flag, from the little drummer boy in the orphan asylum to the aged veteran in the old folks' home, the loyalty of every priest, Sister, adult and school child to our country and to our country's flag. . . . Soon many of our young men will leave home to enter the ranks of the army or the navy. The old Church that looked after them at home will follow them to the battlefield. God knows that we need priests sorely, but we will economize our forces here that they may go with our boys.

Not less noteworthy is Archbishop Mundelein's commendation of the Knights of Columbus war-drive. He observed: "The work they are doing in the camps is not for the benefit of their organization, but for the benefit of the Church in this country. The work they are doing is absolutely necessary for it means safeguarding the religion and the morals of these young men who are to be fathers of the families of the future." Monsignor Kelley in writing the foreword to "Two Crowded Years" pays a worthy tribute to the author, saying: "Already a consecrated bishop, he had experience as a pastor, as college director, as a chancellor, as a builder, an organizer, even a newspaper man; and out of this experience he had learned the great lesson, how to gain good-will, the first necessity if one is to find the things with which works are to be done." We look to the West as to a place where people "do things," and during the brief incumbency of the present Archbishop, Chicago Catholics have indeed done great things for God under his leadership.

G. C. T.

Europe's Fateful Hour. By GUGLIELMO FERRERO. New York: Dodd, Mead & Co. $2.00.

The interpretation or the philosophy of history is a field of thought which even angels might fear to tread, but where fools often rush in. The Providence of God and the free-will of man are elements that must be reckoned with in any such endeavor. If this life is all, then materialism may philosophize and draw conclusions, but if it is not all, if above us and over us and superior to us there lies a heaven, unmeasured by space, unlimited by time, where reigns a God, in whose eyes the most gorgeous empire looms a mote, upon whom no rolling planet casts a shadow, if there is in each of us an immortal soul, and uncounted thousands have died to believe it so, then must materialism crash to its own ruin, overwhelmed by the darkness it has itself created, unhelped by the hand it sought to cut off. The Socialists, with their economic interpreation of history are essentially materialistic and so fail. Guglielmo Ferrero towers beside them, gigantic in truth beside their puny concept. He realizes with Wordsworth:

> God's most dreaded instrument,
> For working out a pure intent,
> Is man arrayed for mutual slaughter,

and sees that from the present awful war some sure good will result. He first humbly acknowledges "Man must so often resign himself not to know" and then cautiously exposes his thesis of quantity versus quality, of the colossal as opposed to the great. The Middle Ages were the quality ages, "the Europe of 1317 was a paradise"; we are now living in the quantity phase of history, "during the last fifty years the mania for the colossal has infected all the nations of Europe and America to a greater or lesser degree, and unfortunately one of these ations has been completely carried away by it."

Rome and Greece at their supremest were quality ages; this quality connoted rules by which it was to be adjudged, hence, limits. Shelve the limits, you get limitlessness, the colossal. Rules in one domain of a nation disregarded, lead to the overthrow of other limits, of all limits. Signor Ferrero shows that Germany which we thought so ordered, was all disorder, that the Latin genius is the genius of order. Latinism now clashes with Teutonism; order or anarchy hangs upon the outcome. Man is free to choose which it shall be. "Man will be free in the future to resolve the problem, as he has been in the past, in deciding for one or other of the alternatives." The Allied soldiers are fighting to have quality prevail. "When, however, their work is finished, the task of scholars, philosophers and lawyers will begin, and we must only hope that their patience, tenacity and self-sacrifice will prove worthy of the soldiers." Scholar and philosopher, Guglielmo Ferrero is doing his share in this already and in doing so has written one of the most thoughtful books on the war. St. Thomas is approvingly quoted at least five times, and the book ends with this quotation from St. Augustine: "*Esto ergo bellando pacificus ut quos expugnas, ad pacis utilitatem vincendo perducas.*"

C. L. B.

General Foch: An Appreciation. By MAJOR ROBERT M. JOHNSTON, U. S. N. A. Boston: Houghton Mifflin Co. $1.00.

Major Johnston has written a very readable appreciation of the General on whom the eyes of a world are now fixed. Briefly covering his early life the author lays greatest emphasis on Foch as a teacher and a leader in the field. In the Ecole de Guerre Foch held the chair of Military History and Theory, and one of his former pupils says of him at this time: "General Foch was an excellent teacher because he had a passion for teaching. He threw himself bodily into the task and made incredible efforts to convince his hearers. When directing a skeleton or map maneuver he put his officers through a veritable course of intellectual gymnastics." No one can read this chapter without realizing that Foch gave his pupils the best a teacher can give, example. At the outbreak of the present war Foch was in command at Nancy, and within six weeks he had played a prominent part in throwing back the German hordes. A story current in the French army illustrates the determination of Foch. In the terrible days of September, 1914, a corps commander informed Headquarters that he had withdrawn from the banks of the Aire in the face of German reinforcements. Foch's reply was: "You will immediately reoccupy the banks of the Aire; you will line them with your machine guns and artillery, you will hold the enemy there tomorrow, and when all your guns have been destroyed or captured you will report to Headquarters for further instructions." Major Johnston calls Foch "the typical French soldier," showing in his life the characteristics of all the great leaders in the history of France. The Catholic reader will miss the religious note in this appreciation. Its lack leaves the book incomplete, for no one can fully appreciate Foch who fails to understand what an important element in his character is his solid Catholic piety.

The Prisoner of War in Germany. By DANIEL J. MCCARTHY, M.D. New York: Moffat, Yard & Co.

In the general romance woven by the popular imagination around the subject of war, says Dr. McCarthy in the forefront of his splendid book, there is no more pathetic and appealing figure than that of the prisoner in the hands of the enemy; and while his treatment of his report is thoroughly scientific, a real historical report of a survey of the prisoner of war for the year 1916, it likewise touches at many points the high interest of romance, not fictional, but extremely realistic. Dr. McCarthy bases his large documentation of his subject partly upon his own notes, partly upon official reports published in the Parliamentary White Papers, and to a certain extent upon confidential

letters accompanying these reports. The incidents which are related to illustrate some point he touches upon in criticism are also corroborated by documentary evidence. The thoroughness of his work, the carefulness with which he conducts his accountings and observations—a diplomatic cautiousness since America had not then entered the war—and the special interest in that subject now that America has prisoners of war in Germany, all this goes to make Dr. McCarthy's book an important one. The various camps, international law as applied to the prisoners of war, their internment in Switzerland, and a dozen other chapters are contributions done in painstaking regard of his great subject-matter. The psychology of the military organization is excellently analyzed by the author; and the many pictures scattered along the pages do a service for the revelations in the text. The public in general will follow this historical report with keen interest; and our special students upon such a subject will have even a keener appreciation for this important and skilful account of one great department in the war.

M. E.

The U-Boat Hunters. By JAMES B. CONNOLLY. With Illustrations. New York: Charles Scribner's Sons. $1.50.

The subject-matter of this gifted writer's twelfth book is, for the most part, the life led by our sailor lads on board destroyers, all described so alluringly that the volume ought to win many a recruit for the navy. The chapter entitled "The Doctor Takes Charge" shows what a thoroughly nautical man even the surgeon must be nowadays. "The Sea Babies" describes the haunts and habits of the submarine. "The 543 Stays Up" is a thrilling account of a torpedo attack and from passages like the following in "The Unquenchable Destroyer Boys" it will be inferred that convoying transports across the Atlantic is a rather exciting occupation:

> Our destroyers are about 11½ times as long as they are wide; which does not mean that they cannot keep the sea. They can keep the sea. Put one of them stern-on to a ninety-mile breeze and all the sea to go with it, give her five or six knots an hour head of steam, and she will stay there till the ocean is blown dry. But they are engined out of all proportion to their tonnage, with their great weight of machinery deep down, which means that they roll. Oh, but they do roll! Whoopo—down and back like that! Most of them will make a complete roll inside of six seconds. Ours was a five-and-one-fourth-second one. When she got to rolling right, she would snap a careless sailor overboard as quickly as you could snap a bug off the end of a whale-bone cane. There is one over there which rolled seventy-three degrees—and came back.

As Mr. Connolly was granted leave by the Government to sail in a destroyer so he could witness with his own eyes the incidents he describes in this book, and as he had several pitched battles with the British censor to secure good "copy," "The U-Boat Hunters" is a very interesting book.

W. D.

BOOKS AND AUTHORS

Under the title "The New Book of Martyrs" (Doran, $1.35), George Duhamel, a French military doctor, depicts many a touching incident of heroic fortitude and charity. In a few bold strokes he pictures the graphic scenes of bravery and courage which daily came under his observation while caring for these twentieth-century "martyrs of liberty." The style of the book is vivid and crisp, the incidents well chosen, and the information all at first hand. There is, however, a noticeable lack of that religious atmosphere which one naturally associates with a French military hospital. Florence Simmonds has translated the book very well.——In "Eastern Windows" (Marshall Jones, Boston, $1.00), Sidney Williams has told in well-written English a long "short-story" about an American who took part in the Russian campaign against the Austrians and was wounded. The book is in a sort of letter form and describes the progress of his love for Grace Murray, "now no more."——"In the Midst of Life: Tales of Soldiers and Civilians" (Boni & Liveright, $1.50) is a reprint of the late Ambrose Bierce's tragic and gruesome short stories. He was a veteran of our Civil War and wrote as "creepingly" as he could about the battle horrors that the grim realities of the present war have made quite mild by comparison. "One of the Missing" is a strong psychological study of a doomed soldier and "The Boarded Window" mounts to an unexpected climax of horror. But the author is not the unrecognized genius the reviewers would have us think him.

"The Story of St. Patrick's Purgatory" (Herder, $0.50), by Shane Leslie, gives in eight charming little chapters some of the legendary lore attaching to Ireland's ancient shrine. In the author's words, "This little book gives a glimpse of a very legendary past." The first story is of the nature of an allegory, the second and third are gleaned from the spirit of old Celtic monasteries, "The Coming of the Danes" is a story told of many holy places at the time. The others are more historical, for the visions of Owen were in most libraries of the Middle Ages, and the expulsion of the Canons is remembered yet in the people's traditions. All are written in the author's best vein and most interestingly told.——In the pamphlet "*Le Message de 1689 a-t-il été réellement abandoné?*" (Bureau du Sous de la Presse Paris, 2 fr.), Abbé Marcault, after an examination of Blessed Margaret Mary's letters, concludes that the promise of the Sacred Heart to render the arms of Louis XIV victorious if the image of the Sacred Heart were emblazoned upon his banners was meant not for the King only, but for France. The author shows that the character of Louis XIV presented no difficulty, since God frequently employs unworthy instruments, and endeavors to prove that this promise was neither recalled by the Sacred Heart nor forgotten by Blessed Margaret Mary. The present war has witnessed a partial fulfilment of the Sacred Heart's desire, for, in August, 1917, the French Government granted permission to carry the banner of the Sacred Heart beside the national colors on the battlefield.

At first sight "Elementary General Science" (Hinds, Hayden & Eldredge, $1.50), by Daniel Russel Hodgson, hardly seems very well adapted to the needs of the classroom, as the mass of facts presented would have a tendency to bewilder and discourage the average pupil of the seventh and eighth grades, the first years of the high school or the junior high school, for whom the book is intended. However, as the author has wisely limited himself to the environment of the student and has designed what he terms "interest and fact lessons," closer perusal of the book banishes the first impressions. The nature of the subjects treated, the instructive diagrams and the pertinent questions based upon observation, will keep the students' attention from lagging.——"Laboratory Exercises in General Chemistry" (American Book Co., $0.44), by Roland H. Williams, A.M., and Walter G. Whitman, A.M., encompasses many of the most desirable features of an up-to-date laboratory manual. The authors' many years in the classroom have evidently led them to the conclusion that an abundance of material from which to choose is preferable to a minimum, which must be amplified. The experiments are well chosen, clearly worded and adapted to teaching the pupil to argue from effect to cause, and not simply designed for the accumulation of isolated facts.——"Great Inventors and Their Inventions" (American Book Co., $0.80), by Frank P. Bachman, contains a series of twelve short stories on the conception and realization of the steam-engine, steamboat, locomotive, cotton-gin, telephone and telegraph and other great factors in nineteenth-century industrial progress. Suitable illustrations add to the general information afforded. The book

should prove an interesting and helpful supplement to elementary-history classes.

"Luther on the Eve of His Revolt" (Cathedral Library Association, New York. $0.75), is a little book from the pen of the celebrated French Dominican, Père Lagrange, and has been translated by the Rev. W. S. Reilly, S.S., professor of Sacred Scripture, in St. Mary's Seminary, Baltimore. The old view of Luther's rebellion made it spring from a real or alleged revolt from the practices connected with the preaching of Indulgences in 1517. Later researches, and particularly the discoveries of Johannes Ficker of Luther's Commentary on the Epistle of St. Paul to the Romans, delivered in lecture form in Wittenberg in the year 1515-1516, show conclusively that long before and entirely independent of the preaching by Tetzel, Luther had formulated the theories that must sooner or later have brought him into conflict with the traditional teaching of the Church. The Indulgence episode was merely the immediate occasion of Luther's outburst, but by no means its cause. Luther's Commentary on the Epistle to the Romans, which furnished so much material for sledge-hammer blows from the righteously indignant if sometimes violent Austrian Dominican, Fr. Denifle, was in the pages of the *Revue Biblique,* 1914-1916, subjected to a close but restrained scrutiny by the French Scripture scholar, Père Lagrange, with a view first to examining Luther's exegetical method, secondly to studying his intellectual and moral dispositions in so far as they may be gathered from this commentary, and thirdly to indicating the new doctrine professedly derived from the Apostle and its real relation to St. Paul's teaching. In the main Père Lagrange echoes Denifle's judgments of Luther though in more temperate language except in regard to Luther's morality. Here he sides rather with Dr. Grisar in his more favorable opinion of Luther's private life. Fr. Reilly deserves praise for his translation of this admirable brochure.

BOOKS RECEIVED

D. Appleton & Co., New York:
Minniglen. By Agnes and Egerton Castle. $1.50; Fighting France. By Stephane Lanzanne. Lieutenant in the French Army. With an Introduction by James M. Beck, LL.D. Translated by John L. B. Williams, A.M. $1.50.

Benziger Brothers, New York:
Eight-Minute Sermons. By Rev. William Demony, D.D. 2 vols. $3.50.

Boni & Liveright, New York:
The Unbroken Tradition. By Nora Connolly. $1.25.

George H. Doran Co., New York:
From Bapaume to Passchendaele. On the Western Front, 1917. By Philip Gibbs. $2.50.

E. P. Dutton & Co., New York:
The Little Girl Who Couldn't Get-Over-It. By Alfred Scott Barry. $1.50; A Village in Picardy. By Ruth Gaines. $1.50.

The Gorham Press, Boston:
The Secret of Successful Life. By William W. McLane, D.D., Ph.D. $1.00.

B. Herder Book Co., St. Louis:
Our Lady's Month. By Sister M. Philip. $1.30.

Houghton, Mifflin Co., Boston:
Uncle Remus Returns. By Joel Chandler Harris. $1.35; Tang of Life. By Henry Herbert Knibbs. $1.50.

Longmans, Green & Co., New York:
Love Eternal. By H. Rider Haggard. $1.50; English Literature. By Herbert Bates. $1.00.

The Macmillan Co., New York:
Khaki: How Tredick Got Into the War. By Freeman Tilden. $1.25; A Traveler in War-Time. By Winston Churchill. $1.25.

Robert M. McBride & Co., New York:
The Red Battle Flyer. By Captain Manfred Freiherr von Richthofen. Translated by T. Ellis Barker. $1.25.

Imprimerie du Messager, Montreal:
Pourquoi les Retrates fermées sont-elles nécessaires au Canada. Par Mgr. Joseph-Alfred Archambeault. Evêque de Joliette. $0.40.

G. P. Putnam's Sons, New York:
Out of the Jaws of Hunland. The Stories of Fred McMullen, Sniper, and Private Jack Evans, Bomber. Canadian Soldiers. $1.50; The Desert Campaigns. By W. F. Massey. $1.50.

Charles Scribner's Sons, New York:
What Every Woman Knows. By Sir James M. Barrie. $1.00; The Devil to Pay. By Frances Nimmo Greene. $1.35.

Sunwise Turn, Inc., 2 East Thirty-first Street, New York:
Old Worlds for New. By Arthur J. Penty.

The United States Historical Society, New York:
Historical Records and Studies. Thomas F. Meehan, Stephen Farrelly, Rev. Joseph F. Delany, D.D., Editing Committee. Vol. XII.

University of California Press, Berkeley:
Kipling, the Story-Writer. By Walter Morris Hart.

Yale University Press, New Haven:
The Broom Fairies and Other Stories. By Ethel M. Gates. $1.00.

EDUCATION

The Hyphenated Schools

IT is a time-tried saying, and worthy of all credence, that what is sauce for the goose may serve as sauce for the gander. To hold otherwise would be, in the opinion of M. Savarin and all his disciples, a denial of the laws of nature. They are right, these artists of the fiery range and ladle, and the truth of their contention is almost universal. It holds in many fields; for our present purpose, in the field of education, if that be a field and not a Times-Square subway maze. Enough to set the most phlegmatic a-marveling is it, to reflect that this day which has put in their true light the pedagogical fluff and tinsel, filched from Prussia with rare industry for half a century by our school authorities, should be the very time for the National Educational Association to propose the elements of a complete course in the Prussianization of the schools.

The Function of the State

LET it be clearly understood that Catholic philosophy allots the State its definite place and function in the work of education. But the parent comes first. His rights are prior in nature and time to any rights possessed or assumed by the State. The child is his own, and his is the right and duty to prepare this extension of himself to become a complete asset to the community, and a future citizen of the Kingdom of God. Short-sighted and usurping laws may limit or nullify his rights, but only to the ultimate harm of the State. Whatever attacks individual initiative, or destroys private rights, or weakens the authority of the head of the primal society, in the end derogates from the peace and prosperity of the State. An incubator is a fair substitute for a gallinaceous mother; but the State is a poor incubator, for men are not poultry. It is the duty of the State to provide for the citizen in those things only, in which the citizen cannot suitably provide for himself, and no part of the State's office to act as a common parent, relieving the individual from responsibilities which he should face, and duties which he can well bear. Only if he fails in his duty to his family, may the State interfere by punishment, or, better, by fulfilling the neglected functions. On broad principles of the common good, the State must encourage and protect education, and in given individual cases when the parent will not provide for the proper training of his child, assume the office of schoolmaster. But it may never claim education as its exclusive right. It may not divide the children into social groups and classes, prescribing for each, the kind and extent of training; above all, any interference with the child's religious education, is gross usurpation. For the parent comes first, and the State, last of all.

State Idolatry in the Schools

AS pointed out in these pages by a careful student, the Rev. F. P. Donnelly, S.J., the American Catholic school, partly because of lack of funds, but more because of a traditional conservatism, has always held back from the educational follies of the day. The vast majority of those follies were made, as we now see clearly, in Germany. In his "Democracy and the American School," Dr. C. H. Judd, of the University of Chicago, mournfully admits that we were far too hasty in looking upon Germany as the high hill from which all light and healing were to flow into our schoolrooms. The German schools "had a perfection of organization"; they "produced results"; they were "efficient." Since "efficiency" has long been the test by which we have measured all things, we admired the smooth working of the German machine, without troubling ourselves to examine whether or not the huge output was worth while. We did not seem even to suspect that it might be actually harmful. "The German school is a perfect organization," writes Dr. Judd,

> but it is an organization developed to prevent the growth of democracy. The German schools are the instruments

of aristocratic control *built up systematically by a powerful State for the accomplishment of a definite political end.*

While in the phrases to which attention is called, Dr. Judd touches upon the danger always to be feared from State-dominated schools, he does not, apparently, care to conduct his observation to its logical conclusion. A State-dominated school system in this country is at least as equally deplorable as a State-dominated system in Germany, and far more grotesque. It has no place in a republican government, and the day which introduces a Federal control of education is the day which future historians will assign as the beginning of the downfall of our republican institutions.

The Results of Prussianism

WRITING in the Boston *Transcript,* Dr. James L. McConaughy, Professor of Education at Dartmouth, shows clearly the evil results of the system in Germany. It made every teacher a petty State official, and every school a hothouse for the fostering of principles of State-idolatry, coined at Berlin. To control the political views and affiliations of the coming generation, it was Germany's care to establish a school-monopoly, administering it through teachers and officials, dependent upon governmental favor. The teacher, according to Dr. McConaughy, became in the completest sense "a civil servant," an apostle of kultur, as understood in official Prussia. All this was part of a well-defined plan, popular with a certain group of half-baked thinkers in this country before the war, to treat the child as a ward of the State, and nothing more, and the citizen as a mere pawn in the great game of domestic and international politics for the aggrandizement of a militaristic State.

> Decades before any other nation did so, Prussia put all of her schools under absolute government control. . . . Since the Government wishes all future citizens to think alike and to think as the Government dictates, private schools are, in effect, forbidden; no private school can be opened in Germany without governmental approval, and this is very seldom given. Bismarck, who built the foundation of the Germany of today, maintained that the Government's greatest hold upon the people could be secured through the schools, for "he who controls the schools, controls the future." The present Kaiser thinks likewise . . . *gymnasium* and *volkschule* alike were to be under the absolute dictatorship of the Government. So effective have the schools proved in extending the Government's domination over the people, that the same scheme has been tried for countries outside of Germany.

How well the system succeeded in Germany, this world-war and its effects bear witness. We want nothing of the sort in the United States. Freedom of education is essential to freedom, as freedom has been understood in this country for more than a century. Any plan to limit or harass that freedom is plainly stamped, "Made in Prussia."

Not Wanted in America

SINCE the adoption of the Constitution, the Federal Government has confined itself strictly to the exercise of the limited powers conferred upon it in the matter of public schools. Its attitude has never been one of control, but of encouragement of every worthy educational effort. The proposal of the National Educational Association to extend those powers, is a proposal to begin in this country a policy which contains in germ the Prussian system, and which will issue, as in Germany, in "dehumanized schools." Clearly, it is a reversal of the Federal relations toward public education, steadily and wisely maintained, from the beginning. The Association's plan, if adopted, will not only increase the local tax-rate, even now in many localities, pushed beyond the limit, but will also call for increased Federal taxes. At the same time, it will make the way of the private school, Catholic and non-Catholic, exceedingly difficult, if not impossible.

Yet, grave as they are, these are but secondary burdens. Federal financing of local schools, despite all loud clamor to the contrary, means in the end, Federal control of local schools. The man with the power is the man with the purse. And Federal control will mark the beginning of a dark age in which the children of a free country are made puppets of a tyrannical State. That age seems far away, but among the most excellent means of bringing it nearer, is the appropriation of Federal funds for local schools, provided these schools be utterly devoid of religion.

PAUL L. BLAKELY, S.J.

ECONOMICS

Distribution of War Labor

ONE sunny afternoon in early July twenty business men of Seymour, Iowa, closed their ledgers and locked their desks, with an air of grim determination, and motored out into the country. Not to some pleasant villa or the green golf links did they speed, but down the dusty road until they reached a farm where harvest help was needed. Only a moment, and their coats and collars ornamented the rustic fence around a waving oat-field. The rustling of the many tasseled heads came to them like a song of welcome, and without delay they set to work. Before the sun hung low on the horizon, and its large, red disk was sinking out of view, ten acres of the farmer's oats were cut and safely harvested. There were aching backs and bruised hands from the unaccustomed toil, but the twenty-five cents per acre, after a larger sum had been refused, were proudly turned over to the Red Cross fund before the men returned to their homes that night. It was a good half-day's vacation, and a lesson in patriotism from which we all can learn.

Fairly Distributing the Burden

SACRIFICE and cooperation are the special needs of the time. But it is not possible for the individual to know where he can bestow his energy to the best effect. Not all can motor on some sunny afternoon into the distant country and there put up the farmer's ripened harvest. Even if this were possible it would afford no adequate means of giving the needed assistance or distributing the burden of sacrifice. Hence the plan of a centralization which will not interfere with the rights of liberty or property, but coordinates both to the common good, without exceeding the real exigencies of the time. Some sacrifice and hardship there must be. Men cannot be secured for war work without withdrawing them from employers engaged in non-war work, so far as necessity requires. To this no one can reasonably object, provided the burden is equally distributed.

To protect any State or community from being drained unfairly, and to insure at the same time a just and full contribution from every section of the country, the United States Employment Service will begin by dividing the demand for unskilled labor into definite quotas. The total demand is first apportioned among all the States, and each State must then divide its allotted quota among all its various communities. These respective duties are performed for the States by the Employment Service, at Washington, and for the communities within each State by the local State director. As soon as the data concerning the demands have been received from practically all the war industries and are properly tabulated, the quotas can be announced. They will be based on the estimated requirements as they can be ascertained for two months in advance. Before the end of that period new developments may ensue and must be duly considered, with the result that new quotas will be apportioned as often as may be deemed necessary.

Principles of Labor Distribution

WHEN the necessary labor supply has been secured through the methods we are immediately to describe, the United States Employment Service will itself conduct the distribution. Each State director will be given sole charge of the movements of labor within his own State. The following principles are officially set down for his guidance:

(1) Local labor supplies will be used so far as adequate to meet local demands. (2) Where the local supply is not sufficient to meet the local demand, it will be distributed primarily among employers requiring smaller numbers of men, assigning to the larger demands the men brought from other States. (3) Movements of labor from one State to another will be conducted so as to secure the greatest economy in distance traveled.

Hence where the demand of a State for unskilled labor is greater than the quota of men to be contributed by it, the Washington office will authorize the local State director to draw from other States in which the quotas assigned are greater than the demands.

How Labor is Transported

THESE are doubtless wise regulations. The Government has shown itself no less careful in devising its methods of transportation. Movements of men are to be made in parties only, and each group is escorted by an officer of the employment service. Before leaving home the men are thoroughly examined by competent physicians, and the necessary requirements of health are announced and must be complied with. Physicians sent by any of the receiving employers may, if so desired, conduct this examination. Equally important, both for the men and the employers, is the previous examination made to ascertain the qualifications of the laborers, that none may be sent who are not adapted to the work they would undertake. This examination is conducted by the Employment Service examiners. Employers, however, may again offer the assistance of their own experts. The transportation is then paid out of the Revolving Fund of the Employment Service and collected from the concerns for whose benefit it has been advanced. Since the workman is moreover to be given in advance the most definite information regarding all the terms and conditions of employment, it would seem that there should be few instances where either the men or the employers can have reasonable cause for complaint.

Making Spiritual Provision

IN this particular it will be necessary on the part of Catholics to see that assurance can also be given to the men that they will have the opportunity of attending to their religious duties at the posts of labor to which they will be assigned. Since no laborer is compelled to accept any given position, it is possible to provide that every Catholic workman can be located in the vicinity of a Catholic church. We cannot begin too early to study this subject and to make the necessary provisions. It might be best if so important a matter were taken in hand by the National Catholic War Council, while local pastors also should see that due opportunities for the exercise of their religion are offered to the men who go forth from their communities. We cannot be too careful of the spiritual welfare of our men, nor can we perform any more patriotic duty than that implied in such a task. Strength of character and loftiness of civic ideals must be based upon religious principles. The same reasons that urge us to send chaplains should likewise prompt us to see that Catholic workmen are not deprived of spiritual ministrations, when a comparatively slight measure of attention can procure this blessing for them all. An excellent example, in this regard, has been set by General Pershing in his eagerness to supply chaplains to all the troops, both at the points of debarkation and at the front. Proselyting is another danger to be guarded against.

Securing Unskilled Labor

A LABOR board, consisting of three men—one representing the Employment Service, another the local employers, and a third the local employees—with the first acting as chairman—is organized in each community. Under the guidance of this local board the men needed for war work will be sought out by the paid officers of the Employment Service, the volunteer agents of the Public Service Reserve and by any other persons or organizations willing to cooperate towards this purpose. The methods of recruiting are entirely left to the determination of this board, provided it can secure the quota of men assigned to its community. Through the various agencies already enumerated the war needs of the Government will be brought to the notice of the laborers sought for, and the methods of application will be made clear to them. It is the duty of the community labor board, in cooperation with the local employers in non-war work, to see that the drain of labor will be fairly distributed among the latter. Here doubtless lies the greatest difficulty of the entire plan. The men themselves will ordinarily be recruited for particular employments, and the workers of each locality will, so far as possible, be assigned to the same specific plants or undertakings. It is finally urged upon employers, as a patriotic duty, to assure all their employees who respond to the country's call that they will be given preference in employment on their return.

How Workmen and Employers Should Proceed

INDIVIDUAL workmen, engaged in non-war work, who would answer the appeal made to them, are requested to do so only after consultation with their employer. They are further asked not to apply directly at any particular war plant, but to register at the nearest branch of the United States Employment Service. If none such exists in their community they can register with the local agent of the Public Service Reserve. The latter is the recruiting branch of the Employment Service, and its purpose is to secure the voluntary service, under Federal control, of patriotic citizens who wish to aid in the national war-labor mobilization.

Employers engaged in war work, are not forbidden to use their field recruiting forces, but they must be placed under the instruction of the Employment Service. With the authorization of the State director they may then be sent to the localities set aside for recruiting in behalf of such particular plants. Arrived at their destination, they must further follow the instructions of the State director and of the local community labor board. The use of such private field forces will in general be to assist the Employment Service in securing men for the particular needs of their employers and in arranging the details of mobilization and transportation.

Employers, partially or entirely engaged in war work, can arrange with the United States Employment Service for the men needed, and weekly or daily reports will be forwarded to them. Employers engaged in non-war work can likewise secure assistance from the same service. There is furthermore a special Skilled Labor Section of the Employment Service to which application can be made, while farm labor is provided for in its own way.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

Steel Operatives' Minimum Wage

NEARLY all the contentions raised by the operatives of the Bethlehem Steel Works in the recent labor troubles were sustained by the Federal Labor Board in a decision rendered on August 4. A substantial increase of pay was ordered in many instances and a minimum hourly wage was secured for about 5,000 workmen. An interesting feature of the decision is the discouragement of bonuses as a means of increasing production. Labor leaders have been against the bonus plan for many years, although one of the reasons for the selection of Charles M. Schwab as the Director-General of the Emergency Fleet Corporation was the successful operation of the bonus plan at Bethlehem. The charge brought by workmen at Bethlehem that foremen and other officials of the company made improper use

of the Selective Draft was referred to the Secretary of War. A provision secures for the workers compensation for overtime and double time on the basis of the President's proclamation of April 8, 1918, and the revision of earnings and wages made by the Labor Board is in no instance to operate for the reduction in the pay of any employee.

Titus Oates Again

FROM Sydney, Australia, comes a pamphlet on "curious oaths." They are four in number; the Jesuits, the Knights of Columbus, the Fenians and the Hibernians are the authors. Oft-refuted since the days of Titus Oates, these oaths that have their origin in the minds of slanderous bigots reappear in one section of the globe or in another. In Australia the present pamphlet is scattered broadcast by the *Watchman,* an Orange newspaper printed in Sydney. The Prime Minister of the colony has forbidden countless pamphlets since the outbreak of the war, yet no action has been taken in this instance where untold harm may be done to the Allied cause by allowing religious bigotry to run rampant at a time when the Empire is appealing for unity of action in the colonies.

Summary of Foodstuff Shipments

IN a letter to the President, Mr. Hoover gives a summary of foodstuff shipments from the United States to the Allied countries during the past fiscal year:

> The total value of these food shipments, which were in the main purchased through or with the collaboration of the Food Administration, amount to, roundly, $1,400,000,000 during the fiscal year. The shipments of meats and fats (includes meat products, dairy products, vegetable oils, etc.) to Allied destinations were as follows: 1916-17, 2,166,500,000 pounds; 1917-18, 3,011,100,000 pounds; increase, 844,600,000 pounds.
>
> In cereals and cereal products, reduced to terms of cereal bushels, our shipments to Allied destinations have been: 1916-17, 259,900,000 bushels; 1917-18, 340,800,000 bushels; increase, 80,900,000 bushels.
>
> Of these cereals our shipments of the prime breadstuffs in the fiscal year 1917-18 to Allied destinations were: wheat, 131,000,000 bushels, and rye, 13,900,000 bushels, a total of 144,900,000 bushels.

In assessing credit for these results the Food Administrator finds it difficult to distinguish between the different elements of our people. Rightfully he pays tribute to the part played by the women of America in food saving.

Catholic Education and American Patriotism

IN the opening address of the fifteenth annual convention of the Catholic Educational Association the Very Rev. James A. Burns, C.S.C., called attention in the following words to the special problem which the war has created for our Catholic institutions of learning:

> War conditions are beginning to press heavily upon us in our educational work. Our teachers in considerable numbers are going to the war as chaplains and officers. Our students are going into the army by thousands. Parents are compelled to economize and their ambitious hopes for the education of their children are being shortened correspondingly. Our colleges and universities, like the non-Catholic colleges and universities, are beginning to feel the strain. And as time goes on they are certain to feel it more, especially on the economic side. We need, therefore, to stand closely together. Coordination in our educational work, and cooperation in our educational organizations as such are the need of the hour.
>
> The Catholic Educational Association, I need scarcely say, stands squarely behind President Wilson for the prosecution to a triumphant issue of this war into which we were forced against our will and determination. From the highest to the lowest, our educational institutions are cooperating loyally and patriotically with the Government. And from the highest to the lowest they will continue to exert their utmost effort and influence to support the Government and its policies to the very end. At the same time we must leave nothing undone that is calculated to keep our educational system in the highest state of efficiency attainable under present conditions.

We can render no greater service to our country, as the speaker rightly concluded, than to promote Catholic education to the best of our ability. The principles of morality, obedience and patriotism, which this education instils, are necessary for America as never before and will become increasingly important for our country's welfare with the great problems of future reconstruction which the days of peace will bring.

An Example for Lord Curzon

THE Dublin *Irish Catholic* commends the action of the *Washington Post* in retracting two statements libeling the Catholic Church and urges Lord Curzon to take example from that paper. Rev. Paul R. Conniff, S.J., rector of St. Aloysius' Church, Washington, remonstrated with the editor of the *Post,* who replied defending the statements on the score of news. Thereupon a Catholic committee took up the matter and informed the editor that his answer was unsatisfactory. The *Irish Catholic* reprints his reply:

> I feel that I need hardly express assurance to your committee of my regret that any article appearing in the *Post* should have been the cause of criticism or disfavor. I have already conveyed my views in the matter to his Eminence Cardinal Gibbons, whose personal friendship I highly prize. You may rest assured that the managers of the *Post* will endeavor to avoid possibility of a repetition, and I will thank you for a prompt expression of opinion from your committee in the future.

Lord Curzon attacked the Irish Bishops and his statements were proven false by the official reply of the Irish Hierarchy. No apology has been issued by Lord Curzon, nor has the press in this country published anything but the Curzon calumny.

A Lesson in French

THE *Stars and Stripes* tells the following incident in connection with a sermon delivered by a French priest who took occasion to berate his parishioners for overcharging the Americans:

> On Sunday, in his church, filled one-half with his own congregation and the other half with *les soldats Americains,* he proceeded to read the former the riot act. In accents strong and French, he laid down the law. *"Vous demandez cinq francs quand vous avez droit à un franc seulement!"* was one of the points he laid stress on again and again by way of telling the Faithful that some of them were asking five times more than they had a right to.
>
> The Americans did not know much French, but they had been over here long enough to know *"cinq francs"* when they heard it. They heard it so often in the course of that sermon that they thought that was what the good man wanted from each and every one of them. So when M. le Curé started down the main aisle right after the beginning of the Credo to take up the collection he was fairly swamped with five-franc notes. Every O. D. blouse was unbuttoned and from every one came the little blue paper. By the time he had got down the main aisle and was going to turn up the side aisle, they had so exhausted the collection basket's capacity that he had to make an apron out of his cassock. And he couldn't understand it at all.

On learning the cause of the generous contribution, the curé explained to the regimental chaplain that he felt bound to return the soldiers' money. "No need," said the chaplain. "I told the boys all about it and they say the lesson in French was cheap at the price. Moreover your sermon hit home so hard that the soldiers have more than saved five francs apiece this last week in town."

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Chronicle

The War.—During the past week the Allied offensive on the western front reached a phase that may be termed the battle for limited objectives. This phase followed the German retirement from Montdidier in the Picardy salient and just as the patrols of the Allies were reported near Chaulnes. The main body of the Allied troops had reached a point about half a mile from the junction of the Ham-Amiens road with the Roye-Chaulnes road. The junction of the road was made practically useless for the enemy as it was under continual artillery fire. The Allied line running just east of Lihons, Chilly, Fouquescourt, Damery, Villers-les-Roye, Dancourt, parallels the road from Roye to Chaulnes almost its entire length, so that it was especially dangerous for the heavy guns and supply transports of the enemy. Just before Roye the Allies had to halt. The French advanced along the Avre River, but were temporarily stopped by the German reserves. They then gave up any attempt at a general offensive and resumed their old tactics of nibbling at the enemy positions with the result that they slowly but gradually pressed close to the outskirts of the town. The battle for the possession of the town continued for several days. On August 18 it was officially reported that the Allies had reached Loges Wood south of Roye. Their line was thus only a mile from the town on two sides.

Bulletin, Aug. 12, p.m.-Aug. 19, a.m.

South of Roye the Allies made continuous attempts, all of minor extent but all successful, to clear out the enemy from the southern stretch of territory as far as the southern limit of the Oise bend, and put the Germans behind the Oise from Noyon to the east. In these operations they avoided all frontal attacks, but tried to outflank the enemy from the north, especially along the valley of the Divette River. Here their main efforts centered around the "massif" or heights and town of Lassigny. Lassigny has been called the keystone of the arch on which rests the German hold of their entire line now reaching from Albert to the Oise and passing just west of Bray, Chaulnes, Fresnoy-les-Roye and Lassigny. The French early in the week moved their lines close to the town and seized most of the "massif" around it. The town is practically invested and it does not seem likely that it can hold out much longer. If Lassigny and its surrounding territory are captured by the Allies, the line in the north will necessarily be affected and the enemy will have to fall back behind the Somme Canal from Nesle southward to the Oise.

Outside of the main field of the present operations, other successes were reported. On August 14 the Germans began the evacuation of a five-mile front north of Albert extending from Beaumont-Hamel northward through the villages of Serre and Puisieux-au-Mont to Bucquoy. In Lorraine the Americans in a successful raid which quickly developed into a larger attack captured the village of Frapelle five miles east of St. Dié and took some prisoners. On August 17, French troops advanced a mile on a four-mile front, midway between Soissons and Ribecourt and occupied the plateau north of Autrèches, southeast of Noyon, which dominates the ground between the Aisne and Oise Rivers.

The Czecho-Slovaks, who are reported to have gathered around them a Russian force of nearly 300,000 were active west of the Ural Mountains and occupied a long stretch of the Trans-Siberian Railway. They also hold a considerable length of the Volga River. In the extreme north American and Allied troops from Archangel and Onega are pursuing the Bolshevik forces and are heading for Kotlas 200 miles south of Archangel, on the Dvina River, with the purpose of getting in touch with the Czecho-Slovaks along the Volga. In the south Russia is again being opened by the Allies. A mysterious and unheralded British force coming from Bagdad on the Mesopotamian front fought its way over the mountains and marched to the Caspian Sea. It then crossed the Caspian to the great oil city of Baku and joined the Russians, who in this case are Bolsheviki, and Armenians who were defending the city against the Turks. It is expected that the Armenians and Georgians will rally to the Allied ranks. The Baku-Tiflis-Batum Railway is already partly under the control of the British and their friendly supporters and as it has connections with the Don territory, the Ukraine and Central Russia, it may prove of vital importance.

The Czecho-Slovak Front

Almost at the same moment when the British were seizing Baku, another mysterious British force coming from India through Beluchistan and skirting Afghanistan through Persia, reached Turkestan and there joined the tribes in revolt against the Bolsheviki. A considerable stretch of the Trans-Caspian Railroad is under its control.

In the meantime, the Don Cossacks having cleared the left bank of the Don River of Red troops are closing in on the important city of Zagarin and are reported to be negotiating with their Cossack allies of Kuban in the south and adjoining regions for a central government. To the north their troops entered the government of Veronesh. All these movements are slowly having the effect of organizing a sympathetic pro-Ally feeling in the territory of eastern and central Russia, from the Arctic Ocean to the Caucasus. This may prove a menace both to the Germans and their Turkish allies. Japanese troops joined the British and French forces at Vladivostok.

France.—In a letter sent to the French Episcopate on July 19, 1918, the Cardinals of France united in urging all France to join in national prayer for victory. The occasion of the appeal was the beginning of the fifth year of the war, and the day set for universal supplication was the fourth of August. After speaking of the anguish of the world, the mourning of widows and mothers, the cries of orphans, and the sufferings of the defenders of the nations, the letter continued:

Collective Letter of the Cardinals

To gain the victory, it is not enough to have capable leaders, valiant soldiers, improved armament and powerful alliances; there is need of the assistance of Him whose aid, in itself alone, is worth more than all the alliances and all the armaments, the help of God, the Sovereign Master of the destinies of peoples, who is pleased to call Himself the God of armies in order to make us understand that to Him alone it belongs to give victory or to inflict defeat.

The letter calls attention to the fact that early in the year 1915 the King of England invited the entire British Empire to keep a day of humble prayer and intercession to obtain God's blessing on the Allied armies; that the President of the United States on several occasions, especially on Memorial Day of the present year, summoned all God-fearing persons in the great Republic to have recourse to solemn supplication to invoke the guidance and help of the Almighty; and that the Supreme Pontiff, on many occasions, but particularly on the feast of Sts. Peter and Paul, asked the whole world to unite with him in prayer for the reestablishment of tranquillity and of true fraternity among the peoples. The letter goes on to deprecate the fact that the French Government was of the opinion that the strict letter of the law forbade official participation in the movement for public national prayer, and begged that the law should be modified so as to allow the leaders of France to put themselves at the head of the people in this powerful means of gaining the victory.

In the name, therefore, of our beloved soldiers who are sustaining, night and day, at the front, an heroic struggle, under a deluge of missiles, fire, poisoned gas, in order to check the invasion and to liberate the sacred soil of the country; in the name of our poor prisoners who are suffering hunger, cold and humiliations under the iron rod of a proud and cruel enemy, in the internment-camps and prisons of Germany; in the name of our unhappy brethren in the occupied territory who are groaning under the hard and galling yoke of the invader, forced to do the work of slaves, exposed to vexations, exactions and deportations; in the name of the unhappy families constrained to leave the invaded or war-ravaged regions and dispersed throughout France far from their own homes; in the name of France murdered and mutiliated, of France, which in spite of suffering still fights, we call all the Faithful to prayer at the commencement of the fifth year of the war, to ask God that this year may bring us peace with justice and honor, restore our soldiers to their families, our prisoners to their native land, our exiles to their hearths.

The appeal closed with the expression of the hope that the members of the Government would join at least in their private capacity the prayers of their fellow-citizens, and that all Frenchmen would emulate the example of the Americans, who had decided to cease from all occupation at midday and devote one minute to prayer, for their country, their Allies and for all those who fight. "The Catholics of France will take it to heart not to be surpassed by any one in the unanimity and fervor of their prayers."

Holland.—Following a recent general election in Holland, Mgr. Willem Hubert Nolens was asked by the Queen to form a Government. Mgr. Nolens was born in 1860 and ordained priest in 1887. For twenty-two years he has been a member of the Second Chamber. Already a Domestic Prelate to the Pope he was appointed Apostolic Prothonotary in 1916. He has shown remarkable skill in handling parliamentary situations, and gained great credit for his manner of dealing with the Workers' Insurance and the Limburg Mine questions. It is a unique event in history for a Catholic priest and prelate to have received the Premiership of a Protestant country. The elections resulted in a new alignment of parties in the Chamber: 25 Socialists in place of 15, 30 Catholics in place of 25, 9 Liberals in place of 22; the other parties remain practically as before the election. The Socialists, therefore, have gained ten seats and the Catholics five. The system in force is that of universal suffrage with proportional representation. Twenty-seven parties sent in lists of candidates. The success of the Catholics, while not so great as was hoped for, was considerable, and was due to the persistent efforts of the Episcopate and others of influence who persuaded individual parties to sink their personal interests in the common cause and to join their forces against Socialism, which is the present danger. Another reason was the fact that many people have come to see that the Socialist party was distributing its favors on strictly partisan lines.

A Prelate Premier

Ireland.—Colonel Arthur Lynch has issued an appeal to Irishmen to raise a brigade for the western front. Throughout Ireland a proclamation is posted in which Colonel Lynch makes his plea for recruits:

The Call for Volunteers

How many of you have not a brother, father, cousin or friend in that land of freedom which has extended welcome to our race

for more than 150 years, and where countless Irish names are inseparably intertwined with the story of her greatness? It is almost incredible that Irishmen are found to hope to see the United States defeated; that Irishmen should rejoice to think that the Stars and Stripes, the sacred emblem beneath whose folds Irishmen have found protection and happiness should be dragged into the mire. But remember that to wish ill success to the Allies is to connive at the humiliation of the great Republic of the West. But if Irishmen now rally to the side of Old Glory, then once more their name will be held in honor in the immortal page of history. What I say of America is true of the great dominions of the Allies; they are all on the side of freedom and progress. Irishmen! You know it in your hearts. I appeal to you to declare it!

The plan is to muster into service 50,000 volunteers who will wear a distinctive uniform modeled on the old Irish costume.

On August 11 an address was presented to the American Embassy in London to be forwarded to President Wilson. The address is a reply to the Mansion House Statement sent to the President early in July. Sir Edward Carson, head of the War Aims Committee, and leader of the Unionist party, the Lord Mayor of Belfast, the President of the Belfast Chamber of Commerce and the heads of various Ulster organizations, have signed the address which reads in part:

The Ulsterites' Address to the President

At a time when all the free democracies of the world have accepted the burden of conscription as the only alternative to the destruction of free institutions and international justice, it is easily intelligible that those who maintain Ireland's right to solitary and privileged exemption from the same obligation should betray their consciousness that an apology is required to enable them to escape condemnation at the bar of civilized, and especially American, opinion.

The Ulsterites signing the address claim that the Mansion Mouse Statement does not represent the unanimous opinion of Irishmen, and that almost every assertion in it is a distortion or mispresentation of historical truth. The minority in Ireland comprising from one-fourth to one-third of the population dissents emphatically from the views of John Dillon and his associates, and has a keen sense of shame that their country has not submitted to an equality of sacrifice.

Ulstermen, forming the chief industrial community, are as devoted to democratic freedom as their forefathers, who supported the American War for Independence and the experience of a century has convinced them that the Irish people could not enjoy more complete liberty than under the present union with Great Britain. Ireland's political status is not that of a small nation oppressed by alien rule. Home Rule would have been settled in 1916 if the Nationalists had not opposed self-determination for Ulster. Most of the active opponents of conscription are men who twice were detected during the war in treasonable traffic with the enemy. Their most powerful support has been the ecclesiastics, who have not scrupled to employ the weapons of spiritual terrorism, which elsewhere in the civilized world have fallen out of political use since the Middle Ages.

The Mansion House Statement was chronicled in AMERICA, August 10. Neither the British nor the American papers carried the Statement. Speaking of the silence of the British press, the London *Month* for August says that the English papers which in the main support the Government cannot be trusted to tell the truth about Ireland:

What does the *Times,* for instance, publish about Ireland, except carefully selected items of news calculated to misdirect and inflame still further English public opinion? True patriotism and an honest desire for union would suggest that the Irish leaders should be invited to put their case before the British public, that it should be discussed on its merits, that a whole nation should not be condemned unheard. Yet occasion is taken of the treasonable practices of a few to lay the entire country under a press-interdict. Were it not for the *Manchester Guardian,* and one or two other papers, we should be in entire ignorance of how Ireland is being governed, of what progress is being made with recruiting, of what prospects there are of agreement. Sir Horace Plunkett, and other Irish leaders, write and speak, but no echo of their words reaches us here; an important statement of the Nationalist case is sent to President Wilson, which would show what America is asked to believe, but we are not allowed to see it. We are not told in any fullness how the Irish imbroglio affects America, although that knowledge so intimately concerns the fortunes of the war. Lord Curzon attacks some Irish priests on the score of treasonable and immoral utterances in the pulpit, which they unanimously and vigorously repudiate. The attack is printed, the replies left out. The Orange leader on the 12th tells his Belfast flock that the question put to the Irish Hierarchy was: "Is it right that a man should be made to defend his country?" an outrageous misstatement, which of course is reported without any correction.

The Holy Father, answering a letter sent him by the Irish Bishops on the occasion of Archbishop Plunkett's beatification, says that he recognizes the grave difficulties through which the Catholic Episcopate and clergy are passing. He expresses confidence, however, that, thanks to the Christian fortitude, wisdom, prudence, and moderation which the Apostolic Ministry demands, especially where the situation is most delicate and serious, they are able faithfully to fulfil their mission to prepare better times for the Church.

Mexico.—The official answer made by General Candido Aguilar, Mexican Minister of Foreign Affairs, to the protest of Great Britain against Mexico's decrees of February 27 and July 31 which imposed new taxes and restrictions upon the foreign owners and operators of oil properties in Mexico, so far from lessening the severity of the protested decree, has in reality made it more drastic. It will be remembered that Great Britain claimed that the decree was practically confiscatory. Mexico's late ruling denies the right of any foreign Government to enter such protests:

Objectionable Oil Decrees

In virtue of its freedom of fiscal legislation, it is opportune to declare that the Mexican Government does not recognize the right of any foreign country to protest against acts of this nature coming from the right to exercise interior sovereignty, and, in consequence, cannot accept the responsibility which it is pretended will be charged to its account as supposed damages as a consequence of this legislation. Such a decision is founded upon the equality that the Mexican Government desires should exist between Mexicans and foreigners regarding contributions

decreed in its territory, because it is deemed that, conceding the preferences to which all diplomatic intervention tends, such a decision is fair to Mexico in its strictest terms.

Secretary Aguilar points out that the means of obtaining redress is to appeal to tribunals of justice, and that recourse to diplomatic intervention should be had only in the last instance. Changes of law with regard to property are held by him to be within the competence of the State, even though they contravene contracts previously made. The Mexican Government does not intend to accept diplomatic protests which would have the effect of giving English citizens unequal preference over Mexican nationals. At Washington it is held that the reply applies equally to the United States and that it works great hardship against American interests, as the new decree establishes a 100 per cent increase in the tax and other features which are practically confiscatory. The New York *Times* points out that the United States has always refused to allow such claims as are made by Secretary Aguilar.

Representations were made through diplomatic channels by Washington and London and also by a committee in behalf of the American producers. The American and British Governments were especially concerned, because the decrees threatened serious interference with the supply of crude oil for their warships. President Carranza averted the impending crisis by canceling the decrees, and it is thought that present negotiations will lead to a more equitable and satisfactory arrangement.

So far from heeding the protests of Mexican citizens against the arrest and banishment of Archbishop Orozco y Jiménez, the Mexican Government has made further arrests of distinguished citizens in addition to those already recorded. The latest dispatches, according to the *Revista Católica* of August 11, announce the arrest of 100 members of the clergy, and it is conjectured that their fate will be the same as that of the Archbishop. A delegation waited on S. Dieguez of Guadalajara to protest against the treatment of their beloved prelate. Dieguez replied that he would banish not only the Archbishop but all the Mexican clergy as enemies of the Government. The delegation proceeded to send a commission to the City of Mexico to enter a protest with Carranza himself.

Unheeded Protests

Russia.—Because of counter-revolutionary movement the Soviet Government in Petrograd has retired to Kronstadt according to reports that came via London the middle of last week. Premier Lenine, Leon Trotzky and M. Zinovieff have been empowered by the "Second Soviet Congress," it is said, "to take all measures necessary to gain victory in the fight of the Soviet Republic against its enemies." Soviet troops are reported to have begun evacuating Moscow, and the gold reserves have been removed from that city. A manifesto urging the suppression of all counter-revolutionaries has been issued by Lenine, who threatens that peasants retaining grain beyond their personal needs will be arraigned before revolutionary courts as enemies of the people. Capital punishment will be inflicted on illicit traders. The Moscow correspondent of the Berlin *Tageblatt* considers the position of the Soviet Government very serious as the Czecho-Slovak forces have increased from 7,500 to 300,000 and are being constantly strengthened. The British Government, following the example of France and Italy, has formally recognized the Czecho-Slovaks as an allied force regularly waging warfare against the Central Powers.

The Soviet Government Tottering

On June 29, Premier Lenine declared before an official gathering of the Soviet that a state of war existed between the Russian Republic and the Allied Powers. But Foreign Minister Tchitcherin told inquiring Consuls that the declaration was not to be taken literally, and wrote to De Witt C. Poole, the United States Consul at Moscow, that the Soviet Republic certainly did not consider itself at war with America.

It is reported that the Bolsheviki have been making wholesale arrests of suspected persons, a thousand officers being seized and sent to Kronstadt. The population of Petrograd is now 1,417,000 or a million less than it was eighteen months ago. There are said to be 20,000 cases of cholera in Petrograd, 1,100 deaths having occurred up to August 3. The authorities can do nothing to check the spread of the disease. The Soviet Republic is facing a food crisis that is even more disturbing than the constant uprisings that occur in various parts of the country. In Moscow even the mixture of straw, oat husks and black flour which is doled out as "bread" in quarter-pound allowances, cannot be had sometimes for several days.

Russia's Distress

"The class-shuffle" resulting from the revolution, reports Robert Crozier Long in the New York *Evening Post,* "has produced unheard of confusion, families being cut up and their components lost." He continues:

> Today nobody knows where any one else is. The rich people of the Sergeyevskaya Street district in East Petrograd have abandoned, or been driven from their homes, and are huddling in cheap suburbs. The Bolsheviki lately raided and practically forced the evacuation of the famous Zamoskvarietche district, the home of the queer "old Moscow merchant" type.
>
> The Moscow Commission for Evacuation of Overcrowded Cities decreed that all apartments above a certain size must take in homeless individuals and whole families, the families of Red Guards getting preference; the apartment owners were obliged to furnish all vacant rooms; and when the enforced tenants were connected with the Red Guard they had a right to free lighting and heating. Having no light, fuel, or money, the rich people, "eating daily half a pound of sodden black bread," says the *Zhisn,* preferred to abandon their homes. . . .

"Property has vanished," the President of the Soviet of Riazan boasted. "The bourgeois in Russia may take his part in the Socialist economic life or stay outside and starve."

More Midsummer Pope-Baiting

J. C. WALSH

AFTER watching the anti-Vatican campaign for a full year, what one is mainly impressed by is its elusiveness. Those who are engaged in it seem to persist mainly for the enjoyment they get out of it, and to be uninfluenced by fact, by argument, by authoritative denial, or by conditions patently not to be reconciled with their basic theory. There has been an answer, and a fair answer, to every accusation made against the Pope, but so far as the anti-Papal propagandists are concerned there might just about as well have been no answer at all. They leave out of consideration everything that has been said or done to disabuse them of error, and proceed just as if all their allegations had gone unchallenged and still held good. What in the world is to be done with such people?

Evidently they cannot be wholly ignored, for the entire tendency of their activity is to produce in this country a condition which ought not to be permitted to come into being. If they succeed in persuading the generality of non-Catholics that the Pope is a public enemy, they will lay all Catholics that much under suspicion. If at the same time they succeed in making Catholics angry at being treated as suspects, the other half of the harm will have been done. The spirit which guides them was convincingly revealed in a letter printed by the New York *Journal of Commerce and Commercial Bulletin*, for July 13, which began with four lines of approval of "the Cardinals in this country" and then in 120 lines of small type proceeded to rake up all the old charges against the Pope and priests and bishops that have been made during the past year, the moral being that "The Pope has disappointed the world and spread feelings of deep regret even amongst those who owe him allegiance." One might almost suspect the existence of a feeling of disappointment that "the Cardinals of this country" had not done something, or been accused of doing something, or said something that could be twisted out of its meaning, which would justify their being included in the general denunciation. Even as it is, the plain inference from such a letter as that printed in the *Journal of Commerce* is that people should hesitate about crediting the professions of the Cardinals.

One would think that if they really dreaded the influence of the Vatican upon American solidarity they would rejoice to find themselves mistaken. The contrary seems to be the case. One would think, if they have a real concern for the welfare of Italy, they would rejoice when an Italian military tribunal explicitly absolves the Vatican from responsibility for an offence against the national safety committed by an inmate of the Vatican. What they do is to reverse the finding of the military court, claiming that the Pope must be rated an accomplice of the man who was in charge of his wardrobe. So when the Italian Prime Minister, at the height of the crisis after Caporetto, paid eloquent tribute to the patriotism of the Catholic Bishops and clergy, people solicitous for Italy, and who know how deep-seated are the fundamentals of controversy in Italy, might have spread far and wide the good news such an assurance by the Prime Minister carried. Instead, they have studiously ignored what he said. If they can find one intemperate reference by a priest too obscure even to be named that is enough for them. They may have the proof before them that it was Socialist, and therefore anti-Catholic, propaganda that set Italy aflame in 1917. The fact counts for nothing when they want to blame the Pope. They may be aware that poor General Cadorna has been reduced in rank, and that Colonel Repington says the advance on Austria via Laibach invited precisely the military disaster that happened. No matter. The Pope knows the editors of Catholic papers and if some Catholic paper was impatient then it was the Pope who lost the Friuilian plain.

Do they want to set American Catholics and American Protestants by the ears, these people? Very possibly not. One is disposed rather to believe that there is a besetting stubbornness about them. Readers of Newman's "Apologia" will recognize the type. Kingsley, according to those who knew him, was a good sort of man, with sportsmanlike instincts in the main, but he just could not bring himself to admit that he was wrong in proclaiming the diabolical untruthfulness of the Catholic priest. He would have been lonely without that belief and would not surrender it. I recall also the amazement I felt, at a time when the name of Gladstone was on all men's lips, to hear an Englishman quite casually denounce him as the worst and most dangerous of his country's enemies, and with that confident assurance which made one feel that nothing could possibly influence the speaker to change his opinion.

Therefore, when we are told, as we always are told when these attacks on the Vatican run their full course, that "in every country where the power and the influence of the Papacy prevail the mighty forces of dogmatic religion are actively arrayed in opposition to the Allies," we can perhaps take it that the writer would have it so, all the more if it were not so, and we might conclude, in ordinary times, that it was just another harmless obsession. But these are not ordinary times. These are times when attacks on men's religion are outrages visited upon soldiers defending their country, the Protestants in it as well as the Catholics in it; outrages too upon those who wait at home for news. It is not a fair game, not fairly played. Protestants themselves, if they thought

the thing all out, might be moved to put a stop to it. Unfortunately, few of them show any disposition, so Catholics must just go on honoring the Pope, reverencing their religion, and bearing their full citizen's responsibility quite as if they were being treated as their citizenship entitles them to be treated. It was the old Papal Zouaves whose banner bore the device, "Love God, go on your way."

Practical Aspects of Catholic Publicity

MICHAEL WILLIAMS

LET us keep the pot a-boiling! Besides the numerous letters sent to the editor of AMERICA discussing the subject of Catholic press activities and ideas, I have myself received letters or clippings from persons in Connecticut, Minnesota, New York, Florida, and California. And these utterances, together with some of the communications published in AMERICA, suggest a number of practical aspects of the great problem of Catholic publicity which deserve attention.

The letter from Florida, which was sent to me under the address "somewhere in California," begins by declaring that the Golden State, at least, does not need a Catholic daily paper, for the curious reason that once upon a time (according to my correspondent) there was a certain Catholic judge in California who ran for Governor on the single-tax platform and "who would have been elected only for the Pope. The Pope killed him" (I presume, politically killed him, but the letter-writer does not define his meaning). Continuing, my correspondent then rakes up the Dr. McGlynn case as an argument in favor of his belief that those "who favor autocracy in the Church" would control the proposed press bureau, or the proposed Catholic daily, and would see to it that Catholics "would be forbiden (*sic*) too (*sic*) read any other paper. Oh, how I despise hypocrasy! (*sic*)." But it is upon my suggestion that some at least of the expert, experienced employees which the bureau would require ought to be adequately remunerated, that my Florida critic pours forth the vials of his wrath in terms which suggest that despite his Celtic name he may vote for Governor Catts besides following in the grammatical jazz-steps of that great liberator. "Was Saint Paul as well paid as Goldstien?" he asks. "It makes me sick. Money, and plenty of Money, All for no other reason than to save Souls and the soul saviors (*sic*) should be well paid. Bosh!" Then he adds: "Poverty and the fear of it is the greatest cause of sin and crime. Use your talent to abolish poverty." Yet, when I suggest that the writers for the Catholic press should not be poverty-stricken, he loses his self-control completely.

But it is not to poke fun at my Florida correspondent and his ideas, that I quote him. In an important sense, his criticism of my suggestion as to the adequate payment of workers for a Catholic press bureau is quite sound and reasonable. It is true that the work should be done for love and not for money. It is true that the spirit of Paul and not the spirit of personal gain or advantage should guide and animate such work. Yet it is also true that if all workers for such a bureau, or the staff of a Catholic daily, should take the vow of poverty, they would be obliged to shut up shop. They would not be able to talk to the citizens of the world in a way to be even faintly understood. No. If the apostolate of the press is to be spread widely, and in a popular way, while its principles, and its ideas, and its methods should be unselfish, non-commercial, un-profitistic—if I may coin a word—in the purest degree, and while its management should be in the hands of the Hierarchy, or of men proud of being the loyal and obedient soldiers of our God-appointed leaders, nevertheless, in order to be practical it will require the services of experienced, professional journalists and writers, men and women both, who live in the world, have duties and obligations which keep them in the world, and who thereby understand the world. They must not, however, belong to the world, but to God and His Church; and their chief desire must be to serve Him in the ways of their own vocation. It is not a question of such men and women being paid huge salaries and making great fortunes out of the Catholic public: it is a question of paying them what their positions and obligations in life necessitate, and thereby enabling them to give all their time, and their devotion, and their talents, to this great cause. For those who desire to give all and take nothing, and for whom the road is open for such a noble course, well, there is nothing to forbid them doing so. But the whole point of the problem simply consists in this, namely, that the best and highest intentions and ideals unless linked with practical knowledge and experience will lead to nothing but splendid dreams and dismal failures in the attempt to realize the dreams.

If I may be permitted to say so in these pages, AMERICA is one example, while the *Catholic World*, the *Ave Maria*, and the *Magnificat* are other examples, of what excellent things may be accomplished in religious journalism under the editorship and direction of clergymen. And there are many very good diocesan weeklies, too, as I have often said before. Personally, I read AMERICA and the *Catholic World*, more eagerly and more thoroughly than any other of the periodicals I take. Those of my critics who suppose that I look askance upon our influential, inspiring and instructive Catholic papers, most strangely and widely miss the point. What I want—and what many others like me want—is to see their great work extended into the vast non-Catholic world, and made the well-springs at which writers, reporters and editors for the vaster press apostolate would derive their ideas, their

knowledge, and their Catholic spirit. Of course, as I have said before, many of our Catholic papers may be bettered; they are continually saying so themselves, in the most commendable spirit of honest self-criticism; but with our hypothetical central press bureau in operation, their improvement would quickly come, and would be only one branch of the vast work of carrying Catholic truth and Catholic ideas, to the non-Catholic world, and of arousing a healthier interest in Catholicism among the great mass of nominal Catholics.

The able and experienced editor of one Catholic weekly writes to me saying that he endorses every word of these articles. He says so in his paper, too. The editor of the San Francisco *Monitor* writes in his journal that he is prepared to give $500 a year, or even $1,000 a year to support a really worth-while Catholic press bureau, and he strongly argues that in the great Encyclopedia Press, of New York, publishers of the Catholic Encyclopedia, experts in the collection of literary material, and in touch with 1,500 of the world's best Catholic writers, we possess the best possible central agency for the work. The *Monitor* declares that if fifty newspapers in the United States, Canada, and the British Isles, would contribute $500 each, yearly, the bureau would have $25,000 a year to start with, and its work made self-supporting from the start, and it "puts out of court" my suggestion of a church collection. But that suggestion was merely one of many others, and if the work can be made self-supporting through the active financial participation, from the beginning, on the part of the Catholic press, so much the better.

All I contend for is the idea that the work should not be stopped in case it did not prove self-supporting. There should be a contingency fund, or an available subsidy, to make good any deficiency in returns. If fifty Catholic papers of the enterprise and practical spirit of the San Francisco *Monitor* cannot be found at the outset, all ready to put down $500 or $1,000 a year each—and I confess I doubt if they can be found—let us get started, anyhow, with a fund sufficient to keep the thing going while the papers are being brought into line by means of the one thing which I believe will bring them into line, namely, actual, first-hand experience of the benefits produced by a high-class press bureau in operation. But how are papers that do not take the service to observe these benefits? I answer: through observing the improvement that will follow in the case of those that do take the service.

Another illustration of the manner in which a Catholic Press Bureau would be of practical service comes to hand as I finish this article. From a correspondent in the State of New York I have received a letter containing two newspaper clippings. Both relate to the death of Father Searle, C.S.P. One, taken from the pages of a paper which according to my correspondent is owned by a Protestant, is about half a column long, and contains a well-written and interesting account of the distinguished Paulist. The other, taken from a paper owned and edited by a Catholic, is a perfunctory, brief paragraph. Another paper in the same city also owned and edited by a Catholic printed nothing at all. Now, except in the most unlikely case that the two Catholic-owned and edited papers in this city are both hostile to the Church, or were prejudiced against Father Searle, or the Paulists, their neglect of this important piece of news can only be explained by supposing that they did not happen to have any information about the distinguished priest-astronomer, and did not bestir themselves to acquire information. But a Catholic press bureau, in such a case as this, would have automatically prevented this scandalous happening. As part of its work it would, of course, immediately upon the event, have supplied all the other news bureaus, and the leading newspapers in all cities where it had its sub-agents, with an authoritative, well-written "obituary," which, needless to say, it would have had all ready, in its "grave-yard," or "morgue," as newspaper slang terms the place where clippings and card-indexed articles and material are kept ready. For it would be the duty of such a bureau to be always "on the job," making up for the indifference of publishers and editors, both non-Catholics, and, alas, Catholic as well, to Catholic news and views. So, let us keep on, talking, and writing, and also praying, for the Catholic press bureau of the future—and not the distant future, either!

Parsis, the Vultures' Prey

NEIL BOYTON, S.J.

AN American, within the first hour of his arrival in Bombay, will begin to pick out from the picturesque, light-opera clad thousands, that swarm the roads, one striking class of people. His eye will be held by the sight of most arresting hats. These are shiny black, hoof-shaped affairs, that give a jovial touch to the serious, sallow-skinned, big-eyed men, who wear them. And he will notice that the handsome-featured women, who accompany these men, all wear a peculiar dress, a graceful, combination one-piece skirt, waist and shawl of butterfly hues, bordered with rich gold or silver. Naturally, the new arrival will ask who are these people and the answer will be they are the Parsis; the sect that permit the vultures to be their undertakers. The new arrival's interest in Parsis rises immediately one hundred per cent, and he wants to know more about them. This is what he learns:

They are a Persian people, who flew from Arabian persecution to India centuries ago. In those days the Hindus were lords of these shores, and they let the refugees live, but they made the males wear this distinctive hat; showing that the new-comers were under the dominion of the worshipers of the Cow. Somewhat similar to the history of "Yankee Doodle," that the Red Coats whistled in derision at the American Revolutionists, and later the Americans adopted as a minor national air, these Parsis accepted this hoof of a hat, the symbol of subjection, and

made it an honored part of their highly characteristic dress.

Though they are of Persian stock, there must have been a Semitic strain added somewhere along the line, for today they are all wealthy. In fact, you never see a beggar Parsi, and this cannot be said to the credit of any other creed in Hindustan. The Parsis control a lion's share of Bombay's business, for it is here in the gateway of India that over ninety per cent of these people live. More than any other race in India they have taken up the externals of European civilization. They all speak English, they are famous for their liberality; Mr. Hoover has no control over their table; their women go about as freely as British women; they are familiar with all makes of motor-cars, and seem to prefer limousines of the latest and largest models; electricity in all its applied uses serves in their homes; and the Victrola is in evidence.

On the religious side there are the Reformed Parsis, an ultra-progressive wing that having taken to the inventions of Europe and America, have forgotten much of the faith of their fathers, and the orthodox majority, who still hold fast to Zarathustra's teachings. In the cool of the evening, when the sun is sinking into the warm Arabian Sea, the Parsis assemble on the beach of "Back Bay" to make salaams to the four elements, earth, air, fire, and water. Here they have their four sacred elements most visible, and it must be said they are edifyingly devout in their devotions to "these creatures of Ahura-Mazda."

There are only two castes among the Parsis; the people and the priests, and the priestly caste is distinctly lower, for they alone handle the dead; defilement unspeakable to a Parsi. It is in their ceremonies connected with their dead, that Parsis compel an interest from Europeans. When death is seen approaching, the priests come to the dying man's handsome home. He is brought to the ground floor, that, as he was born on the ground floor, he may depart from the same humble elevation. As soon as the Parsi is a corpse, even his nearest and dearest will not touch him, and the priests, whose costume is all white, take charge. A dog is brought in to have a last look at the late Parsi, for this is considered an infallible recipe for driving away evil spirits. The friends of the deceased are hastily summoned, for in hot India death and burial are but hours apart.

The friends come; prayers are said; his feminine kin bid good bye to the deceased; and the white-clad body is carried on a white bier on the shoulders of white-clad priests through the roads. Behind it come the mourners, dressed in white, the Parsi color of mourning. Even the hoof-hat is laid aside for a white miter. No women ever attend the funeral. The men walk two by two, holding a white handkerchief between them.

As they approach the Towers of Silence, maybe a sluggish vulture will fly ahead, for these repulsive birds know when a funeral draws near. The Towers of Silence are situated on Malabar Hill, the most fashionable part of Bombay, a fact which a Sahib, new to India, can never get through his head. Extensive and luxurious gardens surround them. Over the winding approach is the sign "Only Parsis may Enter Here." Non-Parsis may occasionally be allowed to enter in the non-funeral hours, however, provided a Parsi vouches for them.

When the snowy funeral party has come up the winding, shaded path, they halt at the Fire Temple, where the sacred flame is always kept burning. I believe it has been extinguished only once in 300 years. Here prayers are said for the departed, offerings made, and the corpse is seen for the last time. The mourners depart, and the priests of the Towers take charge. The body is stripped to the loin cloth and carried to the particular Tower, where it is to be exposed. There are five of these circular, open-topped structures, that look like medium-filled, whitewashed, gas-tanks, erected in a palm grove. There is one reserved for the members of a certain family that gave the plot of land; another for suicides; and the remaining three for the men, women and children of the Parsi faith.

Through a small iron door in the side of the Tower, which reminds one of the little black door of the death house at Sing Sing, the late Parsi is carried and left exposed, but completely hidden from every one's sight, though of late aviators have threatened this seclusion. The despised priests clamp the iron door close, and then the hideous, evil-smelling black lumps, that have been gathering and watching from the palm-tops, come sagging heavily down. An hour later the priests go back, and with iron tongs drag the stript bones to the center of the Tower of Silence, where, in a wide well, they are thrown indiscriminately for the tropic sun to complete the burial.

Parsis will tell you that there is never the faintest danger of being buried alive, for these vultures have an instinct that tells them if life has not completely departed, and they will refuse to proceed with the funeral. It has happened on several occasions, that a seemingly dead Parsi was exposed on the Tower, and when the priests returned after an hour, he lay intact, and later he was able to boast that he had been where living man, excepting always the priests of the Towers, had never been. As a young Parsi lad put it rather proudly: "And that's something, sir, that could not possibly happen to the Hindus, who cremate their dead."

They claim likewise that their burial rites are the most sanitary in the world, and they prove it to their own complete satisfaction, but hardly to an American's. Still there is a certain fascination, these future vultures' prey, exert over you, and all the time you are speaking to, or teaching, or seeing one, your imagination will revert to those grim Towers of Horror on beautiful Malabar Hill, and sometimes you come to the conclusion that it is almost natural to have a separate Tower for those who go to the birds by their own hands. But, personally, "six feet of earth" never had the protecting appeal that it had after a distant inspection of the Parsis' Towers of Silence.

A Little More Light on Christian Science

FRANCES BEATTIE

THE Church officers, so the divinely ordained "Church Manual" of the Christian Church directs, shall consist of the Pastor Emeritus, a Board of Directors, a President, a Clerk, a Treasurer, and two Readers. All shall be chosen with the consent of Mrs. Mary Baker Eddy, and the "Church Manual" thus fixes the salaries of the Board of Directors, Article 1, Section 9, page 29: "The salary of the members of the Board of Directors shall be at present two thousand five hundred dollars each annually." The Directors "shall fix the salaries of the Readers" (Section 4) and shall also provide (Section 7) "a suitable building for the publication of the *Christian Science Journal, Christian Science Sentinel, Der Herold der Christian Science,* and all other Christian Science literature published by the Christian Science Publishing Company." It is also provided that the Board shall "provide suitable rooms, conveniently and pleasantly located in the same building, for the publication and sale of the books of which Mary Baker Eddy is, or may be, the author, and of other literature connected therewith." Article XXXIII, Section 1, page 97, provides for the appointment of a committee on publication, "which shall consist of one loyal Christian Scientist who lives in Boston, and he shall be manager of the Committees on Publication throughout the United States, Canada, Great Britain and Ireland * * * and shall receive an annual salary, paid quarterly, of not less than four thousand dollars." Article XXIV, Section 9, page 79, provides for a "Committee on Business," to be appointed by the Board of Directors, such committee to consist of not less than three loyal members of the Mother Church, "who shall transact promptly and efficiently such business as Mrs. Eddy, the Directors, or the Committee on Publication shall commit to it. While the members of this committee are engaged in the transaction of the business assigned to them they shall be paid from the Church funds."

At present, there are, according to the "Church Manual," five members of the Board of Directors, whose salary is at least $2,500 a year each, a total of $12,500 per year for directing the Mother Church. Whether a divine voice has raised these salaries, in these days of increased cost of living, is not known. The Committee on Publication may easily have had *his* salary raised, as the "Manual" provides that his salary shall be *not* less than $4,000 a year. What salaries the Readers and other officials of the church receive, is not made clear in the otherwise perfect "Manual." We are told elsewhere, that the Readers shall be "well educated," but Article III, Section 6, page 32, explains that "They shall make no remarks explanatory of the Lesson-Sermon at any time, but they shall read all notices and remarks that may be printed in the *Christian Science Quarterly,*" sold by the Publishing Society. "This By-Law applies to Readers in all the branch churches," adds this scientifically correct "Manual," in concluding Section 6.

Article VIII, Section 5, page 41, orders that "The prayers in Christian Science churches shall be offered for the congregation collectively and exclusively," and Section 6 adds that "It shall be the duty of every member of this church to defend himself against aggressive mental suggestion." Article VIII, Section 22, page 46, declares that the members "shall hold in sacred confidence all private communications made to them by their patients," and warns that a member shall not, "under pardonable circumstances, sue his patient for recovery of payment for said member's practice on penalty of discipline and liability to have his name removed from membership." The divine power, with keen and discerning vision, concludes this section with: "Also he shall reasonably reduce his price in chronic cases of recovery, and in cases where he has not effected a cure. A Christian Scientist is a humanitarian; he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good." Section 23, page 47: "If a member of this church has a patient whom he does not heal, and whose case he cannot fully diagnose, he may consult with an M.D. on the anatomy involved. And it shall be the privilege of a Christian Scientist to confer with an M.D. on Ontology, or the Science of Being."

Section 28, the same Article, page 48, ordains that "Christian Scientists shall not report for publication the number of the members of the Mother Church, nor that of the branch churches. According to the Scripture they shall turn away from personality and numbering the people." This latter, however, must have been an afterthought of the Divine Inspiration, for time was when such lists were published by the Scientists. Section 30, page 49, orders that "A Scientist shall not endeavor to monopolize the healing work in any church or locality, to the exclusion of others, but all who understand the teachings of Christian Science are privileged to enter into this holy work, and 'by their fruits ye shall know them.'"

Article IX, Section 2, page 49, says that "If a member of the Mother Church shall decease suddenly, without previous injury or illness, and the cause thereof be unknown, an autopsy shall be made by qualified experts." No provision, however, is made for like conditions of error, in members of the branch churches—those who have not yet climbed the dizzy heights leading to the Mother Church. But the same section did what it could towards opening a new field of endeavor for women by adding: "When it is possible the body of a female shall be prepared for burial by *one of her own sex,*" the italics those of the "Manual."

Violation of the By-Laws contained in the "Church

Manual," as Article XI, Section 2, page 51, directs, must be punished "in consonance with the Scriptural demand in Matthew XVIII:15-17," and only after the culprit neglects to accept such admonition, shall he be placed on probation, or, repeating the offense, have his name removed from the roll of church membership. Section 4 orders that "No church discipline shall ensue until the requirements according to the Scriptures, in Matthew XVIII:15-17, have been strictly obeyed, unless a By-Law governing the case provides for immediate action." Such By-Laws, it will be recalled, are numerous, in cases where the rights and privileges of Mother Eddy herself were concerned, all of which have been quoted in previous articles. A member might have the privilege of facing the church if he merely absconded with the funds, for example, but if he dared to "haunt Mrs. Eddy's drive," or refused to obey her call for menial help, or attempted "mental malpractice upon her," the "Church Manual" provided for instantaneous punishment and severance from the church.

Article XVII, Section 1, page 60, graciously concedes that "One meeting on Sunday during the months of July and August is sufficient," and Section 2 provides that "there shall be no special observances, festivities or gifts at the Easter season by members of the Mother Church." Article XVIII, Section 1, page 61, ordains that "The Mother Church of Christ, Scientist, shall observe no more Communion seasons," while Section 2 provides that "The Communion shall be observed in the branch churches on the second Sunday in January and July of each year, and at this service the Tenets of the Mother Church are to be read." Just why the oracle made sheep of one and goats of the other, is not explained. But he took care that there should be no high-strung soloist in the choir of the Mother Church, for Article XIX, Section 1, page 62, declares that "Music from the organ alone should continue about eight or nine minutes for the voluntary and six or seven minutes for the postlude, the offertory conforming to the time required to take the collection. The solo singer shall not neglect to sing any special hymn selected by the Board of Directors."

Article XX, Section 3, page 63, makes the children in the Sunday schools pay tribute to the Publishing Society, by decreeing that the Lord's Prayer, "and its spiritual Interpretation by Mary Baker Eddy," should be among the first lessons of the children, other lessons to be taken from the *Christian Science Quarterly* Lessons, read in the church service.

The Christian Science Church also maintains a Board of Lectureship, the members of which are elected annually, subject to the approval, of course, of the Pastor Emeritus. Article XXXI, Section 2, page 93, outlines the duty of these lecturers which is "to include in each lecture a true and just reply to public topics condemning Christian Science, and to bear testimony to the facts pertaining to the life of the Pastor Emeritus. Each member shall mail to the clerk of this church copies of his lectures before delivering them." The Board of Lectureship "is not allowed in any wise to meddle with nor to disrupt the organization of branch churches" (Section 3) and Section 5, page 94: "Upon the written request of Mrs. Eddy, the Mother Church shall appoint a Circuit Lecturer," to lecture in the United States, in Canada, in Great Britain and Ireland, and "a member shall neither resign nor transfer his sacred office."

When the need is apparent, the Board of Directors may call upon any member of this Board "to lecture at such places and at such times as the cause of Christian Science demands," Article XXXII, Section 1, page 95. Section 4 decrees that "The Mother Church and the branch churches shall call on the Board of Lectureship annually for one or more lectures"; Section 7, page 96: "The lecture fee shall be left to the discretion of the lecturer"; Section 8: "The lecturer's traveling expenses and the cost of hall shall be paid by the church that employs him"; and Section 9: "If a lecturer receives a call to lecture in a place where he sees there is special need, and the local church is unable to meet the expense, he is at liberty to supply that need and trust to contributions for his fee."

The services in the Mother Church and branch churches, every Sunday, include the Lord's Prayer, "with its spiritual interpretation," reading the explanatory note on the first leaf of the *Quarterly*, announcing the subject of the Lesson-Sermon—from the *Quarterly*—and the First Reader, makes the announcement: "As announced in the explanatory note, I shall now read correlative passages from the Christian Science textbook, Science and Health with Key to the Scriptures, by Mary Baker Eddy." This formula is outlined on page 121 of the "Church Manual." How any sane man or woman can swallow and digest all this, and "Scientists" usually take the hook with the bait, is "one of those things that no fellow can find out."

Now that the Rules and Regulations of the "Church Manual"—"impelled by a power not one's own"—have been reviewed, their "revelations" brought out into the light of day, I will show in another paper how the funds of that mammoth organization, that monumental pillar of hypocrisy, have been diverted to sinister uses. The *Christian Science Monitor* and its vicious anti-Catholic campaign will be the subject of my next article.

Soldiers in the Making

CHAPLAIN J. A. CAREY, 56TH PIONEER INFANTRY, U. S. A.

THEY were told to wear old clothes, and apparently all took the hint. In their present garb not one of them could break into a fashion-plate. After two days and two nights on the train they were hustled out at a siding, lined up in twos, and marched under a blistering Southern sun over four miles of dusty roads to the regiment of their assignment. Truly a motley crew; carrying boxes, bundles, valises, limping and slouching along, getting the laugh from the "seasoned veterans" of six months' service, to whom they look up with awe and reverence,

as heroes of many campaigns, who swing along jauntily with their haversacks strapped to their backs and rifles on their shoulders.

And these city-bred weaklings just arriving who are fagged after a four-mile march are the men who are to measure their dash and daring and endurance with the German? Yes, and if you have any doubt about them just look at their brothers, who were the city-bred weaklings six months ago. The unfit have been sent back home, and the potentially fit have been made over in the military development camp, and now these boys swinging along are fit for fighting.

I took a stroll among the grimy crew that had arrived in the afternoon. Soap and water had done wonders with them. They seemed more like our own kith and kin again, and with the grime and dust was washed away the sense of shame they seemed to labor under. This contingent was from New York State, but represented "every tribe and tongue and people and nation." Uncle Sam's net had brought in all races and classes, all trades, occupations, and callings. The valet of a certain epicure in the metropolis is now scrubbing pans in the mess shack; a well-known vaudeville actor is doing work in the stables, while the vice-president of a bank is policing regimental streets. It is democracy at high speed. "We are in the army now" accounts for all things, and is quickly and vividly brought home to the embryo soldiers. The free and independent American youth, accustomed to follow his own sweet will, soon learns that he has given up his liberty in the cause of liberty. "That is the order" bears with it authority and finality. "Command and obey" is the law of his new life, and it is astonishing how quickly and easily he submits to the regulation.

The recruit is inspected inside and outside; undergoes all kinds of examinations—the heart, lungs, ears, eyes, teeth, and brains; everything but the examination of conscience. He is given injections, inoculations, and vaccinations, and finally is given a number. Even before he receives a uniform he is marched off to the drill field, and is doing "right dress," "left face," "squads right," and wonders how it is he had not learned to know better his right hand from his left; wonders, too, how he has so many clumsy feet; and just discovers that he never knew how to walk; never knew how to carry his backbone, his chest and his chin. They are all awkward squads in the beginning. Moreover, there is the badge of his inferiority: his civilian clothes. But at last comes the day when he is given a uniform, and what a change it makes! Nothing so speeds up the process of transforming him into a soldier. He feels he is more a soldier than he was yesterday; so he appears, and so he acts, and so he is. The cowl does not make the monk, nor the uniform the soldier; but in the one case and the other there is a symbolism, the expression of a relation between the interior mind and the external ceremony, that is real and potent. Man is not wholly spiritual. He is wrought on through the senses, a law of our being, which the Divinely wise Church has ever recognized.

Our military training has been called a melting pot, and so it is; and in the process the recruit finds his individuality being melted down. The aim and the purpose of the army life is to produce a great fighting machine. The individual is submerged; he becomes a cog in the machine. In the drilling he ceases to think, he hears and acts; he responds mechanically. Man becomes less, the machine more, with diminished individuality and personality is lessened his spirituality. Even apart from gross temptations, army life is deadening and dulling for the soul. Our boys realize this, and more than once have I heard them express it, and express, too, how thankful they were to discover a remedy for it in the Holy Sacrifice of the Mass, where at least once a week they can go up into the mountain with Our Lord, and bathe and steep their souls, so to speak, in the spiritual, Divine atmosphere. On Sundays I have gone into a regiment where there was no Catholic chaplain to offer the Holy Sacrifice. How the Catholic boys turned out! They seemed a whole army, as they thronged around the altar—out in the open—for there was no building large enough to hold them all. And after Mass many of them came up to tell me what a happy day it was for them. It was the cry of their famished souls, now nourished and replenished. In army life, as nowhere else, we see the wisdom of Our Lord in giving us the Sacraments, especially the Holy Eucharist and Penance. These soldier-boys are lifted out of the dulling, deadening influence of the military grind. They are reborn in the keen searching and cleansing of their conscience. They are exalted in that intimate Communion with their Divine Friend. Many times before they have tasted how sweet the Lord is, but never so sweetly as in the army life, where they feel the need of Him is greatest.

Contrary to accepted notions, it is the country boy rather than the city boy that is the first to reach the hospital. This is especially true in cases of measles, mumps, scarlet fever, and infections of the throat. In the past the city boy has been more subject to the germs and is now more immune. Of course, where there are large crowds banded together there is danger of contagion, but this is minimized in the army by the sanitary and hygienic rules of Spartan rigidity, and again because of the skilled surgeons and physicians now in the camps the death-rate is lower than in civil life. Uncle Sam has mobilized in his hospitals the best medical experts of the country, and the poor boy has now the services of specialists, that at one time were accessible only to the very wealthy. The best of the country's corps of nurses is likewise in the army hospitals, and those back home need have no worry as to the care their boys are receiving when in the hospitals. Nor is Uncle Sam neglecting the moral health of his soldier-boys. Never was a nation more solicitous for the morality of its army, and never did a nation take greater means to procure it. This is manifest in the increased number of chaplains, and the order that they be given every facility in their work, the stringent regulations protecting the boys within and without the camps, the various agencies encouraged by the Government, such as the K. C., Y. M. C. A., Jewish Welfare Workers and other commissions. Perhaps the best thing the country ever did for the army was to enact the law forbidding the selling of intoxicating liquors to soldiers. A determined stand has likewise been taken against more vicious evils. I believe there is less temptation to gross evils in the army than in civil life. Again let our Catholic people be reassured that their Catholic boys are receiving careful spiritual attention. The Catholic chaplain visits the hospital every day, and all dangerous cases are promptly reported to him.

In the hospital the Catholic chaplain finds his saddest, as well as his most consoling work. One day there was a Polish boy dying in one of the wards. With the aid of a polyglot manual I was able to hear his Confession. He was only a boy and had the marks of gentleness and refinement, made more gentle and refined by suffering patiently borne. He was not only alone among strangers, but his inability to speak or understand English cut him off completely from those about him. Their chatter only intensified his loneliness. But he understood the Sacraments, which spoke where words failed, and he could understand the silent language of Him who came to accompany him on his way. He closed his eyes as if shutting the door after his Guest had entered in; pain became as if it were not; light and sound were forgotten; all things of the world were obscured in His presence, and the happiness He brought with Him beamed on the face of the dying lad like light breaking through the clouds.

Entering a ward one day I asked the doctor in charge how the boys were. He answered that it all depended on the point of view. I told him my point of view particularly had regard to the long journey to eternity. "Do you know, sir," he replied, "I think it is a mighty impertinence for any man coming to die, to cry out to God for mercy!" I answered, "Doctor, I don't

know but I would agree with you if he were calling for mercy to man, with his hard, cruel, unforgiving heart, but happily he is appealing to a God of love and mercy." "Perhaps you are right," he replied, "perhaps you are right."

There is another tale, I think worth recording: A Boston reporter was brought into the operating room, and there was a hurried call for the priest. This patient too, was only a boy. He had been promoted from his regiment to the camp surgeon's office, and was making his way to his new post, along the trolley tracks. An on-rushing car caught him on the trestle. He shouted and pulled out his handkerchief to signal, but it was too late. His left arm was all but severed from the body. He picked himself up, boarded the car, and ordered the conductor to turn back to the hospital. When from loss of blood he felt himself sinking, he said, "I am a Catholic. Send for a priest."

The first time I saw him after he had regained consciousness, I said, "Well Joe, how are you feeling?" He answered: "I am all right, Father. *Nothing but the arm gone.*" This was not said in a spirit of bravado, but just in sincere thankfulness. He asked if he could go to Mass the next day, while all the while the doctors were afraid that death might ensue from loss of blood. I was telling this story to a group of officers, and one of them said, "What did you say his name is?" "Callahan," I replied. "Well, that explains it all, doesn't it?" he answered.

It is difficult to conceive how quickly our youths are transformed into disciplined soldiers. In a few months time these boys who did not know the difference between a holster and a trench mortar are drilling now with the "click," the standard of excellence that is demanded of them, and have shown a marksmanship which the enemy has already found altogether too accurate. The only homesickness they have now is for the battlefield. They are "bearcats" spoiling for a fight. They have the "punch" and the daring, that is bound to turn the tide of this world-war. They feel, however dimly, that the door of a glorious opportunity is open to them; they rejoice that they are alive in this era of the world's history, when they can go forth to fight, to suffer, if need be, to die in the cause of justice, righteousness, and liberty. They are young Davids, buoyant, confident, unafraid, going forth to smite the giant, the beast of militarism, that is devastating the earth.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words.

French Prayer Books for American Soldiers

To the Editor of AMERICA:

In the Catholic book stores of two large cities I have made efforts for nearly six months to obtain a French prayer book. It is impossible, I am told, to obtain such books, either from American publishers or through importers. Here, it seems to me, is a wonderful opportunity neglected. Several millions of American men are, or will be shortly, in training camps in this country and in France, brought in contact, in a way never before possible under such favorable conditions, with the Church of their ancestors. Hundreds of thousands of these men, moreover, are, and will be, eager to make the most of any possible opportunity to learn the French language. Why cannot it be made possible to familiarize them with the prayers and liturgy of the Church at the same time that they are assisted to learn the language? What American soldier would not welcome at this time a prayer book which would at the same time help him to learn French, and enable him to understand the religious services of the soldiers of France with whom he hopes soon to fraternize? Is there not here a missionary opportunity worth serious consideration?

If some enterprising American Catholic publishing house cannot soon supply us with a good French prayer book for soldiers, with enough English to make it easy to study and read, and enough Latin to make the liturgy easy to follow, cannot the Knights of Columbus or some other Catholic fraternal Order undertake such a publication? Is there not some organization of Catholic women which would work with enthusiasm to put such a Catholic prayer book in the hands of every soldier?

Minneapolis, Minn. S. E. T.

A Disclaimer

To the Editor of AMERICA:

In AMERICA for July 27, you quote part of a paragraph from an address delivered by me at an Anti-Saloon convention. The quotation begins with the words "I want to make an assertion." You classify me with speakers whom you accuse of working for the Anti-Saloon League on a sliding scale of prices. The Anti-Saloon League has never paid me one dollar for such an address. So you see you have done me an injustice in the columns of a periodical that is read by many of my friends. Is it too much to ask you to make a correction by publishing this letter in AMERICA?

Dalhart, Texas. PATRICK J. MURPHY.

How Ireland Can Enter the War

To the Editor of AMERICA:

A letter appeared in your issue of August 10 in which John O'Neill Conroy expresses what he considers a solution of the Irish question. In it we find much that is admirable, yet there is an element of dissatisfaction. He says "The vast majority of Americans have two wishes with regard to Ireland, that she take her full part in the war, and that she be accorded her rightful independence." Now if Mr. Conroy had stated that Ireland should be given her independence and then allowed to decide for herself whether or not she would take part in the war, enough would have been said, for every good American will concede that Ireland owes something to America and that America owes much to Ireland. I need not go into detail regarding our debt of gratitude to Ireland. Your readers are acquainted with historical facts and know what a powerful factor Irishmen were in our wars for Independence and that for the emancipation of the slave. But that Ireland should take her part in the war is a matter that is outside the dictation of any man or any nation except Ireland. Mr. Conroy adds: Let England withdraw her troops, and the Irish will give them a God-speed and a royal send-off. That American troops should go over there to handle their affairs, as he suggests, is out of the question, however. The Irish are able to take care of themselves, as they have proved. The Americans should go where they are more needed.

Brainerd, Minn. JOHN CREAN.

The Passing of a Journalistic Landmark

To the Editor of AMERICA:

Under the above caption, Mr. Thomas F. Meehan, in AMERICA for August 10, refers to the financial misfortunes of that honored type of Catholic American journalism, the *Freeman's Journal*, in a way that makes plain Mr. Meehan's failure to understand the trend of the times as well as his lack of sympathy with a fundamental, if not dogmatically written principle of the universal Church, namely, the principle that made martyrs under Roman Emperors no less than under the rule of expediency which bids fair to ruin, as far as material things count, all those who stand for the finest ideals of democracy. Democracy, after all, stands for the rights of the people, all the people of the world, as opposed to the privileges of class; true democracy is what Christ taught and what His Church, despite the unhappy discords of little minds, has continued to teach.

After sketching the history of the *Freeman's Journal* in past years under editors whose ideas, supporting that vilest of human

institutions, human slavery, find no echo in the soul and writings of its recent managers, the Fords, who stand for Ireland's freedom, Mr. Meehan concludes his narrow estimate with: "During the last municipal [New York] election it presented the abnormal spectacle of unblushingly supporting the Socialist candidate for mayor. The more recent formal questioning of its loyalty by the Government need not be detailed."

The first part of the above pronunciamento betrays utter unfamiliarity with the issues at stake last election in New York and an ignorance of the tendency of modern opinion, an ignorance which would indicate that the writer has ceased to mingle with the people, the common herd, of whom Lincoln said, "God must love them, for He made so many," for many a year. "*De mortuis, nil nisi bonum*" precludes definite reference to the career of a dead mayor. Access to the files of AMERICA can easily be had by the uninformed. There remained for choice to the electorate the candidate of an organization not usually associated with high ideals, or, a man of unblemished reputation, a scholar with whom the greatest living exponent of Catholic ideals felt honored to cross swords. This man, Morris Hillquit, stood for principles and ideals that do credit to the innate decency of man in a world almost drowned in hatred and blood. The *Freeman's Journal* supported Hillquit. As an exponent of the religion of Christ in practice, could it have done less?

The imputation against the *Freeman's* loyalty to American ideals made by Mr. Meehan is not supported by facts. The reason back of the *Freeman's* financial plight is the refusal of Postmaster Burleson to permit it the use of the mails. This refusal has never even been expressed formally. Everyone in New York, everyone in the United States who is familiar with public affairs, who has been living among the people, knows what is back of the failure of the *Freeman's Journal.* The *Freeman* stood for the universal application of President Wilson's principles of human rights. Must poor Ireland be forever an exception to the decrees of justice? Is God to be forever mocked?

Yes, the *Freeman's Journal* has been financially ruined, because its editor chose honor before the applause and approbation of those for whom honor and expediency are synonymous. And yet, there are thousands who believe and say that the editor of the *Freeman's Journal* is to be congratulated rather than pitied and one of these thousands is the writer of this letter.

New York. M. D.

[In a circular announcing the suspension of the *Freeman's Journal* the proprietors of that paper said:

> As we can neither belie, retract, evade nor compromise the truth, and as the mail, the only outlet of our word, has been refused to the main part of our three months' labor, we will not issue the *Freeman's Journal* until we can speak as Americans, as Christians, as free men.

There are in round numbers about eighty Catholic weeklies published in the United States. None of them, to get through the mails seems to have to "belie, retract, evade nor compromise the truth," as the publishers of the *Freeman's Journal,* in their circular, state was the price they would have to pay for a continuation of post-office facilities. The owners of the *Freeman's Journal* also publish the *Monitor* of Newark, N. J. It has not suspended publication. It is called "the official Catholic Weekly of New Jersey." Is the truth belied, retracted, evaded or compromised to enable it to go through the mails? Yet this must be the logical conclusion this *Freeman's Journal* statement provokes. And what a delightful portrait it also draws of the other Catholic editors throughout the country! Have they ceased to be entitled to "speak as Americans, as Christians, as free men"? There is no need of wasting AMERICA's space here concerning the eulogy of the Socialist leader Morris Hillquit's record and principles. They arraign themselves as did the *Freeman's Journal's* support of his political fortunes.—THOMAS F. MEEHAN.]

French School-Books

To the Editor of AMERICA:

In your issue of August 3 you give a translation of a letter written by the heroic Archbishop of Reims, Cardinal Luçon, to the eminent French novelist, René Bazin, expressing the hope that France might at last cease to be the only great nation that does not "officially implore the Divine assistance." You print also the refusal of the French Prime Minister to grant the request for a national prayer. Viviani, also, refused in 1914 the same appeal on the part of the Catholics of France. In view of this atheist opposition to official prayer, what a splendid example of Catholic fervor is given on August 4, by those who are faithful to God, and to that great country called the "*fille aînée de l'Eglise*"! Every church is filled to overflowing, and the French people unite their voices to the voices of England and America in one great Christian "*Te Deum laudamus.*"

This would seem to be an appropriate moment for a request to be made to the Minister of Public Instruction to do away with the revised text-books of the French *neutral* schools, and put back the original editions which were in use throughout the Republic for thirty years prior to 1905. In January of that year a change was instituted which eliminated the name of God and all mention of prayer or of immortality. Space does not permit me to cite even a few among the hundreds of "corrections." Let two suffice: In the primer for little children of Larive and Fleury the first sentence used to be, "God is great," the revised edition declares: "Paris is great." A short history of France used to have a full-page illustration of the cathedral of Reims, the revised edition removed the cathedral, dedicated to the worship of a God, whose existence is denied, and substitutes for it a full-page map of Champagne!

Our Christian organizations, the Red Cross, Y. M. C. A. and K. C., should be able to exercise a great influence to help the French people to achieve the religious liberty of which our American nation is so justly proud. In view of the fact that many French war orphans will be educated in the Government schools, it is a matter of vital importance to the French people that the tyranny of an infidel minority shall end. We cannot imagine a like situation in the United States.

Saranac Lake. MARIA LONGWORTH STORER.

The Chaplain's Cross

To the Editor of AMERICA:

With regard to the Cross as the insignia of our army chaplains you published the news that the order which was issued directing that all chaplains wear the shepherd's crook has been recalled. The Christian chaplains will wear as their insignia the Cross, the Jewish chaplains an insignia yet to be decided upon.

The order changing the insignia to the shepherd's crook was a return to what had been the insignia of chaplains some fifteen years ago. In the petition made to the War Department, asking for the recall of the order, the Jews joined most heartily with the Catholics and the Protestants and the War Department at once answered us favorably. At a meeting of the Committee of Six, at Camp Zachary Taylor, Louisville, Ky., the official representatives of the Jews, Orthodox and Reformed, and of all national Jewish organizations, declared that the Jews were not only not against the Christian chaplains wearing the Cross, but decidedly were in favor of it. "The Cross is to millions of our men in army and navy the sign of salvation, the highest symbol and the greatest inspiration they have. We think it would be a national disaster to deprive its Christian chaplains of its use as their insignia."

I was present at the meeting and it was the unanimous agreement of Catholics, Protestants and Jews that led to the restoration of the Cross as the insignia of Christian chaplains.

New York. JOHN J. BURKE, C.S.P.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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"America" and the French War-Orphans

EVERY one who loves France, and especially the children of those heroic Frenchmen who have stemmed the onrush of tyranny by sacrifices too frightful to reckon, must have experienced a thrill of intense satisfaction on reading the engagement to which the Government of that country solemnly pledged itself on the occasion of its adoption of the first group of war-orphans. M. Jean Guiraud, the editor of *La Croix,* who has been throughout the long and often discouraging struggle their dauntless champion, declared himself satisfied and said that the Catholics had by their tireless efforts succeeded in eliminating the dangerous features of the *Loi sur les Pupilles de la Nation.* Nothing remains now but to watch over the application of the law and to see to it that it is applied in the spirit which the Government declared it would be applied. It does credit to the pitiless publicity furthered by the Catholic journalists of France, to the fearless fight for the right carried on by her Catholic statesmen, and to the patriotism of the members of the French Government, that the menace to the Faith of the children of the heroes who have died for France and the world should now be removed, and that the department of education should have given unequivocal assurances that no pressure will be put on the guardians of the children to force them into the neutral schools.

The same measures applied by the American officers and contributors to the "Fatherless Children of France," which is merely a development of *L'Orphelinat des Armées,* could doubtless remove the scandals connected with the administration of that fund, and force the French atheists to allow it to be distributed with the impartiality and respect for the religious convictions of the children involved, which is the earnest desire of those who have given to it in every section of the United States. As administered at present, however, the Fatherless Children of France must rest under suspicion. The following letter, written from France on July 22, 1918, and signed by a prominent member of the French Hierarchy, confirms what AMERICA has recently said on the subject:

RIGHT REVEREND AND DEAR MONSIGNOR:

I answer without any hesitation the question you put in regard to *L'Orphelinat des Armées.*

From the very beginning I refused my approval and patronage to that association because it did not give sufficient guarantee from the Catholic point of view. Since Mrs. Dick-May took up its direction, *L'Orphelinat des Armées* inspires still less confidence; this is sufficiently proved by the character of the men under whose patronage it has been placed. I believe, therefore that Catholics should not contribute to that work.

If it does not endeavor directly to destroy the Christian Faith of the children it assists, *L'Orphelinat des Armées* does not guarantee their religious education and consequently cannot have in the future but a pernicious influence in that matter.

The Editor of AMERICA is heart and soul in the movement to adopt French war-orphans. He has recommended and urged Catholics to take part in this benevolent work whenever occasion has presented itself. Associations founded for that purpose, other than the "Fatherless Children," have received his complete cooperation. He would be glad to give their names to all inquirers. He is ready to give even to the Fatherless Children every help in his power were that society removed from the sinister influences which are turning it from its benevolent object and could he honestly believe that it were not being made to play into the hands of the enemies of the Faith. As things are at present he can only re-echo the warning of the distinguished prelate, whose letter is quoted above. Let the officers of the association remove the bar which attaches to it and insure absolute impartiality in the administration of its funds.

Alabama's Lieutenant-Governor

THE Lieutenant-Governor of Alabama, Thomas E. Kilby, entering the race for Governor of his State, has opened his campaign by appealing to religious bigotry and ignorant prejudice. He has bravely declared himself against "all autocrats, be they kings, czars, kaisers, popes, princes or potentates of lesser estate." Having delivered himself of this patriotic utterance he lays down the main plank of his platform by declaring himself against Catholics holding office in Alabama:

> . . . I can answer emphatically that I do not favor Catholics controlling the offices of cities, State and counties, teaching in the public schools and generally attempting to dictate to our public officers. Separation of State and Church is just as important to our institutions as religious freedom, and when the Catholic church, or any church, attempts to exercise domination in public affairs it becomes dangerous.
>
> . . . So long as that hostility exists just so long should the adherents of that church be barred from positions that can well be filled by citizens who are in full sympathy with our institutions.

The Montgomery *Advertiser* commenting on this statement declares: "This is amazing. The motive behind it is amazing. It is amazing for its reckless misrepresentation." It certainly is amazing that Alabama should tolerate such action from an official of the State who is banking his chance for higher office on an appeal to religious prejudice. It must be more than amazing for the Catholic lad of Alabama who has bled on the fields of

France beside his Protestant fellow-soldier to realize that he is fighting for the liberties of the world, but that he cannot enjoy the liberty of holding office in his native State or even of teaching school there, because he is a Catholic. With thousands of other Catholics up and down the land he rallied to the colors when the call came. Patriotism, his Church had taught him, meant more than singing the "Star Spangled Banner" on a fair day down in Alabama when the band was playing. It meant the trenches with their mud, and wounds, and suffering unto death. This was patriotism and he had lived it.

The day dawned when he came out of the valley of the dark shadow that had hovered over his hospital cot ever since the stretcher-bearers had brought him in from No Man's Land. He asked for news from home and this is what he read in his own home paper from old Alabama: "You can come back to your native State, but if a certain Thomas E. Kilby is Governor you cannot hold office and you cannot teach school, because you are a Catholic. For God and State you have given away your youth but you cannot have the rights of a citizen in the State you have bled for, because you are a Catholic."

The Montgomery *Advertiser* believes that the citizenship of the State will repudiate the Kilby platform, and defeat the man "who asks us to proscribe and distrust our neighbors whose sons are today fighting side by side with our sons in the red valley of the Marne." What Alabama will do no one knows. Incomplete returns indicate defeat at the primaries for Thomas E. Kilby. The Government at Washington should watch every politician who injects bigotry into his campaign for office. Such men bear watching for they are playing into the hands of our enemies.

"Lifting Up Scarred Hands"

GROWN to maturity, the children of that Catholic household had parted, east and west, and north, to achieve an honorable place in the world. Only one remained at home, but when the war came, he followed the gleam of the Stars and Stripes. "Jim hopes to go across soon," wrote his widowed mother. "Pray that he gets his chance, and that God may give me strength to bear the bitter separation." So the brave little mother, forced to take up anew life's heavier burdens in the autumn of her years, sent him away with a smile that hid the anguish in her heart, and went back home to watch and pray and work.

This is real sacrifice, as heroic as ever a Spartan mother was moved to make, and thousands of our American mothers offer it daily to God. "It's hard to give him up," wrote a mother of her only son. "But it would be far harder if he were a 'slacker.'" A nation which produces such mothers cannot be doomed to defeat. With the milk they gave to baby lips, they transmitted something of their courageous spirit to their sons who now fight for liberty. Daily do they lift up scarred hands to God in prayer, for with the prayer goes sacrifice. That and that alone, the spirit of generous giving, of giving until it hurts, is the spirit which will unfurl the flags of the Allied Powers in triumph under a free sky, in the hour when justice has crushed vaunting despotism, and the systematized brutality of Prussian autocracy has been banished forever from the face of the earth. No loyal American will reckon the cost when his country calls, or let one day pass without fervent prayer, that the God of nations may soon lead our armies to the longed-for day of complete victory. But the prayer that counts is the prayer that costs, the prayer that rises from a bruised and lowly heart, and "lifts up scarred hands to God."

Midsummer Madness and Mooney

PERSISTENT publicity clings to the Mooney trial as to no other criminal case of recent years. It has also given rise to an unusually grave epidemic of midsummer madness. A New York lawyer suggests that, "as a war measure," the President of the United States undo the work of the California courts, set aside the authority of the recalcitrant Governor of that State, and pardon Mr. Mooney. It is scarcely probable, however, that prior to this suggestion, Mr. W. Bourke Cockran consulted the families of the ten men who, as a result of Mr. Mooney's labors, are now in their graves. Mr. Dudley Field Malone, addressing an assemblage in Carnegie Hall, almost dissolved in tears as he pictured the tense anxiety over the Mooney case, "of the millions of men in the trenches." Yet they might rest assured, Mr. Malone quavered, that democracy was not dead in America, for "the millions of workingmen and women of the nation will not let Tom Mooney hang." The precise authority of these "millions of workingmen and women," to reverse the decision of the highest court in the State of California, was nowhere stated by Mr. Malone. A practised speaker, he well knows that it is impressive, with audiences of a certain type, to deal in large figures, and at times the oratorical machine must find a welcome for the meanest sort of grist. But the prize suggestion is that offered by Mr. Frank P. Walsh of Kansas City. The Associated Press is responsible for this gem, dug from a speech very fittingly made in the windy city of Chicago:

> Mr. Walsh, while predicting that the reprieve granted Mooney, Friday, by Governor Stephens, of California, would result in a pardon, demanded that the President send troops into California to free the prisoner in the event that the Governor does not pardon him.

Mooney may or may not have been an anti-Catholic "lecturer," an anarchist, or an I. W. W. These facts or accusations are beyond the question. The only question under review is his guilt, and that has been definitely answered by the California courts. The man may, conceivably, be innocent, but unless it can be proved that the courts, the prosecuting attorneys and the Governor of California are parties to a malicious conspiracy, the presumption is that Mooney is guilty.

Meanwhile it would be interesting to know upon what clause of the Constitution Mr. Walsh bases the President's right to send troops into California to overrule the action of the State in a purely domestic matter. Is California a mere "department" of the Federal Government? Is its Governor a "prefect sent from Washington" who must render decision in the light gleaming from thousands of Federal bayonets grouped beneath his window? Few persons acquainted with the law and the facts will take Messrs. Cockran, Malone and Walsh seriously. But it is decidedly unfortunate that this flood of cheap oratory is let loose upon "the millions of workingmen and women" in these critical times.

Are Nuns Patriots?

"WHAT I saved, I lost; what I gave, I have," reflected a thoughtful nun who had been profitably meditating on the grain of wheat dying, but subsequently bringing forth much fruit. She looked back without regret on the sacrifices she had made in embracing the religious life, for with the logic of Divine faith she now clearly saw that her power in prayer, her attractive love for the Sisters of the community, and her success in making better and holier the children committed to her care, all flowed from the joyful and whole-hearted renunciations she had made when she became a nun. "What a waste!" even some of her Catholic friends thought as they saw her take the veil. "With her charming personality and remarkable gifts she would have been an extraordinary power for good in her own circle, if she had not entered the convent. And alas! what an admirable wife and mother she would have made! But now she is burying herself in that community and will devote her life no doubt to teaching catechism to a lot of ungrateful, unruly children."

Arguments for or against the religious life, similar to those suggested by the foregoing reflections of the nun and her critics, are perhaps presenting themselves this summer to many a Catholic maiden who is eager to learn what God would have her do. The nobility and beauty of the consecrated life appeals to her strongly but the doubt comes up: "Is it also the most useful and patriotic one a woman can embrace today? It really does seem a waste." A waste? By no means. The religious life is, for those Divinely called to it, not only the noblest and most beautiful there is, but assuming generously and discharging faithfully its obligations is a practical expression of lofty patriotism and unselfish service. The better the Catholic, the better the patriot, for love of God and love of country go hand in hand. The saints, after all, were only men and women who succeeded perfectly in being good Catholics, and all religious strive to resemble as closely as possible God's Saints. The woman who in virtue of the three vows consecrates her life to relieving the spiritual and bodily needs of her neighbor does the State and does her country a service of high patriotism and great usefulness. The hundreds and hundreds of boys and girls who through the Sister's influence and training grow up to be uncompromising Catholics and stanch Americans will be so many living arguments for their teacher's love of country, while the successive flocks of orphans or foundlings that find new mothers in the loving nuns who bring them up will one day become, thanks to the Sisters, loyal citizens of the Republic. The religious, too, who devotes herself to nursing the insane, the sick or those wounded in battle, and thus relieves the State of their care, is likewise performing a patriotic work of the highest value. Every American maiden, therefore, whom God calls to the cloister this fall, far from "wasting" her life by entering the convent, is no less noble a patriot than her soldier-brother who is holding the line on the Marne.

Sly Beavers and Contemptuous Lobsters

LIKE many a great genius, Lewis Carroll often enunciates the most solemn and heart-searching truths in words which to the thoughtless and undiscerning seem trivial and nonsensical in the extreme. In the first canto of that deathless epic, "The Hunting of the Snark," for example, the concluding lines:

> Whenever the Butcher was by,
> The Beaver kept looking the opposite way,
> And appeared unaccountably shy.

provided their context is thoroughly understood, cannot but purify the passions like the climax of a Greek tragedy. The same striking truth is enshrined in the second stanza of the poem which Alice, at the Gryphon's command, recites about the vain Lobster:

> When the sands are all dry, he is gay as a lark,
> And will talk in contemptuous tones of the shark:
> But when the tide rises and sharks are around
> His voice has a timid and tremulous sound.

The Beaver and the Lobster, as is proved by the experience of every day, have human counterparts without number. Who has not met this summer at mountain or seaside resorts the malignant gossip, for instance, who tears to tatters behind her back the fair name of an envied social superior, but in her presence is all flattery, compliment and adulation? How like the sly Beaver, too, the extravagant spendthrift behaves when several of his long-suffering creditors chance to meet him as he is motoring with a merry party to an expensive country club. It has also been observed not infrequently that the hitherto "contemptuous tones" of a "brilliant young author" have, Lobster-like, suddenly become quite "timid and tremulous," when he unexpectedly finds himself in the company of the gray-haired journalist whose ideas and witticisms he appropriated, in the first of his complete works, wholly neglecting, however, to indicate in any way the source of his "inspiration." Again, the highly detached attitude of mind assumed by the shrinking Beaver, "Whenever the Butcher was nigh" strongly resembles that of certain pietistic persons who, being more addicted to "devotions" than to "devotion," do

nothing but multiply their prayers whenever they see the poor and suffering standing at the door looking for relief. The voluble patriot too who in a voice trembling with emotion rises at an un-Hooverized banquet to pledge his sacred honor to the prosecution of the war, but takes good care that the "sacrifices" he makes do not lessen his income or deprive him of any of his accustomed comforts and luxuries, grows, like the Beaver, "unaccountably shy" when the draft, the war-tax or the turpitude of profiteering comes up for discussion. Without question the renowned Lobster and the no less famous Beaver have many human imitators nowadays, but what a dull world this would be if our fellow-pilgrims were quite free from all such follies and foibles.

Literature

BOSWELL'S "LIFE OF JOHNSON"

SOME critic or other once referred to Plutarch's "Lives" as "the pasturage of great minds"; and certainly if the dictionary is the most fascinating, biography is the most stimulating of all forms of reading. It remained for one book to unite both characteristics in a pre-eminent degree; so that ever since its appearance the general verdict of the readers of Boswell's "Johnson" has been that it marked a positive epoch in their intellectual lives. Let us inquire what conduced to the making of so memorable a book.

In the first place, the material was there for the working. Samuel Johnson had the indubitable marks of greatness: magnanimity, sagacity, tenderness, generosity, piety, patience, temperance, fortitude; all that congeries of noble and spirit-stirring qualities which go to make up the heroic character. Nothing base, nothing mean, nothing petty found place in his large composition; and if we had no other knowledge of him we should know that that man both morally and intellectually must have been far beyond the common who could dominate a company composed of Burke, Gibbon, Goldsmith, Reynolds, Percy, Garrick, Langton, Beauclerc, yes, and the incomparable "Bozzy" himself.

Moreover, Johnson not only had character; he was, as the saying is, a character. His personality was rich in all those accidental but colorful traits, those picturesque and gusty details, those racy singularities by which a man is distinguuished from his fellows. His mere physical bulk, his strongly marked countenance, his brusque manners, his rolling gait, his rusty attire, his haphazard wig, his puffings, his blowings, his mutterings, his convulsive starts were enough to mark him out as unusual, and to these were added equally bold spiritual peculiarities in his robust independence, his scorn of opinion, his contempt for opposition, his powerful judgment, his vigorous common-sense, his detestation of lying, his filial reverence, his respect for the past, his uncommon moral sense, his religious devotion, his amusing superstitions, his deeply rooted prejudices. But there was one characteristic whereby all these elements were gathered up and displayed in their fulness, and which for the purposes of biography was the most valuable of the lot. This was Johnson's insatiable desire for discussion, his consuming love of talk; and, as a conversationalist, it is improbable that the world has ever seen his equal.

Here then was the subject—and the competent hand was ready for the task. With regard to Boswell it has become a familiar trick of critical usage to fling off some such sentence as, "No man was ever more fortunate in his biographer than Johnson," and then to proceed with easy inconsequence to represent that biographer, on the one hand, as a light-minded coxcomb, an intellectual popinjay, and on the other as a mere tuft-hunter and most unconscionable toady. Now, while it might be sufficient to remark on the incongruity of ascribing to a weak or a commonplace mind one of the world's supreme literary performances, we prefer a more positive result and to seek out what were the real qualities of the man, James Boswell.

On this point the fullest and most trustworthy means of knowledge we have is the "Life of Johnson," and from that work it would appear that Boswell was a sound scholar, a capable lawyer, a wide reader, a wit, a humorist, an extensive and observant traveler, and from much converse with the world an accurate student of the humors, the follies and the characters of men. He had an exceedingly alert and inquisitive mind, a capacious and most retentive memory, and an unflagging persistence in acquiring the knowledge he sought. Moreover, looking to the mere execution of his great work we can hardly deny him the rank of a consummate artist, and when we say artist we have in mind the peculiar and essential excellence of the true artist—namely, that he is known not so much by what he gives as by what he omits. There are no superfluous lines in Boswell; he sets down only the vivid, the salient, the characteristic.

But the real sting of the accusation lies not so much on the mental as on the moral side, and we think it worth while here to endeavor to answer in some detail this charge of servility. We go back, then, to the writer who first gave wide currency to the legend, to the inventor of the opprobrious term, "Boswellism,"—the brilliant and superficial Macaulay. And going back to him we would call attention first to the circumstances of his writing; his connection with the magazines of the day and the consequent necessity he felt he was under of popular appeal, with all its concomitant evils of glaring contrasts, smashing and indiscriminate attack, downright assertion, and especially that habit of liberal exaggeration in which he indulged himself without stint. Secondly, of Macaulay it may be said that he never put pen to paper without being not merely partial, which every writer of conviction must necessarily be, but partisan, and he had the proper defect of his quality—narrowness of outlook and constriction of vision; add to this that Macaulay was a thorough-paced Whig, and Johnson an equally vigorous Tory, and it is easy to see what wild work was toward. Finally, coming to the most spiritual and possibly the deepest reason of all, Macaulay, if any author of repute ever did, represented the view-point of that vast and vague entity which religious writers designate as "the world"—and "the world" looks somewhat askance at anything in the nature of generous attachment or disinterested friendship.

Let us, however, examine the facts. In the year 1763 when Boswell first made the acquaintance of his hero, he was but twenty-two years of age, utterly unknown to the world, with the airs of his native Scotland still fresh upon him and an imagination, prone to hero-worship, dilated by several years' brooding on the awesome image of the maker of the Dictionary; while Johnson was then in his fifty-fourth year, famous wherever literature was known, the most celebrated figure of his age, and the undisputed dictator of literary opinion. When under these circumstances Johnson received the youth kindly, and almost at once placed him upon the basis of friendship, what, we may ask, would be the inevitable response of a nature nothing if not impulsive? Carlyle gives us the answer where with one of his characteristic flashes of insight he says something to the effect that it was morally impossible for Boswell not to be "attracted by that mass of manhood." "Mass of manhood"—what a phrase! The whole man rises up before us.

Thus began a friendship which lasted unbroken till Johnson's death twenty-one years later; and if on the one side there seemed at times too much of complacence, and on the other too much of adulation, the matter can only be rightly appraised in the light of the comparative positions of the two men. Furthermore, that Boswell was far from either a simpleton or a servile flatterer we should consider evident from the bare fact of Johnson's liking for him. The man who rejected the advances of Chesterfield, and whose most notable traits were masculine common-sense and acute discernment was not, we fancy, the person to take into his intimate friendship and affection a noddy and a mere instrument of acclaim. But in addition to this *a priori* disproof of Boswell's subservience we have the objective evidence of his book. Then as now the style of a celebrated writer was the mark both for praise and sedulous imitation; and yet nothing can be farther apart than the sprightly glancing sentences of Boswell and the ponderous periods of his chief. Nor does the difference end with their mere manners; and if divergence of opinion were sought it would, we think, be no difficult matter to collect a suufficient number of instances, ranging from the vexed question of the authenticity of "Ossian" to that of the poetry of Thomas Gray, to vindicate the biographer's claim to independence of judgment and of character.

In conclusion let us permit Boswell himself a word. In the "Dedication to Sir Joshua Reynolds'" of the original edition of the "Life," referring to his detractors, he has this to say: "It is related of the great Dr. Clarke that when in one of his leisure hours he was unbending himself with a few friends in the most playful and frolicsome manner; he observed Beau Nash approaching; upon which he suddenly stopped: 'My boys (said he), let us be grave. Here comes a fool.' The world, my friend, I have found to be a great fool." There is in this passage a note of smiling disillusionment, of mournful pleasantry, of half-humorous sadness. But Boswell's was not the first case, as it will not be the last, where the world's coarse thumb proved to be a poor measuring-rod; and, after all, he could have consoled himself with the reflection that to the right Boswellian he would need no defense, and as for the others,

"If of themselves they will not love,
Nothing can make 'em:
The devil take 'em!"

JOHN BUNKER.

CHATEAU-THIERRY

O God, how vast
The distance seems to loom
'Twixt these heroic men and me,
High Priests of Liberty!
Unarmed, but unafraid,
Alas, I have no part,
But thrust aside
With lacerated heart
I watch the tide,
Undaunted, undismayed
Go rushing past
Amid volcanic gloom
Unto their crimson Calvary,
To set their brothers free.

LIEUT. CHAPLAIN THOMAS F. COAKLEY.

REVIEWS

Acadie. Reconstitution d'Un Chapitre Nouveau de L'Histoire d'Amérique. Ouvrage Publié d'Après le Manuscript Original entièrement refondu, corrigé, annoté, etc. Par HENRI D'ARLES. 2 tomes. Boston. The Marlier Publishing Co.

The figure of Evangeline has made the name of Acadia dear to the American heart. Our children know the tragic story of the village of Grand Pré and have lovingly followed the Odyssey of the Acadian maid, of Gabriel Lajeunesse and Basil the blacksmith. It ought not then to be very difficult to interest American readers in the history of the sorrows of those Acadians who were so ruthlessly driven from their homes. That history has been admirably told in the *"Acadie,"* the French text of which has been thoroughly revised and corrected by Henri d'Arles. As the editor himself admits, the original text of the historian, Edouard Richard, which for some time had been thought lost, needed revision, both in point of style and of historical accuracy, not so much as to facts and conclusions as to the exactness of Richard's references and excerpts.

Mr. d'Arles has done his editor's work with fine discrimination. Thanks to his labors, Richard's work stands out in its true proportions. Two large volumes of 400 pages each tell the affecting story in all its distressing details. At times the work would gain were it to be compressed within narrower limits. Richard does not always know how to throw into relief the main features of his story and loses himself in a multiplicity of details. But he has many of the gifts of the true historian. He is not satisfied in being a mere compiler. He is something better than a mere imitator. He has the instinct of the historian for the inner meaning of events and things. He looked for the truth. When he found it he was not afraid to write it down. For Lawrence the main author of the deportation of the innocent and peaceable Acadians he has severe words. No impartial-minded reader is likely to differ with him here, while on the other hand he seems willing to exculpate the Government from actual complicity in the odious deed, at least before the fact. In an appendix to the first volume, Dr. J. E. Prince, of the University of Laval, does not agree with Richard on this interesting point, and seems inclined to believe that here the historian is drawing distinctions of a rather tenuous and subtle nature. Nor does Parkman deserve all the strictures which are heaped upon him. English readers may follow all the moving incidents of the drama of Acadia in an English version of Richard's work by the Rev. Father Drummond, S.J., which has been before the public several years, long before the present recension of the French text by Mr. d'Arles. J. C. R.

The Desert Campaigns. By W. T. MASSEY. New York: G. P. Putnam's Sons, $1.50.

The Red Battle Flyer. By Captain MANFRED FREIHERR VON RICHTHOFEN. New York: Robert McBride, $1.25.

Out of the Jaws of Hunland. By FRED MCMULLEN and JACK EVANS. New York: G. P. Putnam's Sons, $1.50.

W. T. Massey, the official correspondent of the London newspapers with the Egyptian Expeditionary Force, gives an interesting record of the fighting that went on in the early part of the war in the region of the Suez and in Lybia. The army that has its deeds chronicled in "The Desert Campaigns" fought to protect the long stretch of the Suez Canal against the Turk. The main engagement of the campaign was fought at Romani in August, 1915, and the action is well described in two chapters of Mr. Massey's book. Then followed the victories at Maghdaba and Rafa, where the Turks were routed. The concluding chapters deal with the engagements against the Senussi, who came out of the Lybian wastes to oppose the British. The hardships endured by the soldiers of this army may be imagined when we realize that a six-mile march was considered splendid in a temperature that made the daily water supply insufficient to quench thirst for an hour.

Freiherr von Richthofen, the famous German aviator, was killed in April, 1918, after winning eighty victories in the air. His story is told in a diary that he wrote, which is now published under the caption of "The Red Battle Flyer." It is an account of exciting battles in the air, of daring acts by aviators of both sides. The German flying man has been given credit for a greater amount of chivalry than is accorded his brother soldier

in the other branches of the German army. No reader of von Richthofen's account can doubt that he at least deserved the best an enemy could give. Of course the book has been censored, but not skilfully enough to conceal a great deal of interesting matter concerning the German forces. The book is translated by T. Ellis Barker, with no idea of glorifying German aerial achievement, but with the worthy purpose of giving English readers an insight into the enemy flyer's mind.

The stories of Corporal Fred McMullen and Private Jack Evans, Canadian soldiers, who were three times captured and finally escaped from German prison camps, are told in "Out of the Jaws of Hunland." The book is valuable for the facts it contains of existing conditions in Germany today. Its literary value is negligible. As to the attitude of the German people on the war the writers believe that so long as the army is fed and the people can struggle along with enough to keep body and soul together they will put up with their burden indefinitely. "As matters stood when we left, most of the people we talked with, even the soldiers, expected that matters would end on a fifty-fifty basis. They had given up hope of winning the war in any victorious fashion. Most of them did not care what the basis was so long as the end came soon. They were sick . . . of the whole terrible business." Yet these Canadian soldiers hold that without a determined leader and a band of fearless supporters around him, there is little hope of the people settling their war troubles by a revolution. The national character will have to change completely before that event becomes a possibility.

G. C. T.

Aircraft and Submarines. The Story of the Invention, Development and Present-day Uses of War's Newest Weapons. By WILLIS J. ABBOT. New York: G. P. Putnam's Sons. $3.50.

As long ago as June 4, 1910, the readers of AMERICA were told how the "lazy" medieval monks had begun the solution of the problems that fettered the development of aircraft and submarines, the twin terrors of the world's greatest war. These creations of American genius loom large now as factors in the outcome of the contest, and everybody is interested in the details of their construction, progress and use. Mr. Abbot tells in the most entertaining way how the "dreams that men of many nations have dreamed throughout the centuries" have been realized in our own, and illustrates his text with more than a hundred realistic photographs and drawings. The world will not always be at war, and in the prolonged period of peace that awaits it what is to be the future of these two great accomplishments of modern science now so insanely devoted to ruin and death? The author thinks that there is no doubt that the airplane "will be the common carrier of all nations." Of the submarine he is not so certain, except that it will always be a potent weapon of war. He hopes, however, and in this he echoes the wish of all sane thinkers, that "perhaps it too will find its place in industry when awakened man shall be willing to spend as much treasure, as much genius, as much intelligent effort, and as much heroic self-sacrifice in organizing for the social good as in the last four years he has expended in its destruction."

T. F. M.

The Unbroken Tradition. By NORA CONNOLLY. New York: Boni & Liveright. $1.25.

By the title she has chosen for her book, the author means "The Unbroken Tradition" of Ireland's 700-year struggle for freedom. Nora Connolly is the eldest daughter of James Connolly, "Commandant-General, Dublin Division, Army of the Irish Republic," who was executed as one of the leaders of the Easter Week revolt, and in this interesting book she tells the story of her share in the unsuccessful uprising. Nora was of great assistance to her father in carrying secret messages to Irish Volunteers outside of Dublin, and in promoting gun-running. This fearless girl successfully smuggled the expatriated Captain Mellowes back into Ireland, and in the hope of reaching the capital in time to take part in the revolt, patiently bore great perils and hardships on her journey from Belfast, traveling much of the way on foot, in order to evade the British authorities, and passing one night in an open field. She generally went heavily armed, and always speaks of rifles and ammunition as many girls speak of jewelry. The most moving passage in the book is the following description of her father's last hours:

> "Yes, Lillie," he said, "I fell asleep for the first time tonight and they wakened me at eleven and told me that I was to die at dawn." My mother broke down, laid her head on his bed and sobbed heartbreakingly. My father patted her head and said: "Don't cry, Lillie, you'll unman me." "But your beautiful life, James," my mother sobbed, "your beautiful life?" 'Well, Lillie,' he said, "hasn't it been a full life, and isn't this a good end?" My mother still wept. I was crying too. He turned to me at the other side of the bed and said: "Don't cry, Nora, there is nothing to cry about." I said: "I won't cry." He patted my hand and said: "That's my brave girl." . . .
>
> The officer then told us that we had only five minutes more. My mother was nearly overcome; we had to give her water. Papa tried to clasp her in his arms, but he could only lift his head and shoulders from the bed. The officer said: "Time is up." Papa turned to say "Good-by" to me. I could not speak. "Go to mother," he said. I tried to bring her away. I could not move her. She stood as if turned to stone. A nurse came forward and helped her away. I ran back and kissed my father again. "Nora, I'm proud of you," said my father. I kissed him again. Then the door was shut and we saw him no more.

Evading the vigilance of the prison authorities, the author managed to receive from her father and subsequently publish his well-known "last statement," and as he had wished, she left Ireland for America. "I applied for a passport," she writes, "and was given one. Not as the daughter of James Connolly, however," she adds significantly. She reached New York August 1, 1916.

W. D.

Linnets of the Slums. By MARION PRYCE; **Liadain and Curithir.** By MOIREEN FOX; **Out of the East.** By VERA and MARGARET LARMINIE. New York: Longmans, Green & Co. $0.90 each.

The "Adventurers All" series, to which these little books of verse belong, has grown by this time to the extent of a bookshelf. The three volumes here noted introduce, according to the front-page formula, "young poets unknown to fame." In the first-named book, Marion Pryce has caught in a thin mesh of melody some simple phases of life which justify the pretty title. Moireen Fox builds her volume out of her moods upon a Celtic duality of personalities—a representation of pre-Christian characterizations. The Larminies exhibit a deft sense for constructiveness, feeling that equals true passion at times, and observant faculties for the manifold gleams of the light that is on land and sea for poets' eyes. The burden of many of these fragmentary moods arises from troubled desires, and the unsatisfying remedies that nature and art apply to souls in deep distress; but there are other sources for alleviation, for courage and endurance, as in these stanzas entitled "*In Extremis*":

> Lift me higher. Fools! can nurses,
> Surgeons, serums, baffle death?
> Will you keep my soul in spirits,
> Or dissect my dying breath?
>
> Can you follow where I travel,
> With your bandages and tools?
> Can your sciences unravel
> The last riddle set to fools?
>
> Somewhere on my desk there's lying
> A Crucifix I bought in Rome;
> Its beauty pleased me living: dying,
> What else is there to guide me home?

M. E.

BOOKS AND AUTHORS

"Khaki" (Macmillan, $1.25), Freeman Tilden's new novel, is an interesting account of how Tredick, a sleepy, pacifistic New England town "got into the war." Prudence Perkins, an elderly maiden of means, who went down with the Lusitania, while on her way to the front as a Red Cross nurse, was the first to wake up her native town, and not long after America declared war, everybody in Tredick was a burning patriot, the transformation worked in the Gilstar boys and in Sam Greenberg being particularly entertaining. The author evinces a most profound knowledge of slang.——The Rev. Edward A. Flynn, who is a chaplain at Camp Devens, Mass., is assured a prominent place among the authors of Catholic-boy fiction by his latest book, "The Story of Oswald Page, a Boy from Arizona" (Kenedy, $0.75). It is an interesting tale of school life and base-ball games so intermixed with plots against a gold mine and the machinations of a wily broker, that there are thrills and adventures enough to delight the heart of any boy. The hero, perfect in appearance as in conduct and manners, wears his greatness attractively, and will impress the boyish imagination deeply. The story is well constructed, is diversified by bright dialogue, and is told in an easy and pleasant manner.

The *Catholic Mind* for August 22 is an issue that all our Catholic teachers should have, for it contains the admirable paper on "The Feeling for Literature" which Brother Leo, F.S.C., L.H.D., Professor of English in St. Mary's College, Oakland, Cal., read at the Catholic Educational Convention last month. He shows that an enthusiastic love and a correct appreciation of the best books is of far more importance in a teacher of English than is a mastery of the "mechanics" of his branch. Brother Leo writes:

> Just as the crucial question concerning the teacher of politeness is, "Has he the spirit of courtesy, has he the feeling for etiquette?" and the crucial question concerning the teacher of religion is, "Has he the spirit of devotion, has he the feeling for religion?" so, it seems to me, the crucial question concerning the teacher of English is, "Has he the spirit of art, has he the feeling for literature?" Whether he has read books about books, has written a dry paper on how to secure interest, uses the dramatic method in his teaching, insists on word-analysis, believes in the efficiency of paraphrasing—such things are relatively unimportant. But, assuming that he has a grasp of three or four general principles that underlie all teaching, he is a good teacher of English, and he must be a successful teacher of English, if he knows and loves some of the really great books of the world.

Another excellent article in the current *Catholic Mind* is the stirring address on "Religion and Democracy" with which Archbishop Hanna opened the Catholic Educational Convention. The number ends with the continuation of Father Reville's list of "Books on Apologetics and Controversy."

Priests and seminarians will find "Eight Minute Sermons" (Benziger, $3.50), by the Rev. William Demouy, D.D., very helpful in their preparation for the pulpit, as the two volumes contain two sermons for each Sunday of the year. Although occupied in the many affairs of a busy parish the author found time to prepare carefully his sermons and instructions, and when ill-health forced him to retire from active duty, Father Demouy published these sermons in a Denver Catholic paper. The welcome they met with prompted the author to revise them and place them in book form at the disposal of a greater number of readers.——With material adapted from various sources, and original matter too, Father A. M. Skelly, O.P., presents the first of a series of "Doctrinal Discourses" (Aquinas Academy, Tacoma, Wash., $1.25), which will consist, when completed, of four volumes of sermons for the Sundays and chief festivals of the year. In commendation of them the Right Reverend Bishop of Victoria has been pleased to write: "I bear testimony to their great merit. Sound in learning, copious and varied in material, easy and flowing in style, your sermons are well adapted to instruct, to edify, and to please." Each discourse is preceded by a complete analysis, and developed so as to leave room for personal illustrations and local color.

"A History of the Christian Church" (Scribner, $3.00), by Williston Walker, Titus Street Professor of Ecclesiastical History in Yale University, shows by its title that the book is not for Catholics. According to modern terminology, the "Christian Church" is the monstrous mixture of all the heresies and sects that have set themselves up against the Catholic Church from the beginning. The Catholic Church cannot, of course, be left out of such a history, but when it appears it is evidently out of place. The author seems to rely a good deal on the labors of others. He manages to discuss Nestorianism and Eutychianism without any direct citations from the Councils of Ephesus and Chalcedon, though a certain "Ayer" appears continually in the footnotes. It is sad to see one who is supposed to be by profession a Christian teacher writing sympathetically of heretics; but saddest of all is it to see one who will have to stand at the judgment seat of Christ, using the little span of life to sit in judgment on the coming Judge, in a fine attitude of perfect detachment from Him on whom his eternity depends.

Eugène Duthoit, Professor of Political Economy at the Catholic University of Lille, has gotten out a pamphlet entitled "*Le Droit International—Leçons du passé—Perspective d'avenir,*" and comprises two conferences which he gave at Laval University, Montreal (Extrait de la revue Trimestrielle Canadianne Bureaux de la Revue, 274 Côte Beaver Hall, Montreal, 1918). Its appearance at this time and on this continent is of real importance; for, as anyone can easily verify for himself, there is a veritable conspiracy of silence in progress among writers on international law in this country with regard to the unrivaled contributions from Catholic traditional thought in the past and the evil influences that were brought to bear upon the attempted solutions of the problem by Protestantism; owing to the religious bias of such men as Grotius, Wolff, Puffendorf and Kant. This last has been overlooked by M. Duthoit; but were he to do no more in the future than expand these two conferences into a book, he would be rendering inestimable service to the cause of truth and justice.——Rowland Estcout, in a pamphlet entitled "The Conflict of Tax Laws" (University of California Publications in Economics), exposes the present legal and economic conditions prevailing through the country with regard to taxation. He makes an urgent demand for greater coordination and standardization. He would seem, however, to lend his support to the dangerous tendency towards over-centralization that has been going on in this country for some years past and which, owing in large measure to German immigration, is particularly noticeable in the West.

One need not travel abroad to learn the sorrow, suffering and privations heroically borne by our friends across the ocean. "A Village in Picardy" (Dutton, $1.50), by Ruth Gaines, touchingly portrays all this, and the incidents related, though unimportant to the world at large, give the reader some idea of what the French peasantry are patiently suffering in the war zone. The book also shows what the American Red Cross can do and is doing to restore hope and happiness in the wake of destruction and despair.——"A General's Letters to His Son" (Houghton, Mifflin, $1.00), coming "less as from a father to a son than as from a senior officer to a young one," were written by one who has served no less than thirty-eight years in the British army. Readers would like to be able to identify the author, so that his authority might strengthen the high principles of morality, honor, self-sacrifice and bravery which are taught a

young officer who is following his father's profession. Prominence is given to the power of discipline—what it has done in former wars and is accomplishing in the present crisis, and love is emphasized as the greatest factor in commanding a regiment.

"How Should I Take Exercise and Set Up?" (The Four Seas Company, Boston, $2.00), by Charles Delano, M.D., is a clearly expressed little volume which should prove of great value to the busy men and women who are "too busy to think of health." The author explains first the necessity of exercise, and recognizing several popular misconceptions as to its nature and functions, proceeds to redefine it. The rest of the book is a description in ordinary, easily grasped language of the natural effect of the exercise. Theory is discounted and practical results are sought. In an appendix there are thirty-five excellent illustrations of the exercises recommended.——It is almost a pity that so much that is inane appears within the covers of Dr. Alma C. Arnold's "The Triangle of Health" (Knopf, $1.25), because some sane and helpful things are to be found there also; but the two are so mixed up in an inextricable maze that it would be a task beyond the endurance of the average reader to disentangle them. The book purports to exploit the practice of drugless medicine, but goes so far in the other direction that it discards all theology, as well as therapeutics.

The present-day world would have to be far more deeply sunk in intellectual confusion than it actually is before it could derive any really valuable profit from either "Studies in Christianity" (Clutton), by A. Clutton Brock, or "The Experience of God in Modern Life" (Scribner), by Eugene W. Lyman. Both are Modernists, yet both furnish evidence of the unwitting but momentous tendency towards a great return to the past that is now taking place. What Mr. Brock has really fixed upon without being able to analyze it, is natural religion, and his confusion is all the greater for his having confounded it with positive Christianity. He denies the supernatural and considers his rediscovery of the natural, which Luther had rejected, as something entirely new. A brief study of Catholic ethics would easily undeceive him. Mr. Lyman, on the other hand, uses the word "experience" in a Protestant sense which would, if true, eliminate the power of our minds to attain objective truth. Newman's distinction between real and notional assent might possibly help him out of his difficulty (*cf.* "Grammar or Assent"). If not, then Joseph Gratry, though not himself entirely sound in all his conclusions, might still be of assistance (*cf.* his "*Connaissance de Dieu*" and B. Pointud-Guillemot's "*Essai sur la Philosophie de Gratry*"). What, however, may be even more surprising to the last-named author is the very important historical fact that his idea that man should be a co-worker with God in this world is not at all new, as he thinks. It is medieval pure and simple. Luther rejected it when he rejected good works, and if this statement is not sufficient guarantee Mr. Lyman need only consult, among other works, the interesting little book of Archdeacon W. Cunningham's on Christianity and economics.

Leonard E. F. contributes to the August *Queen's Work* these pretty stanzas, entitled "A Dowry of White and Blue":

White as mist is Our Lady's veil;
  Blue is her lovely gown—
And everything else that is blue and white
  She keeps for her very own.

Hers is the whole of the great blue sea,
  Where little white wave caps rise;
And hers are the tall white clouds that drift
  Beneath the fair blue skies.

Hers is the meek young violet,
  That lonely lives apart,
And hides within its thin blue leaves
  A little snow-white heart.

And lo! there are hundreds of little blue eyes,
  Where little white souls shine through:
'Twas God, dear Mother, who made them so,
  Because they were made for you!

EDUCATION

What School for Your Child?

THE Bureau of Education at Washington has recently issued a pamphlet under the caption, "Moral Values in Secondary Education." Prepared by Dr. Henry Neumann of the New York Ethical Culture School, this pamphlet represents the formal conclusions of a committee on the reorganization of secondary education, appointed by the National Educational Association. It may, therefore, be taken to represent fairly the kind and degree of morality which, in the opinion of non-Catholic educators, can be imparted through the agency of the school.

A Curious Pamphlet

THE pamphlet is both interesting and curious, and curious for several reasons. Moral values, Dr. Neumann explains, are to be found in student activities, in student initiative, and in group work. Under the prudent guidance of the instructor, "interpretation of experience" is said to lead the pupil to a variety of useful social and philanthropic works. Thus, the pupils of a school may be indirectly induced to raise money for a poor family, to enable the daughter to take courses in a technical school, instead of going to work; the proper conduct of student activities leads to enterprise, thrift, and some understanding of the difficult problem of how to govern.

Now much that is set down in this booklet is of real value, particularly when fused with principles of genuine morality. Dr. Neumann rightly holds that every subject in the curriculum will, either directly or indirectly, afford an opportunity of teaching moral values, and his suggestions are often exceedingly helpful. Some very good statements are made on the right understanding of liberty and equality, on respect for authority, and on what we lack very much as a people, a sympathetic appreciation of ideals other than our own. Man's ability to control his instincts, directing them in accordance with reason, is emphasized, and teacher and pupil alike are cautioned against the absurdities of the doctrine that might is right.

The Basis of Morality

YET, after all, the pamphlet draws to a close without assigning any real basis for morality, any palpable standard, according to which moral values may be assessed. This, in truth, is the main reason why the pamphlet may be, and has been, styled "curious." It is like a pretentious palace built upon quicksand. But little else could be expected from an author who hails from the Ethical Culture School, and who loses no opportunity of singing the praises of his master, Felix Adler. Praiseworthy as the purpose of the Ethical Culture Society may be, it is well to remember, in these critical times, that "ethical culture" is as nebulous as moonshine, and that the principles advocated by the School are practically worthless, because they are insufficient. We are prone to forget that "ethical culture" is but a by-product of erroneous German philosophy, being, in fact, a further extension of Kant's "self-sufficient philosophy." Sometimes passing under the name of "independent morality" and often, especially in France, of "lay morality," ethical culture is one of many modern attempts to establish a system of morality based upon the absolute exclusion of religion. According to the excellent article in the "Catholic Encyclopedia":

> Many members of the ethical societies are openly antagonistic to all religion, and would, therefore, do away with denominational schools, and supplant religious teaching by mere moral instruction. Even upon purely ethical considerations, such attempts must be unhesitatingly rejected. If it be true that even in the case of adults, moral instruction without religion, without any higher obligation or sanction, is a nonentity, a meaningless sham, how much more so is it in the case of the young? It is evident that, judged from

the standpoint of Christianity, these efforts must meet with a still more decided condemnation. Christians are bound not only to observe the prescriptions of the natural law, but also the precepts given by Christ concerning faith, hope, love, Divine worship, and the imitation of Himself. The Christian, moreover, knows that without Divine grace, and, hence, without prayer and the frequent reception of the Sacraments, a morally good life for any considerable length of time is impossible. From their earliest years, therefore, the young must not only receive thorough instruction in all the Commandments, but be exercised and trained in the practical use of the means of grace. (V., 561.)

Religion, therefore, practical religion, with all that this implies, must be the basis and the support of sound morality.

The Lesson for Catholics

IF something of real value still inheres in the teaching and practice of ethical culture, it is due to the fact that this "culture" has not succeeded in divorcing itself absolutely from all idea of religion. Religion has so permeated our life and thought, often a debased religion it is true, that to well-meaning men, a perfect separation is, perhaps, impossible. In fact, in a very true sense, ethical culture as now propounded, is exceedingly sectarian, although, of course, decidedly un-Christian. Hence, it is not quite clear why the Bureau of Education, in endeavoring to give the teacher some idea of how to impart instruction in morality, should have hit upon a report which, in effect, is a plea for the sectarian Ethical Culture Society.

The purpose of this curious bulletin, as we are informed in the preface, is to stimulate teachers to discover their innumerable opportunities for quickening and clarifying the moral vision of their pupils. How far the effort will succeed, remains to be seen. Catholics, however, will find it a melancholy attempt. It shows very clearly how circumscribed the public schools are, in trying to teach a subject which is of vital importance, first to the individual, and ultimately to the State. Rejecting all supernatural, positive religious belief, they are forced to take refuge in the dim, misleading light of man-made morality. The school-year is about to begin. Where will the Catholic father place his children, those little ones, given into his care by the Author of Life Himself? To this question there can be but one answer. The only place for a Catholic child is the Catholic school. To secure this for him may mean a sacrifice, but the sacrifice will be richly repaid.

F. Heiermann, S.J.

SOCIOLOGY

Remaking the Immigrant

WHAT makes the "Americanization" of the immigrant a problem of deep interest to Catholics is the un-American spirit prevalent among many who elect to undertake this work. The proselyter, the bigot, the Socialist and even the radical are all crying "Americanization," and all are sharpening their tools to operate upon the immigrant. Since a majority of immigrants are children of the Church, the force that is to protect them must come from their fellow-Catholics, and that protection can be most effectively given if Catholics themselves take in hand the perilous but necessary process of "Americanization." For we must face one great, appalling fact, the chief leakage is among the immigrant Catholics. Most of our pastors know this; not so many of our laymen, even those who devote themselves to social work.

A Case in Point

THERE is in this city of Chicago an Italian parish which, through force of circumstances, has no parochial school. A few years ago a Sunday school was conducted in this parish by lay-catechists. The maximum attendance, including all from the toddlers to the young men and women, was about 2,500. But this was at Christmas, when gifts were distributed. During the rest of the year the attendance did not reach half that number. Across the street from the church was a public school with an attendance of about 2,000 Italian children, and within the boundaries of the parish were several other public schools, each of which numbered about 1,000 Italians. All this is a powerful argument for the parochial school, but it is likewise a powerful argument for a determined Catholic Americanization movement. Back of the failure of the children to attend Sunday school was parental indifference, and back of this indifference, often changing into direct hostility to the Church, was the fact that the parents were being "Americanized" by anti-Catholic agencies.

Through the Immigrant's Eyes

IS there any need to picture the radically changed life and outlook on life that is met by the immigrant? There is possibly only one institution which he comes upon here which is identical with that in the land of his birth, the Catholic Church. It is as though the man were suddenly thrown into the midst of an ocean. He looks about and is delighted to see a sand-bank topping the waves. This appears to him a bit of the old firm mother-earth he was accustomed to tread. As he makes for it, another struggling wildly in the waters warns him that it is only quicksand. If one of us, who have found the sand-bank a safe refuge, does not call out to him, what will befall the poor unfortunate?

The immigrant is an heroic man. Not many of us would pull up our homes by the roots and transplant them to another city, not to mention another land, even though the inducement were great. The spirit of the immigrant is one of possibilities. If dulled and flattened by his experiences in this country, the fault is ours, not his. Immigration is a convulsion in life, and after the awakening there is only one old land-mark, the Catholic Church. This will be the only institution in the New World that will have the immigrant's full confidence at first. Here is our opportunity to aid him in his readjustment. The lures and traps that the present Americanizers set in the foreign colonies of the great cities are many. At first they lead to the Protestant Sunday school and the non-sectarian settlement; eventually, in nine out of ten cases, particularly among the men and young women, they lead to the Giordano Bruno society, the ward Socialist club and the I. W. W. headquarters. It is an old and frequently substantiated fact, that there is no half-way stopping place for the man who slips from Catholicism. He goes to the depths of sin or radicalism. It is not the hidden rock in the sea of religion that sinks the immigrants' barks. The trouble is in political, social and economic waters. Into these must we throw our life-savers in the rescue work. The trouble starts with wholly ridiculous conceptions of American ideals of democracy and liberty, of American wealth and life.

The Existing Agencies

"THE heroic is human, belonging to all lands; Washington and Lincoln have comrades in all countries where the people love liberty." This is a precept urged in the Americanization program of the Council of National Defense. It is a very safe embarkation point for any program of Americanization, and may well be brought home to the immigrant whose life is being adjusted to his new environment. But how?

My acquaintance with foreign-speaking parishes, though it is limited, convinces me that many are most admirably equipped for this work of Americanization. The societies, religious, social, fraternal, of the parishes are many. The parish plants usually include huge school buildings and auditoriums. Virtually, the class is gathered and seated, ready for the lesson. Who will be the instructor? Add to the burdens of the pastors? All appreciate that in the huge foreign parishes their duties are already staggering. If they feel able to assume these new duties, well and good; if not, there are others, efficient and willing. There is the young seminarian and the young aspirant to a profession. There is always the man of long residence in America, the trustee of the parish, possibly of the second generation, American reared, American educated, with an American outlook on life, but clinging to those who are of the blood of his fathers, serving

the immigrants as lawyer, physician, banker, real-estate agent, editor, representative in council or legislature. Let him, in the tongue of the old country, bridge the chasm between Europe and America, and bring out the point that "the heroic is human, common to all lands." The lecture-platform and the soap-box are being used by those who are striving to un-Americanize the aliens. We, too, must use them, not sending before the classes dinner-coated, silk-hatted university professors, but their own leaders who in many instances will be found wholly capable of performing this duty.

The Personal Touch

IT would be endless to recount the subjects of the lessons in Americanization. Nor do they end when the political field has been covered. There are economic difficulties to be solved; counsel given to make the dollar stretch the farthest, thus staving off discontent; to make the living quarters more cheerful, thus warding off restlessness. All this is done, not with the turned-up nose of the disdainful society matron delving into the under-world, but with the kindly suggestion and the helpful smile of those who are inspired with a love for the children of God. The young girl needs many a word which her own mother is unable to give her. But the Sisters at the school, who might be willing occasionally to add an evening hour to their already hard day, can well give it. The immigrant is sailing in new waters for which he has no chart. There are pilots in plenty who offer their services to head the stranger's ship upon the rocks, whereon their own were ground to pieces. We know the entrance to the harbor and we must be more insistent than we have been in the offer of our services. The country is determined upon the Americanization of its foreign-born element. How this can possibly be accomplished by our usual cure-all, legislation, is a puzzle. Seemingly the program will be carried into execution in the old, disorganized, hap-hazard fashion, with only a doubling of the agencies and a tripling of the energy behind the work. Consequently the havoc wrought will be multiplied by many times ten.

Just what effective and sane Americanization will be done, how greatly the madness of the bigot, the proselyter, the radicalist and the merely stupid, will be checked, will depend upon us Catholics. How many immigrants struggling in new and deep waters will shun the bar of security, the Church, topping the highest waves, because another cries "quicksand," will be decided by the zeal of those of us with our feet on the firm ground. Americanization is a program of vast possibilities and consequences. As in the case of teaching English to the foreign-born, it is a dangerous program only in proportion to Catholic indifference.

L. F. Happel, M. A.

NOTE AND COMMENT

Catholics and the Allied Cause

IN the opinion of the Catholic War News Bureau of London there is every prospect that France will resume diplomatic relations with the Holy See, following the example of Portugal and China. Indeed, it would seem that coming close upon the anti-Papal wave in the Allied press, a reaction has set in and Catholics are seen to be a vital influence for the success of the Allied cause:

> The solemn requiem Mass at Westminster Cathedral recently accentuated this fact. The official and diplomatic celebration of France's Day resolved itself into a most touching and solemn act of Catholic worship. And from the prayers offered at Westminster for the heroic dead of France, the Allied world looks to the living France herself, where it sees the fate of civilization and humanity in the hands of one man, the Commander of the Allied Armies, General Foch, that great French Catholic who before the Battle of the Marne said to one of the chaplains: "Father, we are to make our supreme effort in arms tomorrow. Do you also make a supreme effort in prayer. All my trust is in God."

The time may come when the French Government will officially acknowledge the propriety of calling on the nation that is Catholic to offer prayers for the success of French arms. The reason alleged by the President of the Republic for not making this national act of homage was the separation of Church and State. This reason did not prevent America's Chief Executive from calling on all citizens to pray for victory and peace.

Defaming the Pope

SOME time ago a woman working under the auspices of the American Red Cross in France wrote a letter containing an insulting reference to the Pope. With strange disregard for truth and patriotism, a small-town editor published the letter, which was copied by a number of Western papers. The Editor of America sent the letter to Mr. Henry P. Davison, Chairman of the Red Cross War Council, and received in reply the following:

> The American Red Cross, National Headquarters, Washington, D. C.
>
> August 8, 1918.
>
> *The Editor of* America:
>
> Dear Sir:
>
> Your letter of August 3 to Mr. Davison enclosing clipping containing reference to the supposed statement of Miss Downie has been referred to me.
>
> Of course the Red Cross utterly repudiates responsibility for any such statement as that quoted in the clipping. Nothing is more objectionable from our point of view than such a publication. We are with your permission forwarding this letter to Paris for thorough investigation. In the meantime will ask you to accept our assurance that the matter will be dealt with aggressively.
>
> Very truly yours,
>
> [illegible]
>
> *Assistant to Chairman Red Cross War Council.*

It is gratifying to see the promptness and vigor with which the Red Cross authorities deal with protests like those to which the above letter is an answer.

The National Committee on Churches

THE National Committee on the Churches and the Moral Aims of the War announces that two British clergymen will tour this country in the fall to address American audiences on the moral aims of the war. The Rt. Rev. Charles Gore, Bishop of Oxford, one of the speakers, in replying to the invitation of the Committee, said:

> No one is more clear than I am as to the moral necessity of entering upon this awful war and of fighting it through; but I am exceedingly anxious that the moral aim in all this should be kept clearly to the front; and I fear that as the war goes on there is more and more necessity that great efforts should be made to secure this. The mere determination to beat Germany is apt to absorb all else. Whereas in fact we might defeat Germany and at the same time absorb so much of what is false in the spirit of the war as to defeat our professed aims in entering upon it. That is what makes me ready to do anything that lies in my power to keep the right moral principles of the war to the fore.

Fifty-five speakers traversed the country from Maine to California last spring addressing 270 conferences of clergymen and 211 popular mass-meetings in the interest of the National Committee. But no Catholic name was on the list of speakers.

The Northcliffe Press and Conscription

APROPOS of the London *Times'* veiled threat to revive the Penal Laws against Catholics, a writer in the June *Catholic Magazine* of South Africa, which lately arrived, remarks:

> Catholics in the British Empire will accept no toleration from the British Junkers of the Northcliffe type; but they will insist upon their rights, if necessary with their lives. If the Northcliffes wish to provoke a new Kulturkampf, they can, but they ought to remember Bismarck. It is certainly not patriotic on the part of Lord Northcliffe to remind

Catholics of the Penal Laws, at a time when a Catholic has been made Chancellor of the German Empire.

The Irish Bishops have not interfered in any purely political question. They have intervened in a moral question of the gravest import, as they had a perfect right to do. The papers which applauded the intervention of Cardinal Mercier on behalf of his own people and their rights, suddenly discover a political flavor in the words of Cardinal Logue, when he takes action of an analogous kind. A grave injustice was proposed to be done to their people, and the Irish Bishops have not hesitated to speak words that could be clearly understood. They claim that the fundamental right of a nation to conscript its own citizens shall not be exercised by another nation in direct opposition to the wish of the Irish people.

The democratic voters of England must be grateful to Cardinal Logue for the stand which he has taken; and we should leave the matter willingly in their hands, if they were free to vote. We have heard much, since the war began, of the iniquity of making Bohemians fight for Austria and Poles for Germany; but what new version of the moral law for British benefit makes it lawful for us to force Irishmen to fight for a cause for which they do not desire to fight? If the self-determination of small nations has any meaning, it surely means that they themselves are to determine the causes for which they think it right to give their lives.

The writer is of the opinion that it is largely owing to the attitude of President Wilson and America that the Northcliffe press has been unable as yet to make the British Government enforce conscription in Ireland.

University of Santa Clara Military Department

THE University of Santa Clara received the following commendation in the report handed in by Major Pearce, after his inspection of the military department:

> The University of Santa Clara is the only institution of university standing in the Western Department whose cadets live in barracks and are under constant military discipline. The routine of the institution is patterned after the Virginia Military Institute and West Point so far as is practicable to do so. Captain Donovan, the Professor of Military Science and Tactics, is an able officer of wide experience and has been given a free hand by the faculty, with instructions to organize along the best military lines possible. The result of his work in the past few months is hard to praise too highly,—especially in view of the fact that the institution has received no equipment from the War Department, being armed with a motley collection of old pattern Springfield rifles of every conceivable model. However, they have been thoroughly cleaned by the students. It is earnestly recommended that this institution be given priority in issue of ordnance equipment in the Western Department, as it is in the poorest condition in that respect of any of the large institutions. Uniforms and other equipment would be very acceptable, but the ordnance is the crying need. The military spirit of the students is being developed and fostered in every way possible, and this institution will, in time, be a model of its class.
>
> E. H. PEARCE, Major, A. G., N. A.

On November 22, 1917, the University of Santa Clara was made a Reserve Officers' Training Corps by a special act of the War Department. The object of this department is to give the student four years' military training in preparation for a commission to lead and instruct untrained men.

Rural Telephones as Employment Agents

THE method adopted by the Federal Employment Service for ascertaining the needs of the farmers throughout the country is highly interesting and ingenious. Before the Government had taken over the various telephone lines arrangements were made with the rural telephone companies to link farm to farm by means of their service. No fewer than 7,600 companies were involved, and 2,000,000 farms could thus be reached, or practically the entire agricultural population of the United States. Every farmer subscriber to any rural telephone company is to be called up once a week by the local operator and questioned as to his labor requirements. The requests are then noted on special application forms of the Employment Service and forwarded to the nearest branch office from which the requisite help can be supplied. Every effort is being made to supply the farmers with all the assistance that will be needed to harvest the bumper crops of this year. It is of further interest to note here that many of the rural telephone lines were already cooperatively owned by the farmers themselves, showing how the spirit of self-help and cooperation is rapidly progressing among our farming population.

The Battles of Automatons

IT would appear from a recent correspondence of the Associated Press that the battles of the future may be fought with "automatic soldiers," as the latest device in modern warfare is called. The inventor is a Danish engineer and his apparatus is thus described:

> It consists of a steel cylinder normally within a larger cylinder, the whole being sunk into the ground vertically. By means of a mechanism operated by wireless the inner cylinder rises to a height of eighteen inches from the ground, and, simultaneously, an automatic rifle mounted on the inner cylinder fires four hundred shots in any given direction.
>
> These "automatic soldiers" can be controlled from a central position some four or five miles behind the line of defense, according to the inventor. They may be seen by the enemy only when they rise from the ground.

It is said that a few hundred of these steel soldiers can hold a position against an infantry attack, no matter how numerous their assailants may be. "They would blaze away their 400 shots without flinching and never retreat." If now an army of "automatics" can be invented to storm the positions thus defended, the millennium will be near at hand.

Resolutions of the Catholic Educational Convention

AMONG the resolutions passed last month by the Catholic Educational Convention, the following have special bearing on the present national crisis:

> The Association gives its whole-hearted support to the Chief Executive of our country, President Wilson, in this supreme moment of trial. It pledges unswerving fidelity and devotion to him in the prosecution of the war for the complete attainment of the high and moral ideals set forth by him.
>
> In a spirit of humility and gratitude we give thanks to God for the splendid patriotism displayed in this crisis by the graduates of Catholic colleges, who have rallied to the colors in surprisingly large numbers, in a spirit of entire devotion.
>
> The inculcation of obedience to God and to all lawful authority constitutes an essential aim of Catholic education. As America needs the loyal support and obedience of her citizens today as never before, we can render no more important service to our country at this time than to continue the work of our schools and colleges and to labor to make the work as fruitful as possible.

The Convention declared its opposition to the industrial-efficiency idea dominating educational methods:

> The modern efficiency expert in industrial life has too often driven the laborer to the limit of endurance. Moreover, the demand for efficiency in production has had an unwholesome influence on modern education. The economic producer regards the child merely as a future economic unit in the industrial system. Education based upon this principle prevents the proper unfolding of the capacity and the individuality of the child. It leads to the eliminating of initiative and enterprise, and stunts the power and capacity for thought.

A deserving tribute is paid to Mr. Hoover and the National Food Administration, and the cooperation of teachers in our schools is pledged to the work of the conservation of food.

AMERICA

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Chronicle

The War.—On the western front the week was marked by important Allied gains all along the line running from the Lys salient and from Barleux-St. Marc, south of Arras, to Soissons. The British moved mainly in the north while the French carried on the fighting in the south. On August 19 the British advanced their lines in the apex of the Lys salient. They pushed forward on a 10,000-yard front to Merville. Almost at the same time the French, in the Lassigny region to the south, made substantial gains. Frenières, one of the outlying defenses of Lassigny, was captured as well as the villages of Pimprez, Nouvron-Vingre and Morsain. The French fighting forces at this moment stretched east and southeast of Lassigny on a fifteen-mile front. The following day, August 20, the French under General Mangin again struck the enemy on a front of fifteen and a half miles between the Oise and the Aisne, penetrating into the German positions to an average depth of two and a half miles, capturing several villages, taking 8,000 prisoners and a vast supply of military stores. West of the Oise the enemy made a desperate fight for Beauvraignes which was finally taken by the French. The latter on the same day were officially reported to have captured Vesaponin, to have reached the plateau east of Tartiers and to be moving towards Camelin. On the same date General Mangin's line ran from La Quenotierie, north of Bailly, close to the Oise to Champ de Merlier, to Petit Maupas, to Cuts, to Hill 160, to Vesaponin and to Valpriez Farm, five miles northwest of Soissons.

Bulletin, Aug. 19, p.m.-Aug. 26, a.m.

On August 21 while in the north Field Marshal Haig's troops, under the immediate command of General Byng, were attacking the Germans on a ten-mile front from the Ancre River to Moyenneville, driving them back at some points to a depth of two miles, capturing over 1,000 prisoners, and winning back several villages, the troops of General Mangin continued their forward movement in the territory northwest of Soissons. They took Lassigny after desperate fighting, advanced over a front of fifteen miles, and at some points pierced the enemy lines to a depth of five miles. The capture of Lassigny is of the greatest strategic value. Southeast of Lassigny, the French by gaining a footing in Plemont and Chiry-Ourscamps menaced the German hold on the valley of the Divette. Further east across the Oise General Mangin's forces reached the river from the south between Sempigny and Pontoise.

The next day the same "see-saw" tactics continued north and south. In the south the French under Mangin and Humbert steadily advanced from Lassigny to the region north of the Soissons. East of the Oise they pushed forward at some points seven miles, French detachments were reported to have crossed the Ailette. In their forward thrust they occupied the villages of St. Aubin, Selens, Bagneux, Epagny, Bieuxy, Vauxrezis and Pommiers. West of the Oise General Humbert's troops occupied the whole of the Thiescourt Massif and reached the Divette River from its mouth to Evricourt. This brought the French within two miles of Noyon, from the southwest. In the north the strategically important town of Albert on the Ancre, eighteen miles northeast of Amiens, was taken by the British together with 1,400 prisoners and a number of cannon. On a six-mile front, between Albert and Bray, on the Somme, the British heavily attacked the enemy and drove forward to a depth of two miles, gaining all their objectives. On August 23, General Byng advanced more than two miles on the six-mile front from southeast of Albert, to the neighborhood of Grandcourt. A few miles to the north the British took Achiet-le-Grand on the Arras-Albert Railroad. On the extreme left Gomiécourt and four other villages were carried by storm, several thousand prisoners were taken and heavy losses inflicted upon the enemy.

At the same time the French under Mangin and Humbert made important gains between the Matz River and the territory north of Soissons. West of the Oise General Humbert's troops crossed the Divette in the region of Evricourt, southeast of Soissons. Mangin's corps crossed the Oise River and the canal eight miles east of Noyon and reached the village of Morlincourt not quite two miles from Noyon station. By August 24 while no substantial change had taken place in the Noyon territory, on the northern Allied front, Bray, on the north bank of the Somme, five and a half miles southeast of Albert, was in British hands and the strong position of

Thiepval, northeast of Albert, on the Ancre front, was carried in face of a murderous machine-gun and rifle fire. Miraumont, where the enemy made a desperate resistance, and ten other villages were captured on the same front. British troops reached the outskirts of Bapaume. In these operations more than 2,000 prisoners were taken. This brought the British captures since this offensive began up to 16,000. The official dispatches of August 26 reported that on the previous day the British continued their advance north of the Somme, and that they had pushed forward along an eighteen-mile front from Croiselles to Bray, at some points to a depth of four miles. They reached the Hindenburg line southeast of Arras, entered Bapaume and captured many villages and prisoners. Among the villages taken were Mametz, Martinpuich, Le Sars, La Barque, Pozières, Eaucourt, Contalmaison, Courcelette and Warencourt-Eaucourt.

In Albania the Austro-Bulgarian armies are moving along on a sixty-mile front from the mouth of the Semeni River to the heights overlooking the Tomorica River.

Canada.—On returning to France, M. François Veuillot, who had been sent to Canada by the Catholic Committee of French Propaganda, published a summary report of his investigations in the *Bulletin de Propagande Française*, reserving the detailed account of his mission for a volume to be published later. His first impression is one of astonishment at the growth of the French Canadians in the last century and a half: from 60,000 they have developed into 4,000,000, of whom 2,500,000 reside in Canada. The immense majority, he says, have clung to the practice of the Faith of their ancestors. This fidelity to Catholicism, joined with an intense attachment to the French tongue, has united them around the parish church, and has preserved, in spite of the dominance of a different nation, their French culture and perpetuated their love of France.

M. Veuillot's Report

M. Veuillot says that one of the reasons that led him to the shores of Canada was the desire to find out why, in view of these facts, "the trials of the land of their fathers had not awakened more widespread and more ringing echoes" among the French Canadians. He declares, moreover, that he has reached a satisfactory explanation. First of all he denies that the French Canadians have not taken part in the war; thousands have enlisted and have had a brilliant share in the fighting in Flanders, those subject to conscription have rallied to the standard with resolution and often with eagerness. He says that figures prove that the share taken in the war by the French-speaking population of Canada, during the period of voluntary enlistment, was inferior to that taken by the portion of the population that speaks English; but he declares that this numerical inferiority was not the result of lack of sympathy or of courage.

The people of Quebec, according to M. Veuillot, are, for the most part, attached to the soil, composed of large families, in which the father is dependent on the sons for assistance, many of whom are beyond military age. The English Canadians, on the contrary, are less attached to the soil, have small families, the children being engaged, by preference, in industrial pursuits and commerce.

To these general considerations M. Veuillot adds others more detailed. The English-speaking population of Canada failed to display a large spirit or much tact in dealing with the situation. Voluntary enlistments were not to be expected in very large numbers, when the French Canadians were summoned to volunteer in the name of imperialism, when the agency of a Methodist minister ignorant of the French language was used for recruiting and when those who did enlist were scattered in English regiments. A further tactical error was the revival of the old campaign against the teaching of French, a measure which accentuated racial antipathies. Both Quebec and Ontario are indisputably loyal to the British Government, but they are unquestionably inimical to the English people. M. Veuillot deplores this latter fact, and asserts that events which might have been used to make the old quarrel less bitter served only to intensify it. The ill-advised bitterness of the press campaign, which accused the French Canadians of indifference and even antipathy for the cause of the Allies, furnished pretexts for lamentable partizan controversy. He also lays a share of the blame on the French Government whose anti-clerical policy before the war was by no means calculated to win the sympathy of a people attached to its priests and its religion.

M. Veuillot concludes by expressing his affection for the French Canadians, and by declaring that no matter what judgment may be passed on their attitude toward voluntary enlistment, no one can question their loyal and courageous obedience to the law of conscription. He believes that it is the interest and duty of French Catholics, for both national and religious reasons, to extend a fraternal hand to the French Canadians, and in accord with the policy of France in the past, to give them every possible assistance in the struggle to develop and defend French and Catholic civilization in the northern part of the New World.

Ireland.—Quite a sensation was created in political circles both in Ireland and Great Britain by the declaration of the Lord Chancellor of Ireland in favor of Home Rule. At a luncheon given in honor of Col. Arthur Lynch, M.P., Sir James Campbell stated:

Sir James Campbell for Home Rule

> From the day the war broke out I determined, regardless of my commitments in the past and the views of my old political colleagues, that I should endeavor to the best of my ability to bring about a solution by consent of the Irish problem on the only lines which it seemed to me held any promise of success—I mean self-government for united Ireland.

Sir James Campbell was formerly the lieutenant of Sir Edward Carson in the anti-Home Rule movement, and his appointment as Lord Chancellor of Ireland some weeks ago was looked on as a challenge to the Irish Nationalists and all sympathizers with the cause of Home Rule. The Lord Chancellor's office carries with it the right of nomination to all the judicial and magisterial offices in Ireland. As evidence of the sincerity of Sir James Campbell's "conversion," the Marquise De Fontenoy writing to the New York *Evening Sun,* instances his appointment of James McMahon to the office of permanent Under-Secretary of Ireland, a "man who has always held aloof from the so-called Dublin Castle crowd and has never made any concealment of his strong sympathies with the Nationalist cause."

Commenting on the recent Belfast speech of Sir Edward Carson, in which he declared that the Battle of the Boyne was celebrated by Orangemen "not out of hostility to our Roman Catholic fellow-countrymen but as a great mark in the advancement of civilization and Christianity," Sir Mark Sykes told the House of Commons that he could not imagine any statement calculated to arouse more bitter feeling in Ireland. "If the right honorable gentleman had read the history of Ireland by Lecky, his precedessor in the representation of Dublin University," said Sir Mark Sykes, "he would have known that the Battle of the Boyne was followed by eighty years of the most villainous persecution and rascality, not only towards the Catholics but also towards the Presbyterians of Ulster." Sir Edward Carson also stated that the acton of the Bishops on Conscription was an attempt "to get Ulster under their heel." Sir Mark Sykes made it clear that he was not giving a defense of the Irish Bishops, but such a statement from Carson was nothing less than an appeal to "fear and to religious passion, and as the right honorable gentleman was born and brought up in the South of Ireland, he must have known that the only motive of the Bishops' action was to avoid bloodshed." Commenting on Sir Mark Sykes' speech in which he declared that he did not believe "that the clergy collectively should interfere with politics any more than he believed that a Privy Councillor did well to organize a rebellion," the Dublin *Irish Catholic* reminds him that the question of conscription was not one of politics merely. "It was specifically declared by the united Episcopacy of Ireland to be one of morals and politics." The pronouncement of the Irish Bishops was based solely on the ground of morals.

Sir Mark Sykes and Sir Edward Carson

The Liverpool *Catholic Times* declares the present coercion policy introduced into Ireland ridiculous and doomed to failure, saying:

> If serious coercion can be killed by ridicule its fate under the present Irish régime is certain. The struggles of troops of soldiers and police running helter-skelter after boys in all parts of the country, arresting men and lads because they are playing football without a permit, or hurling, or singing Irish songs, or engaged in a game of cricket, and so on, are exhibitions which must provoke contemptuous laughter. But for the prisoners the arrests are no laughing matter. They are taken to coercion courts and receive heavy sentences. Eight boys, whose ages ranged from eleven to twenty years, were caught playing at the Magazine road and the Cricket Ground, Dublin, and were taken to jail in a military wagon. Football matches were broken up by the police. Even ladies who met to carry on sports were scattered. Meanwhile, lest it should be thought outsiders are free to land at any Irish port, or Irish folk at any British port, the Home Secretary has specified the only ports to which they can proceed and the only routes by which they can travel. Apparently there is no art that has ever been used in Prussia or in any reactionary land, ancient or modern, to curb liberty that will not in time be adopted by the British Government in Ireland.

Mr. Shortt, Chief Secretary for Ireland, in speaking of the coercion policy, denied that there was any attempt to suppress the Irish language. The police had misunderstood instructions in one or two cases, he maintained.

Japan.—According to an Associated Press dispatch violent food riots broke out in a number of the chief cities of Japan during the week of August 11. The uprising appeared to be anti-capitalistic in character, mobs composed of insufficiently paid workmen destroying the property of the wealthy and attacking the houses of those whom the war has enriched. In Tokio the mobs damaged buildings in the business and theater districts and sacked the rice stores of the naval station at Maizuru, and at Osaka, pillaged provision shops and set fire to theaters. A crowd of 5,000 marched to the retail-store section of the capital, raided hundreds of stores, restaurants and food depots and attacked the Ministry of the Interior. The riots were fomented by labor agitators and are said to be the first of the kind to occur since Japan was opened to western civilization. The situation was so serious indeed that a special meeting of the Cabinet was called and $5,000,000 was appropriated for the purchase and distributon of rice among the poor at a moderate price, and a number of millionaires have contributed large sums to a rice fund. There is said to be plenty of rice in Japan but it is held in storage by profiteers. On August 17 an imperial ordinance authorized the Government to requisition all stocks of rice and put them on the market. A great deal of property, particularly the residences of the rich, was destroyed throughout Japan during the week's disorders but the papers were forbidden to print news of the riot's progress. The editors, thereupon, protested, declaring the prohibition to be an arbitrary interference with the right to free speech granted by the Constitution. The Governor of Tokio ordered the theaters, stores and leading streets closed and urged the people to remain indoors at night.

Food Riots

Portugal.—The solemn proclamation of the resumption of diplomatic relations between Portugal and the

Holy See was made by the President of the Republic, when Parliament opened on July 22, and was ratified by the members. Mgr. Locatelli, Titular Archbishop of Thessalonica, previously Nuncio at Brussels and Internuncio to Luxemburg, has been nominated by the Vatican to preside over the new Nunciature at Lisbon. Don José Feliciano da Costa, the Portuguese Ambassador at the Vatican, a fervent Catholic, was the military organizer of the recent Catholic action in Portugal, and was one of the three chiefs of the contra-revolution.

The New Government

The *Etudes* of Paris gives some interesting details of the new régime. After the *coup de force* which brought about the fall of the anti-Christian Government on December 6 and 7, 1917, a Provisional Government was set up consisting of a triumvirate, namely, Feliciano da Costa, Machado-Santos and Sidonio Paës, who at once permitted the exiled Bishops and religious to return to the possession of their churches, and to resume their former work. The next step of the Provisional Government was to do away on February 22, 1918, with the tyrannical articles of the law of 1911, and to substitute for them decrees based on equity and good-sense, which completed the national conciliation of Portugal with the Church and finally restored religious peace.

Elections were held on April 28, 1918. Sidonio Paës, to whom had been accorded the first place, both in honor and in authority, in the Provisional Government, was elected almost unanimously. Although not a professed Catholic, he is openly in favor of complete religious liberty. The Senate is composed almost exclusively of his partizans. The Chamber of Deputies is also made up, with few exceptions, of his supporters, of whom fifteen belong to the Catholic party, thirty-nine to the Royalist group, and 105 to the Moderate Republicans. The Opposition counts only six Republican-Democrats and Freemasons. The present form of government is thought likely by some to be permanent, others regard it as an intermediate step in a movement back to monarchical institutions, but all are agreed that it is extremely conservative and hostile to anti-religious tendencies.

The first notice of the negotiations which resulted in the reestablishment of diplomatic relations with the Holy See was given to the Portuguese in an official note published by the Government on June 30, 1918, announcing that the President had given an audience to Mgr. Francisco Ragonesi, Titular Archbishop of Myra and Apostolic Nuncio at Madrid, who had been sent to Lisbon by the Pope on a special mission. During the interview both sides expressed a strong desire for a complete reconciliation between Portugal and the Vatican, as a result of which steps were taken to effect that end. The Pope, in turn, announced in an official note, dated July 7, 1918, the resumption of diplomatic relations, and the accomplished fact was ratified by acclamation by the Portuguese Parliament at its first session.

Rome.—The anti-clerical press in Italy continues to be very credulous. The *Corriere della Sera* recently published an interview which Baron Denys Cochin was declared to have had with a reporter of the *Gaulois,* and in which it was stated that the Baron during his recent visit to Rome had a number of long conversations with Mgr. Ratti. The fact is that Mgr. Ratti had departed from Rome for Warsaw, on an important diplomatic mission, a month and a half before Baron Denys arrived in Rome. The report of the same interview goes on to say that Cardinal Gasparri had given the Baron to understand that the rights of France in China would be respected. This is so obviously true, so clearly borne out by all the dealings of the Holy See that it needs no comment.

Methods of the Anti-Clerical Press

The *Corriere* proceeded to give its own color to the statement by adding that the report that the Holy See intended to send a Papal Nuncio to China had caused great disturbance in certain French circles, because of the injury to the French protectorate implied in the establishment of a Nunciature at Peking. The *Osservatore Romano* professes ignorance as to the alleged fact that certain circles are disturbed but proceeds to point out that the disturbance if it exists is quite groundless. The establishment of the Nunciature at Peking so far from contravening the efficacy of the French protectorate over Catholics would in reality increase its influence. The advantage accruing to the Holy See, aside from the permanence and authoritative position of its representative, would be confined practically to an increased authority in spiritual matters and the right to attend diplomatic conferences in place of requesting, as at present, private audiences. France could only gain, by the assistance and coöperation of the Nuncio, in extending its protection to Catholics.

The *Giornale d'Italia,* in reporting another interview granted by Baron Cochin, gives a new object-lesson regarding the insidious way in which the anti-clerical Italian press contrives to distort the things favorable to the Holy See. The point of the interview was that Baron Cochin had returned from his meeting with the Holy Father quite satisfied and very grateful with the reception he had received. The correspondent of the *Giornale* in his interpretation of this plain statement contrived to convey the impression that the French Academician had found it necessary to have this meeting, in order to clear up certain doubts as to the attitude of the Vatican concerning certain questions relating to Germany. The fact is that M. Denys Cochin had written to Cardinal Gasparri almost five months earlier to acknowledge that he had been very much mistaken on this very matter, and with reason, for the Pope in a public document, reported throughout the world, had made his attitude on the matter in question, namely, his protection of those cruelly oppressed by the Central Powers, lucidly clear as early as the beginning of the year 1916.

Has the Pope "Talked Too Much"?

J. HARDING FISHER, S.J.

IMMEDIATELY after his arrival in the United States, whither with a number of other editors of Italian papers he has come for the purpose of promoting a better understanding between the peoples of both countries, S. Antonio Agresti, the editor of *La Tribuna,* proceeded to assail the Pope. Among other objectionable and false statements he remarked that "The Pope has talked altogether too much, not openly but secretly." The subtlety of this statement is patent. If the Papal talk has been secret, obviously no one can ask for its publication. How very simple! The precaution taken by the editor of *La Tribuna* is quite in accord with the methods used by his paper in Italy. Clever misrepresentation, odious insinuation, misstatements so clothed that it is difficult to meet them squarely are known to be the staples of the anti-clerical Italian press, of which *La Tribuna* is so conspicuous an example.

This alleged excessive talk of the Pope is simply nonexistent. If S. Agresti knows of such talk let him produce it publicly. We in the United States have a right to know it, for it is too much to expect that a people so eminent for their love of fair-play should accept dark and sinister hints as facts, especially when they come from a man whose paper is synonymous with anti-clerical prejudice. As a nation, we are thoroughly in sympathy with the part Italy is taking in the world-struggle for liberty; but right-minded men are disgusted with S. Agresti's attempt to import anti-clericalism into the United States. His reference to the Church and the Pope, injected into his first public utterance without any other reason save his anti-clerical animosity, is gratuitous and unsupported, and in the absence of evidence may be confidently regarded as false. The secret talk of the Pope to which he darkly refers is a myth. But the Pope's public talk has not been a myth; it is on record for any one who cares to read; and even S. Agresti is not tempted to characterize it as excessive.

The Papal "conversations" with the belligerent Powers in behalf of prisoners of war, incapacitated by wounds or disease from further military service, which resulted in the return of 8.868 Frenchmen to their native land between the months of March and November in the year 1915, and has since that time been responsible for the steady stream of such men back to the bosoms of their families, were certainly not excessive. Neither will any one say that the Pope talked too much when he persuaded the Powers to consent to an exchange of interned civilians, by which more than 3,000 Belgians have been restored to their homes, and more than 20,000 Frenchmen were permitted to pass into France during the space of a single month. It was as a consequence of the talk of the Pope that Switzerland and other neutral countries were enabled to offer medical care, comfort and hospitality to many thousands of sick and wounded soldiers belonging to the nations at war; and that the treaty of Berne was effected in May, 1918, which provides for the exchange, return to their own country, or internment in Switzerland of prisoners who are fathers of four children. The "Papal train," which almost every week brings back to Italy Italian prisoners suffering from tuberculosis and other diseases grew out of the Papal negotiations.

The Pope talked with the German Government and hundreds of thousands of Belgians and Frenchmen were permitted to get word from their relatives; he talked with the Austrian Government and letters from the Serbians began to reach their families; he talked again with the same Government and news of the Italians in the territory occupied by Austria was forwarded to their refugee relatives; he talked with the Bishop of Tripoli, and Italians, torn with anxiety about their dear ones who were either captured or dispersed in Libya, received detailed information in answer to their inquiries.

It was through the initiative of the Holy Father that prisoners in Austria-Hungary, Belgium, England, France, Italy, Russia and Turkey were allowed to rest from work on Sunday, and that the Ottoman Government gave assurance to the bereaved relatives of those who had fallen in the Dardanelles, that the last resting-places of the buried soldiers would be kept intact, religiously cared for, and marked with distinctive signs, and that photographs were sent to the various countries of the different cemeteries, thus enabling the identification of individual graves. Even S. Agresti would not dare say that in negotiating these acts of gentle kindness, the Pope talked too much.

Benedict XV by his intervention secured the reprieve, commutation, and pardon of many condemned to death; he secured mitigation of punishment for many others under lesser sentences, for others he obtained liberty, permission to return to their native lands, or the alternative of being interned in Switzerland. Nor did his beneficence stop with the living, he asked and was granted the favor of having the remains of the dead honorably buried in zinc, to be later transferred to Italy.

He interested himself actively in behalf of the destitute populations in Belgium; he acceded to the request of many influential persons in Poland to come to the aid of that unhappy country and after long efforts succeeded in getting from the Governments concerned the necessary permissions; the transport of food to the starving civil population of Montenegro was made possible by the unremitting endeavors of the Holy Father. The Italians in the portions of Italy occupied by Austria were fur-

nished with the necessaries of life not only through concessions granted at his request but out of his own private purse. From the German Government he obtained permission for the French prisoners, and the inhabitants of the occupied parts of France, both individually and collectively, to receive food sent in from outside the German lines. Again and again he sent money to Belgium, and at the request of Mr. Hoover, he appealed to the American children to help the children of that country, with the result that thanks to the generosity of Americans and the Pope's request many a little one's life was saved. He sent pecuniary aid in surprisingly large amounts to the destitute people of France, Luxemburg, Poland, Lithuania, Ruthenia, Serbia, and Montenegro. He had presents, food, clothes, and books sent to the prisoners of war of every nation without distinction of nationality or religion. He dispatched medicine and garments to the Italian prisoners in Austria, and donated a most bountiful sum to the relief of the Italian war-orphans. He persuaded the rectors of a number of colleges in Rome and practically every seminary in Italy to put their establishments at the disposal of the Government for use as hospitals.

His solicitude for Belgium is one of the most persistent of all the Pope's war-activities. When the rest of the world was either silent or powerless to aid that afflicted country, the Holy Father wrote letter after letter to Cardinal Mercier, and sent large sums of money for the alleviation of the sad lot of the Belgian people. He appealed to the Catholics of the entire world to follow his example, and especially to the Catholics of the United States. His intervention secured religious services throughout the country and sacerdotal ministrations for the wounded soldiers in the hospitals. He obtained passports for the Belgians, and after the sack of Louvain procured the immediate liberation of the priests, religious and citizens who had been arrested *en masse* and transferred to Brussels. His mediation had a large share in obtaining for the Belgians who had been transported to Germany, release from prison, mitigation of suffering, and even the restoration of liberty.

His protest against the invasion of Belgium was forceful and unmistakable, but when some pretended to misunderstand it, he made it doubly clear in explicit language that his condemnation which had been expressed in general terms had been directed against Germany's unjustifiable violation of Belgium's neutrality. He protested likewise against the attacks made by German troops on the priests and civilians of Louvain, and to his efforts was due the liberation of the rector and faculty of the University. He protested also against the shooting of Father Dupiereux, of Father Hohlet and other priests. He defended the Jesuits against unfounded charges, expressed disbelief in accusations made in proclamations posted in Brussels, demanded protection for Belgian priests and religious and that pastors should be allowed to return to their parishes, prevailed on the German Government to exempt priests from the oath which that Government tried to impose on them, and saved them from being condemned to hard labor. He extended his protection to many Englishmen and had them liberated from prison.

He protested against the burning of buildings in Louvain and demanded that sentinels be posted to save them from ruin, and that libraries and institutes of learning should not be destroyed. He insisted on the evacuation of convents occupied by German troops, and obtained from the German Governor a promise that works of art should be safeguarded, and that public buildings dedicated to civic and religious purposes should not be harmed. These are only a few of the instances of the Pope's benefactions towards Belgium. The full account of them may be read in the recent volume just published by M. l'Abbé Octave Misonne at 40, rue Copernic, Paris.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a résumé of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the *Civiltà Cattolica* amply suffices to discredit strictures on the Papacy made by *La Tribuna's* editor.

Catholic Publicity and the Individual

RICHARD A. MUTTKOWSKI, Ph.D.

THE recognized agencies of publicity are the press, the pulpit, the classroom, the rostrum, and the individual. For their ultimate success all of these depend on the last-named, the individual. Hence the failure of Catholic publicity can be ascribed directly to the individual Catholic because of his "indifference and supineness," excoriated in recent articles in AMERICA. In the main the average Catholic does not realize that outside agencies, that is, non-Catholic agencies, are hostile, unsympathetic, or indifferent to Catholicism. His inactivity seems to me to be founded on a combination of pride and timidity, on excessive self-consciousness and fear of his fellow-men, and a tendency to be interested solely in "his daily bread."

The average Catholic is inordinately proud of his Church. Is she not the oldest, the greatest of all? Has she not played a bigger role in history than any other creed? Kings and conquerors have bowed to her, and yet has not her power been always wielded for the benefit

of democracy? Oh yes, they are proud. But their pride in their heritage is of the sort that the novelist stigmatizes in "Pandora's Box": "The dog that saves a child is never so satisfied with himself as the peacock that inherits feathers." Now, the weakness of pride is self-satisfaction. It is content to remain inactive and to rest on its laurels. That a Catholic should be impressed with the greatness of his Faith is natural. That he should feel proud of it is also natural. But his error lies in the fact that he believes that others are similarly impressed. He permits his pride to hamper his perceptions and his activities.

Secondly, the average Catholic is timid and fears opposition, especially since opposition has nothing but chaos, intellectual and physical, to offer. Now the informed Catholic knows that Catholicism is constructive, that the Church stands as the foremost representative of order, of order in creed, in thought, in action. Why then should he fear opposition? For opposition can only mean an attack on order and on justice. For despite periodical upheaval and chaos order is the chief law of the world. No, present-day opposition is not positive. It is of a negative quality. It consists of careful disregard of Catholic rights and Catholic credit. It is prompted by that same psychological twist which honors God by the refusal to play cards on Sunday, but will not worship him in the appointed churches; which considers beer and wine as "drinks of Babylon"; which holds dancing as the "devil's amusement," but which indulges in patent nostrums and strong-voiced gossip. Maybe it is the reaction against this spirit of "your fellow's business" that makes Catholics crawl into their shells. Too many Catholics are trying to live in the same trustful spirit of pre-Lutheran days. It is not possible, but like the Bolsheviki they are convinced by their will to believe. Catholics of this country are recruited primarily from countries and districts which have been wholly Catholic, and to be mixed helter-skelter with several dozen denominations, some of them pronouncedly intolerant of anything Catholic, alarms them unduly. They get into a panic and withdraw their feelers, instead of exposing them. They forget about the Church Militant. They are supersensitive, but do not resent interference. They lie supine, inert, and go to sleep to dream that "All's well with the world." It is a beautiful narcotic dream from which it seems pitiful to arouse them. Yet arouse them we must. Why should Catholics be afraid to mix? Their non-Catholic neighbors can do no more than bite. What of it? Bite back! If the other has fangs, we have tusks to strike back. Facts, arguments—the Catholic has a million of them, all powerful and convincing. Why not use them?

But the average Catholic fears prejudice. He fears that he will be regarded as "intolerant," and "narrow," if he voices a protest or correction. A delicious pamphlet, entitled "Prejudice," by an anonymous author, has come to my desk recently. The author scores the apologetic attitude of certain self-appointed Catholic "leaders" in his Canadian home, and recounts their genuine amazement and panic when a Catholic candidate was suggested for political office. Scurrying and apologies on the part of the "leaders," astonishment and hesitation on the part of non-Catholics. "It isn't done, you know." "Why not?" asked the Catholics. "Give us a trial." And it was done.

A certain Missouri town had been in the habit of enjoying frequent visitations by "run-away nuns," unfrocked priests, etc. Someone conceived the brilliant notion that the local K. C. council should give a banquet to which all the notables of the city would be invited. The plan was carried out. Results: a general good time, a discovery of Catholics by the non-Catholics as estimable and prominent citizens, and subsequently a ceasing of the "visitations."

Finally the average Catholic does not like to be accused of cockiness. "You Catholics," said Mr. Well-wisher, "are always carrying a chip on your shoulders." "To be sure," said Mr. Catholic thoughtfully. "Only a chip when we ought to be carrying a whole cross." Perhaps a little cockiness.

A few years ago someone started a discussion of "Second-class citizenship" which vexed us exceedingly. There was much indignation, much protest, much discussion. I forget how it started. Maybe it was AMERICA that began it. AMERICA has a penchant for provoking discussions. But the fact is that Catholics are constantly treated as "second-class" and tacitly acknowledge the treatment and condone it by their inactivity.

The results of inaction and apathy are twofold, affecting the Church and the individual Catholic. For the Church there is a general loss of prestige. For the individual there is a growing callousness and insusceptibility. After repeated inaction in the face of criticism he reaches a point where he no longer responds to the stimulus of opposition, even of a pronounced type. The shock must be very intense indeed to arouse him. There follows a general loosening of his principles until from the standpoint of practical religion he is an incubus and not an asset. This type of Catholic is responsible for the Protestant idea of Catholicism summarized so excellently in the aforementioned pamphlet on "prejudice":

> The strange truth is, that the majority of upright Protestants are fully persuaded, though they have only second-hand knowledge, that their notion of Catholic rights, demands, and grievances is the correct one, and that, in general, the Catholics themselves have a one-sided, unintelligent version of their place in the community and their constitutional share in the responsibility and management of the country.

The war has shown how untrue this assumption is. And it has furthermore given the opportunity to Catholics to press home the fact. We cannot do much to change the present, but the future is ours to shape. This shaping is as much the business of the individual as of the leaders, or of the agencies reaching a greater number at one time.

It is easy enough to outline the place of the individual

in the publicity campaign. First of all, without his support the others are nil. Therefore, let him support the regular agencies, such as the press, the pulpit, and schools. Subscribe to the Catholic journals and read them, too. Secondly, preach Catholicism by practising it and be ready to speak a word in defense or offense. A Catholic life is a most powerful sermon, and better than a sermon, it is a *fact*. Words speak, actions shout. But do not leave the speaking to the press and pulpit, and do not transmit your opinions to Catholics alone.

The argument is for a Catholic press of influential weeklies and dailies. Without our own press we are dependent on the good-nature of others. We are, in effect, supplicants. Does a workman build efficiently with strange tools? Remember, not until we have a press capable of exerting influence on the Catholic body, can we expect its influence to extend beyond Catholic spheres. If we do not recognize our own, can we expect recognition from others? The goal of Catholic publicity is to extend Catholic influence and Catholic prestige until it occupies the position of leadership which is the Catholic birthright. It is up to the individual to help prepare the way.

Joyce Kilmer—The Man

JOHN BUNKER

WHEN early in January, 1917, I came on to New York from the West to engage in literary work, I carried with me a letter of introduction to a man whose career I had been following for several years with much interest. I knew he was a convert and I knew he was a poet, and furthermore a young poet, and his name was Joyce Kilmer. But there my knowledge of him began and ended. Friendship, however, is a peculiar thing and results in diverse ways: it may be the slow growth of years, or it may spring up almost on the instant; and after my first few meetings with Kilmer I knew there was a strong bond forming between us. It therefore came as a great pleasure to me when some few months later, after numerous meetings with him both at his home and elsewhere, he asked me to become his secretary—or rather, perhaps, for it very quickly developed into that, his literary associate. Thenceforth we worked—and played—together daily; so that I think it is no exaggeration to say that during his last year in America I was in closer and more intimate contact with him than possibly anyone else outside his immediate family.

I put forth these facts rather diffidently; but the personal note is sometimes necessary, and even valuable, and if I tell these things, it is merely to show in what position I stood to Kilmer and to give weight to what I shall have to say of him and his personality. For it will be his personality of which I shall speak and not his work; since besides the fact that it is yet too early to give him his due artistic rank, I feel from the circumstances of the case somewhat disqualified for the office of appraising his literary achievement. I was too close to him to have the proper perspective.

What, then, to speak colloquially, was Joyce Kilmer like? How did he look? How did he act? What manner of man was he? Such questions as these we are forever asking about people in whom we are interested. We hear a name, and at once we form a mental picture of the person who bears it. And particularly is this the case with respect to literary people. From his writings we always construct some sort of portrait of the writer; and most of us have passed through the disillusioning process of finding that the author in actual life seldom measures up to that idea, or ideal, of him which his book had created. To this rule Joyce Kilmer was a decided exception. Not that he was precisely the fanciful figure which his books might generate; it was simply that his was the happy case of a writer who was greater than any, or all, of his works.

When I first met Kilmer he had just passed his thirtieth year, but he gave me the impression of being somewhat older. I afterwards spoke of this to him, and it was his theory that newspaper work had served to age him. The truth was that it was due not merely to his newspaper work, but generally to the incessant and intense mental activity, the extraordinary and flaming energy, whereby he crowded into ten years the experiences of several ordinary lifetimes.

As to his physical aspect, he was stockily built and about the medium height, and his habit of body was what I should call plump, though later, under the stress of military drill, he changed somewhat in this last respect. I noted at once that he had a remarkable head—well-rounded, with broad and high forehead and a very pronounced bulge at the back, covered thickly with dark, reddish-brown hair. But his eyes were his most remarkable feature. They were of the unusual color of red, and they had a most peculiar quality which I can only inadequately suggest by saying that they literally glowed. It actually seemed as if there were a fire behind them, not a leaping and blazing fire, but a steady and unquenchable flame which appeared to suffuse the whole eye-ball with a brooding light. This characteristic was so striking that I cannot help dilating on it. And I observed later on that this glow, this brooding and somewhat somber light, never left his eyes even in his most weary or most care-free moments, so that they gave the impression of what I believe was the fact,—the impression of a brain behind them which was working intensely and perhaps even feverishly every hour of the waking day.

In manner Kilmer was apt to give strangers on their first meeting the impression of being somewhat too dignified; for so young a man, of being in fact just a trifle pompous but this was due partly to his physical appearance, and also, insofar as it had any basis in reality, to that protective instinct which quickly teaches a sensitive and imaginative spirit to cast a veil between itself and the outer world.

Beneath this wholly superficial and infrequent aspect, however, he was all bubbling good humor and frank and hearty, and even at times boisterous, fellowship. In talk his humor more often than not took the characteristic American turn of monumental exaggeration, and it was always a most amusing and delightful experience for me to watch him build up some fantastic edifice or other on a really small basis of reality.

On his intellectual side nothing struck me so forcibly as his readiness and facility—the marvelous faculty he had for composing at any time and in all sorts of circumstances. He seemed to have his brain always at instant command. I have known him to be interrupted a dozen times by importunate and not infrequently dull visitors, and yet as soon as they were gone—and he treated them all with what I sometimes considered an unnecessary degree of forbearance—he would resume the dictation of an article or an address as if nothing had intervened. Most of his work was dictated, and dictated rapidly, and most of it appeared just as he originally gave it forth. Whether in the turmoil of a newspaper office or on a train he was equally ready, and I remember a wild ride in a taxi-cab with him, on what I believe was his last night in New York, when he dictated to me a number of important documents which subsequently went forth with absolutely no change. I have known him to set forth for another city to deliver a commencement address with not a word of it written, and later would discover he had put together on his way a really brilliant piece of work. And a friend of his tells me that he wrote his "Lusitania" poem in two sittings—half of it in the morning, and then, having gone out for lunch, over which he sat chatting an hour or two with his companions, he returned and finished it in the afternoon. For him to turn out a poem or an essay or an oration seemed always a perfectly casual and effortless affair. Under the most disconcerting conditions the wheels always ran smoothly and well.

All this, however, is on the surface and rather remote perhaps from that part of a man which we denominate his character. In Kilmer's character there was one predominant quality, and beside this in the last few years of his life by the course of events a second came to take a prominent stand. The one was his spirituality, his deep sense of religion, and the other, to which he has just given the final and supreme expression, his patriotism. Of neither of these did he have much to say even in intimate talk; and yet these, particularly the first, were the profoundest part of his nature and colored his whole outlook. Not that we did not have discussion on religious matters; indeed these were many and interesting, and he was constantly surprising me by his minute knowledge of pious customs and practices of which a life-long Catholic might easily be ignorant. It was only with respect to religion as particularized in himself that he kept silent. For instance, he would never discuss the steps that led to his conversion, simply dismissing the subject by saying "I like to feel that I have always been a Catholic"; and it was only by chance that I discovered he was a daily communicant. But though he did not talk of these things, their presence is written large in all his work, and nowhere more so than in his last volume of poems.

Just what effect the war would have had on Kilmer had he been spared is of course an entirely elusive topic; but from the tone of his letters I should judge he felt the emphasis of the war on his spiritual rather than on his artistic side. In a letter to a friend, a priest, one of the last he wrote, the following pathetic paragraphs occur:

"I have written very little—two prose sketches and two poems—since I left the States, but I have a rich store of memories. Not that what I write matters—I have discovered, since some unforgettable experiences, that writing is not the tremendously important thing I once considered it. You will find me less a bookman when you next see me, and more, I hope, a man." And he ends with these touching and characteristic words: "Pray for me, my dear Father, that I may love God more and that I may be unceasingly conscious of Him—that is the greatest desire I have."

Throughout this paper I have endeavored to present a few aids towards the envisagement of the man as he was, quite simply and without grandiloquence and exaggeration. For he himself looked with disdain on anything in the nature of puffery or posturing, and I have often heard him lash out fiercely against certain prominent litérateurs who he thought indulged themselves too liberally in affectation and the facile arts of humbug. For the professional Bohemian and artistic *poseur* he had the most sovereign contempt, and he stood like flint against the pernicious doctrine that the artist is free of those restraints which bind the common run of men.

As may be judged from his work, Kilmer in actual life was a delightfully gay and generous spirit, impulsive, ardent, and swift to respond to the noble appeal. Intellectually and even physically he impressed one as being driven by an abounding and sleepless energy, a flaming and irresistible enthusiasm for life; so that it will be hard for his friends to realize that all that vibrant power and vitality are now at last still. But even in life there was in him, though unsuspected by most, an inner sanctuary of quiet, a serene and spiritual chamber whither he often withdrew from the noise and bustle of the world. Here he was his essential self, and it is under this aspect that I like now to think of him—not troubled, not laboring, but at peace.

The Nursing Sisters of France

BARBARA DE COURSON

IN a previous article, it was my privilege to say something of the excellent attitude of the French nuns, who, for the last four years have ministered to our fighting men, disabled by the war. The part that circumstances allotted to some of them called forth powers beyond those of mere nursing nuns. Sister Julie at Gerbéviller, Sister Gabrielle at Clermont en Argonne, the nuns of Arras and Baupaume, had to face death in order to protect their helpless charges against the enemy's violence. When the war is over, we shall probably hear that the nuns who remained in the provinces now held by the Germans did the same and we imagine that in many places the much-tried people rallied round a white cornette or a black veil with the instinct of frightened children clinging to a mother's hand. There is an element of motherhood about every nun that makes her the French soldier's confidant and friend, when maimed and helpless, he lies on a hospital bed. Quite naturally, and often without any religious motive, he prefers nuns to "*dames.*" Their impersonal attitude gives him a feeling that the nun is there only for him, that nothing matters to her but *his* condition, that she is not distracted by the thought of husband and children from her daily task. To this somewhat selfish feeling is added an hereditary respect for "*les bonnes Sœurs,*" noticeable among peasant soldiers especially. Then, it sometimes happens, that our men have been nursed in hospitals where the secular nurses were lacking in proper reserve and dignity, where they were giddy and frivolous and, said one soldier, "looking as if they had dressed up and played at being nurses." Being generally men of the people they do not always discriminate between lay women whose devotion to the maimed soldiers is simply heroic, whose high sense of duty and deep religious faith are on a level with their professional skill, and other women wearing the uniform but lacking the true spirit of the genuine nurse.

The nun's habit and training inspire the wounded men with confidence and together with their motherliness there is about nuns in general an element of youthfulness surviving middle age, combined with much practical experience in dealing with the working classes. In the hospital that I know best this is very remarkable.

This hospital has been more or less filled with wounded soldiers since October, 1914. It stands in a Paris suburb and was, before the war, the novitiate of a Congregation whose members are, in a literal sense, the servants of the poor. The Little Sisters of the Assumption were founded, some fifty years ago, for this object. Where the mother of a family is laid up, it is they who, after nursing the sick woman, wash and dress the children, sweep the room and cook the dinner.

The Congregation spread rapidly, for it filled up a social want and seemed, in some measure, to solve the much talked of social question. By bringing order, comfort and sometimes religion into the poor homes, the Sisters drive away the bitterness that breeds hatred and jealousy of those whom fortune has favored. They know their clients thoroughly and are better informed of their rights and wrongs than many theorists who have studied the subject from books only.

Owing to their past experiences they are particularly qualified to deal with men who are mostly peasants or workmen. The atmosphere of a hospital directed by nuns is singularly peaceful; in this particular one the Sisters are the directing spirits and, being certificated sick nurses, it is they who deal with the grave cases. The Red Cross ladies who work with them are their friends and helpers, but the responsibility, fatigue, and heavy work rest on the nuns. It is curious to notice how the roughest soldiers soon become gentle and docile under their rule, or rather how they fall in naturally with the spirit of the place. In a hospital where religious women form the majority of the nurses there is a groundwork of disciplined habits that it is difficult to find elsewhere and this, in itself, entails peace and order. Then, the nun's experience in dealing with their clients in the crowded suburb has taught them to avoid undue pressure and indiscreet zeal in religious matters. My personal knowledge acquired during four years enables me to speak highly of the Sisters' tact in this respect and the remark applies to nuns in general. They know more than we do of the evil influences that have been at work for more than a quarter of a century among the French working people; how the godless schools, the law in favor of divorce, the evil pamphlets and papers, added to the pressure exercised by Government under the control of French Freemasonry have contributed, slowly but surely, to destroy religious convictions and habits. Hence their prudence and pity, their wise, careful avoidance of anything resembling pressure, their feeling that every conversion should be the result of enlightened convictions, not of mere sentiment. The neophyte's instruction must, of course, be proportioned to his intellect, but in all converts, even in the most ignorant, it is necessary to build up religious practice on reasonable foundations.

Volumes might be written on the manner in which the nuns of France have tended our fighting men for the last four years. Some have done so under fire, like the heroines we mentioned in another paper, but if the part played by Sister Julie at Gerbéviller and by the Sisters of Arras, Béthune, Reims, Amiens and of many martyred towns is more brilliant, because more dangerous, the obscure work done by thousands of others is none the less worthy of praise. Their skill in nursing these terribly wounded men has done away with the prejudice that be-

cause they were nuns they were old-fashioned in their methods and opposed to the progress of modern science, but, besides caring for the soldiers' bodies, they have in other ways helped to build up a new France.

The after-war problems are complex, but there is no doubt that one of the most pressing is the religious ignorance that prevails among the people. It comes from the lack of religious instruction in the public elementary schools, whence the name of God is banished, from the impossibility of the overworked priests in large towns to supply this want and from the carelessness of parents, who are themselves too ignorant to teach what they have forgotten. It must be remembered that the expulsion of the nuns from the elementary schools is now an old story. The Sisters, who so deftly and devotedly nurse the wounded soldier back to life, are the natural instruments that God uses to awaken his hereditary faith; without preaching or scolding, their mere dress and attitude remind him of old habits of religion long set aside, of childhood's lessons long forgotten. If the man is a "born heathen"—and this sometimes happens in Paris—he is more at his ease to confess his condition to a Sister than to a secular. The Sister is, by right Divine of her vocation, the natural friend of the poor, the ignorant and the wicked. Her quiet eyes have looked on depths of iniquity without losing their childlike clearness, and the men feel that, whatever may be their condition, she will judge them leniently.

The hospital to which I refer has witnessed many wonderful cures that the surgeons and doctors attribute to the patience, skill and careful nursing of the Sisters, but it has also been the scene of illuminating conversions, brought about by their silent influence. The little chapel framed in trees, where on certain days, when the fate of France seemed trembling in the balance, prayers and *cantiques* rose like a strong cry to Heaven, has been the scene of innumerable Baptisms, Marriages and Confirmations; the officiating priest being a wounded soldier-priest or a militarized Bishop and the happy neophyte a blue soldier, who from negligence rather than prejudice, lived outside the Church. It is thus that the nursing Sisters of France are serving their country; they are building up the France of tomorrow by healing our soldiers' bodies and often their souls. No statistics can be drawn up of their services, and only those who witness, day after day, their quiet self-devotion realize what it implies and the far-reaching results that it has brought about among men to whom the war, in spite of its terrible suffering, will have been a blessing in disguise.

Insects as Enemies and Friends

ALBERT BIEVER, S.J.

ENTOMOLOGISTS and physicians have of late given much attention to certain groups of insects, because many of them are suspected and some have been proved to be strong factors in the transmission of diseases. The cistern mosquito, for instance, is a carrier of yellow fever; the swamp mosquito transmits malaria; the bubonic plague comes to us through the medium of infected fleas, and the house-fly spreads the germs of cholera and typhoid fever. As early as the Civil War the army surgeons began to suspect certain little midgets to be instrumental in the spread of a disease known as "pink eye:" it is well known that the African tsetse-fly is often fatal to animals. I am inclined to believe that the mourning horse-fly is more to be dreaded in the transmission of anthrax than the carrion-crow, which has been outlawed by most of the Southern states. Lice, moreover, are said to transmit the much-dreaded typhus, and bed-bugs are accused of communicating leprosy and the bubonic plague.

In the light of the present-day germ theory, all insects that sting or bite may be dangerous companions that need watching. But, just as in the mineral and vegetable kingdom, there are certain salts and plants salubrious and injurious, useful and hurtful; so in the realms of insect life we find what is helpful and what is injurious. Spiders, for example, have shown us how to build suspension bridges, and mason wasps have taught us the science of tunneling. Yellow-jackets and hornets blazed the way to the manufacture of paper from wood-pulp, whilst the lithe dragon-fly suggested the shape of the modern airplane. Some insects, too, supply us in lavish abundance with wholesome food. The bees gather for us the nectar of the flowers and manufacture it into delicious honey. Locusts are a favorite item in the bill of fare of the Bedouins, who strip them of their legs and wings, bake them and then grind them between two stones. With the meal thus obtained and mixed with honey, these wanderers of the East make a most palatable cake. St. John the Baptist lived, as we know, on honey and locusts in the desert, and even Moses did not ban all locusts from his food-code. "But of flying things whatsoever hath four feet only shall be an abomination to you" (*Levit.* XI:23).

The delicate red color with which the confectioner tints his candies and crimsons the sugar roses on his cakes is extracted from little insects known under the name of cochineal, and the stick-lac of commerce, from which shellac is prepared, is a resinous substance excreted by a species of the same family. Then think of the thousands of tons of wax secreted by the busy bees for the use of man! Among the ancients the use of wax was well known, for the Latins and the Greeks wrote with a stylus on wax-covered tablets; to preserve the bodies of their dead they covered them with a coating of wax; our ancestors impressed their seals upon wax tablets and used wax as an illuminant in the shape of candles; boats were caulked with wax mixed with tar, and holes in trees were filled with the same compound to arrest the progress of decay. Wax is now extensively used to polish furniture and floors, while in the manufacture of artificial flowers, fruits and models wax is the means of a wonderful art that reproduces with startling reality the life-size figures of illustrious men and women and the varied shapes and colors of fruit and flower. The silk worm, as we all know, has given rise to the important industry of silk manufacture, in which hundreds of millions of dollars are invested and hundreds of thousands of men find a lucrative occupation.

To the farmer who is not in touch with the Weather Bureau service insects have not infrequently been unerring guides. At the approach of frost, for instance, they hide themselves in the earth or retire into decaying stumps of trees. The sharp drill of the dog-day harvest-fly or lyreman proclaims the presence of midsummer; when bees rush madly home and ants hurriedly transfer their cocoons to the lower quarters of the nursery, and when the house-fly becomes impertinent and persistent, the observant husbandman prepares for a heavy shower or a sudden storm. Many insects, moreover, are untiring scavengers of the air which we breathe and of the soil on which we live.

The Argentine ants, introduced along the avenues of commerce

into the Southern States, have waged a war of extermination on chinches in the homes of the untidy and have rid our parks and lawns of the pest of irritating red bugs, and they may yet render a substantial service to the cotton planter in his warfare against the boll-weevil, for there is still some hope that these rapacious and restless marauders imported from South America may in the course of time learn how to pierce the cotton squares and drag out the boll-weevil larvæ and add them to their winter stores. They destroy all termites in territories invaded by them and are not averse to cockroach diet, either. Their services, however, it must be owned, are a very small compensation for the harm they do in other ways.

Insects' therapeutic qualities, though now discarded and ignored, were much valued by the physicians of old. But recently the heart of the world rejoiced at the announcement that wax placed over the mangled faces of poor soldiers soothed them instantly and healed them quickly. This remedy, heralded as a new discovery, was thus used as early as 1752. (*"Theologie des Insectes,"* by Lesser, published in 1752.) We also know that corns on hands and feet can be softened and extracted by the application of wax mixed with turpentine. Even now wax is the basis of many salves and ointments. Honey, because of its soothing and healing influence, was a common remedy in lung and kidney troubles, and it affords instant relief in pain from the stings of insects. Formic acid injected by the sting of a bee or an ant, is still considered an effective remedy for rheumatism, nor have our doctors altogether discarded the good old blister-plasters made from the crushed bodies of dried blister-beetles and applied to the skin like a mustard-plaster to produce a counter-irritant. Cockroach tea is another remedy that was given as a specific in severe cases of lockjaw, and an infusion of millipedes or thousand-legged worms was used as a powerful diuretic. Grave men rubbed their bald heads with crushed bees or house-flies to conjure up a second growth of hair long vanished, and poor lepers sought a cure and relief in the external application of an infusion of red ants and table salt (Lesser's *"Theologie des Insectes"*). So we see that every creature, no matter how tiny, has its Providential purpose in helping man in the attainment of temporal prosperity and of his eternal destiny.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Why Do Catholics Lack "Prestige"?

To the Editor of AMERICA:

I have read Mr. Richard A. Muttkowski's "Why Do Catholics Lack 'Prestige'?" with great attention and in a very respectful attitude of mind, but I must confess it puzzles me. What has Catholicism to do with the achievement in business of Mr. Schwab, Mr. Ryan, Mr. Stettinius, or perhaps the most distinguished of all, Mr. Farrell, of the Steel Corporation? These men are clever men, good citizens, and let us hope good Catholics; but the estimate in which the world holds them has nothing to do with their religion. Religion is not a measure of earthly success. The Church does not canonize people for it, though legitimate worldly success is no bar to canonization or to saint-hood without official canonization.

It is quite true that the part of the world which looks on life from a point of view not of the Faithful is frankly not interested in works of literature that teach dogmas long "outworn," that paint the realities of the spiritual life in symbols not understood of the very modern Modernist or the old-fashioned agnostic—but Dante is read by everybody who pretends to read; or, at least, he is quoted. I have known hundreds of the "moderns" who loved "The Following of Christ." If I offer a magazine an article defending the infallibility of the Pope, on the ground that he is infallible in faith and morals *à propos de rien,* it will be rejected; but when I offered "Everybody's St. Francis," with pictures by the greatest living illustrator, Boulet de Monvel, it was eagerly accepted. If I had ready my book on "Everybody's Saint Vincent," with illustrations by the greatest of all living illustrators, Frank Brangwyn, a half-dozen non-Catholic magazines and publishers would be ready to take it. I have been away from my own country nearly ten years, and Mr. Muttkowski may well see that as reason for my slight lack of understanding of his article, but with all apologies to him I have in my time seen no distinguished thing done by a Catholic neglected by the world because he was a Catholic. One of the best of short-story writers is Mary Synon. I do not hear Catholics speak of her, but the *intelligenti* outside the Church do. There is Agnes Repplier. Has she suffered in public estimation because she is a Catholic? There was "The Cardinal's Snuff-Box." There was John Boyle's statue. There is Elgar; there is John McCormack.

If Mr. Muttkowski means Catholics lack "social prestige," that in this country they are not, with perhaps four or five thousand exceptions, considered "smart," that is probably true; that Harvard is considered "smarter" than Georgetown and Yale than Notre Dame—but there is hope, Citizen Bolshevik will change all that. Catholics are, as a rule, not held to be "smart," *hinc illæ lachrymæ.*

When I was young and Catholic journalistic methods were more crude we tried to remedy this: "Lady Gay Spanker, daughter of the Earl of Blunderbuss has entered the Church, after some hesitation because of the refusal of the eminent Mgr. B—— to permit her to confess the sins of her husband," or: "The *coiffure* of Madame de X à la Sainte Claire; how evident it is that the influence of the Church is growing in Republican circles in France. It was noticed, too, that her daughter, Mademoiselle Gambella de X wore a mantle *à la François d'Assisi.*"

We made for other kinds of prestige, too, in those days: "We record with edification that John L. Sullivan always makes the Sign of the Cross before he goes into the ring." "The stage-hands at Daly's report that Miss Cecilia Tiptoes, who leads the dance in "As You Like It," always kisses a small statue of St. Anthony before her appearance."

We know how to give ourselves prestige in these days! To be serious, the kind of prestige we need is a well-founded belief on the part of compatriots that we love God with all our hearts and our neighbors as ourselves.

Mountain Lake Park, Md. MAURICE FRANCIS EGAN.

To the Editor of AMERICA:

In his article in AMERICA for August 17, under the caption, "Why Do Catholics Lack 'Prestige'?" Richard A. Muttkowski says:

> To a Catholic his creed is of paramount influence in his life. But newspaper biographies of men like Schwab, Ryan and Stettinius, carefully omit such mention, although I feel certain that they would proclaim their Masonic affinities if they possessed such.

When Mr. Muttkowski says that he "feels certain" that the newspapers would proclaim the Masonic affinities of Schwab, Ryan and Stettinius if they possessed such, he shows how little he knows of the rules of metropolitan journalism. If the United States calls a man to a post of honor and responsibility there is absolutely no news or importance attached to the fact that that man is a Catholic or a Methodist, a Mason or a Knight of Columbus. Charles M. Schwab, for instance, would be the last man in the world to proclaim his Catholicism from the housetops. Why, then, should the newspapers do it for him?

If John Smith, a prominent citizen, is given the thirty-third degree in Masonry, it is probable that the local papers in John Smith's home town will announce the fact, although they will not get unduly excited about it. If John Smith, a Catholic,

makes a gift of $2,000,000 to his alma mater, say St. Francis Seminary, Loretta, Pa., the newspapers will regard that as an item of news and they will print it; print it, perhaps, on the first page, print it because it is news; because it is matter of interest to a wide number of readers.

In the published accounts of big events involving the life and progress of the Church, the daily newspapers, almost without exception, are lavish in their praise and space. This is done, not because the editor has an extraordinary affection for the Church, but rather because the trained mind of the newspaper man puts a real news value on such events and handles them accordingly.

The foregoing assertions are based on a knowledge gained during a period of twenty years of active service in various offices of metropolitan newspapers. During those twenty years I never saw a managing editor, a city editor or any executive attempt to minimize the importance of an item of Catholic news. In fact, it usually was the "other way around." Mr. Muttkowski's charge that the press "has an insidious way of relegating Catholic news to obscure pages and neglected corners" is groundless. I wonder what newspapers he reads?

Garrison, N. Y. STEVE O'GRADY.

Ireland's Volunteers

To the Editor of AMERICA:

In AMERICA for August 13, Mr. J. O'Neill Conroy says, among other things: "We may as well admit that, whatever her achievements in the early days of the war, Ireland is not at the present time taking her full part in the conflict." As a "Yankee," with no Irish blood to bias me, but with nearly three centuries of inherited American love of fair play, I should like to know what would be Ireland's "full part in the conflict"? It is a known fact that, up to January of this year, the Irish had given 58.1 per cent volunteers as her quota to the army. It would require five million volunteers of our United States' boys to equal that proportion of the Irish, available for military service.

By drafting the Irish, how large a number would be added to the man-power of the British forces? Any more than are at present guarding Ireland as a rebellious country? I should really like to know, for many condemn the Irish, and I fancy few Americans realize that, so far, the Irish have outstripped them by large proportions. I have twice tried to have these facts published in local papers in New England, but failed entirely.

Brookline, Mass. T. A. METCALF.

Statistics of Catholics

To the Editor of AMERICA:

Replying to your Fall River, Massachusetts, correspondent who asks in AMERICA for August 17 as to how the 17,000,000 Catholics in the United States are divided according to birth or ancestry, let me say that no such statistics are available. We have, on several occasions, been asked to make up a table showing the number of Polish Catholics, Irish Catholics, German Catholics, Italian Catholics, etc., but we have always said that it would be impossible to gather these figures accurately.

Estimates or guesses as to the number of Catholics of any given nationality vary by the million. For example, we saw one estimate which said that there were 5,000,000 Catholics of German ancestry in this country, while another statement said there were 6,000,000 of these Catholics. One person with whom we consulted told us there were a little over 4,000,000 Polish Catholics in the United States, while another authority on the Polish question said that 3,000,000 would be about the right figure. As to the Italians, the estimates vary from two to four million.

Perhaps few of your readers realize how difficult it is to obtain data of any kind and we hope that you will allow us to use this opportunity respectfully to ask the reverend pastors and religious who are readers of AMERICA to make prompt returns on the Directory information blanks which are sent to all pastors and to all institutions and which are to be returned to the various chancery offices. There is a great deal of negligence in this matter, and Right Reverend Bishops as well as chancery officials have informed us that it is most difficult to secure returns from all parishes and institutions even after two and three requests have been sent. If the clergy and religious do not make prompt returns to the chancery offices, the reverend officials in the chanceries cannot make a satisfactory report for the diocese in question. All our information blanks are sent out, postage prepaid, and a stamped and addressed envelope is also enclosed.

New York. J. H. MEIER,
Editor, Kenedy's Official Catholic Directory.

First-Aid to Travelers

To the Editor of AMERICA:

The communication of J. J. D. in AMERICA for July 13 touches a point of vital interest to travelers, and everything noted in the letter has come under my personal observation, rather acutely at the cost of much inconvenience. I would suggest as a partial remedy for the difficulty which travelers experience in finding the location of Catholic churches and the hours of Mass, that members of the Holy Name Society and the Knights of Columbus wear their pins on the lapel of the coat every Sunday morning. Repeatedly I have had trouble in finding out where and when I could hear Mass in strange towns. The hotels did not have the information and only too often those whom I asked either could give me no information whatever or else misdirected me. The pin of the Holy Name Society or of the K. C. would enable one to know where to seek proper directions.

Washington. J. F. C. R.

For the Belgian Soldiers

To the Editor of AMERICA:

I am a Belgian and have been in various departments of service ever since the war began. Some time ago I asked a friend of mine in the United States to send me an American Catholic paper. He subscribed for AMERICA, and its coming has been a constantly renewed pleasure. I have passed on my copy to others and they have found in it the same enjoyment as I do. It would be a source of great good if many of our Belgian soldiers could read it every week. Accordingly I have written to the editor of a Flemish paper to ask him to appeal to his readers to subscribe for AMERICA in behalf of our boys in the trenches. Would you be good enough to print a similar appeal to your readers? I will send you names and addresses to which you may send AMERICA, should you succeed in getting subscriptions for the Belgian soldiers.

The reading of your paper has the same effect on our men as the example of the English-speaking Catholics whom we meet. English-speaking Catholics, whether they be Australian, American, English or Irish, have profound convictions on matters of the Faith, they are without human respect, they pray very devoutly, and they have no reluctance whatever to let it be known that they are Catholics. Their example has done us much good. We wish to know more about our Catholic brethren in other lands. Reading AMERICA would help us to a better knowledge of those of our Faith in the United States. Our soldiers are anxious to read it. Surely there are some of your readers, and especially among the Belgians in your country, who would subscribe for their brothers in the trenches. America is heart and soul in the war and is working hard. My suggestions point out a way to give very real assistance and much pleasure.

Z, 111, M5, Belgian Army. AUTH VAN CLÉ.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

SATURDAY, AUGUST 31, 1918

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United Effort

THE great results obtained by the agencies engaged in helping the men behind the guns are attributed to united effort. From the front-line trenches to the camps at home a chorus of approval has greeted the work done by the different organizations occupied in soldier and sailor welfare-work. All have labored together as one man. The first menace to this splendid union has come with the announcement that there are to be two separate drives for funds to finance the work of the different organizations. According to the press notices from Washington the reason given for separate drives is due to different financial-year periods. This is all the more surprising, as the fiscal-year difficulty was not mentioned at the recent meeting of the representatives of all the organizations in Washington when the Knights of Columbus put themselves on record as favoring a joint drive at such time as seemed best to the Government.

At this meeting, Dr. John R. Mott, speaking for the Y. M. C. A. and the Y. W. C. A., declared that these organizations were opposed to a joint drive, because those who supported the Y. M. C. A. and the public to whom the Y. M. C. A. looked for its support after the war were unwilling to enter a combined drive in which two of the organizations engaged in war-work were included. At another meeting of the war-work agencies a nation-wide joint drive was again discussed, and Dr. Mott was asked if there had been any change in the attitude of his organization. He answered that he could report no change.

This official protest against two drives has been entered by Bishop Hayes and Bishop Muldoon in the name of the National Catholic War Council, the body that directs all Catholic war-work in America:

> We most sincerely hope that the announcement of the divided drive does not reflect the final judgment of the Government. For unity, economy and Americanization let us have only one drive which, without doubt, would be an immense success from every viewpoint. One drive prevents any possible misinterpretation.

The Supreme Knight of the Knights of Columbus has also voiced the opinion of the Order deprecating the separate-drive proposal in a telegram to the Secretary of War:

> I earnestly trust that the rumor that you are to order two joint drives for recreation funds—one for the Catholics and Jews and the other for the Y. M. C. A. and three other agencies—is not true. This would be drawing a religious line in time of war that cannot fail to cause great criticism and disturbance throughout the country. I am sending a copy of this wire to Chairman Fosdick.

Catholic, Protestant and Jew have worked shoulder to shoulder for the welfare of our soldiers and sailors in the camps in this country and overseas. One great nation-wide drive would strengthen that cordiality and bring better financial results with less strain on the people of the country, who are asked to contribute generously to the great cause. It is a pity in these days of stress to draw religious lines, and to draw them in a manner that is unquestionably unfair to the Knights of Columbus, the Jewish Welfare Board, and the Salvation Army. For with a Liberty Loan drive in October, the Y. M. C. A. drive in November, followed by a campaign for Red Cross membership in December, there is little but the leavings assigned to the organizations that will make their appeal in January, if the arrangements for separate drives are adhered to. The Knights are already in nearly 400 war-chests throughout the country, managed by business men who have assigned the quotas to the different organizations with resultant harmony and satisfaction. Boards of Trade throughout the country are almost unanimously in favor of one joint war-chest for all activities, excepting the Red Cross, which is quite different than the others, and which should stand alone in its appeal for its special and sacred apostolate. United effort by all other agencies, strengthened and secured by a united drive for funds, is what is needed. The separate drive as now proposed is both un-American and unjust.

The President and the Provincial

NOT every American will be asked to lay down his life for his country, but there is not one among us who will not gladly give all that is in him to serve his country. To give, and to give cheerfully, is the plain duty of every American; to hold back, is the mark of a grudging patriotism, little short of constructive treason. It is, therefore, in a spirit of simple gratitude, and not with boastfulness, or any desire to assume a patriotism which is not the possession of every loyal American, that AMERICA ventures to reprint the following letter addressed by the President of the United States to the Reverend Joseph H. Rockwell, Provincial of the Maryland-New York Province of the Society of Jesus. For, however small, yet some share may be claimed by AMERICA in the work to which the President so gracefully refers:

The White House,
Washington.

My dear Father Rockwell:

May I not express the very great and sincere gratification caused me by your letter of August 4th, offering to the Gov-

ernment your personal allegiance, and that of the Province entrusted to your care. It is evident from your letter that you and those associated with you, are finding many and very effective ways of serving the common interest in the present crisis, and I write to say how glad I shall be to keep in mind your generous letter, in case any specific occasion should offer for availing myself of your services, either directly or indirectly.

Cordially and sincerely yours,

WOODROW WILSON.

There is but one great task before us: Through a victory beyond question to secure for ourselves and for our children a just and lasting peace. To the fulfilment of that task, every American citizen, worthy of the name, has consecrated his life and his fortunes. Grateful for the appreciation expressed by the President of the United States, the Editors of AMERICA pledge themselves to a continuation of the policy which, in the past, found "many and very effective ways of serving the common interest." They could do no less; they hope to do more.

Sublime Idealism

FROM one end of Europe to the other the United States, her President, her Secretaries of War and the Navy, her colossal shipbuilding efforts, her generosity, her military organization, her brave soldiers and her dauntless boys at sea, are receiving from high and low hearty commendation. The promise of assistance spoken more than a year ago has very rapidly, faster indeed than any one thought possible, materialized into fact, hearts that were fainting have renewed their strength, arms that were weary have grown strong once more. America has risen in her might, and with every transport that arrives in Europe, the hope of victory shines brighter and brighter. Even our enemies, who once laughed in their folly at our high resolves and counted them for empty words, are taking us seriously, and in their growing respect, are paying us, perhaps, the highest compliment of all. We have been a little intoxicated by all this laudation, and have sounded our own praises perhaps a little too fulsomely. More reticence with regard to our achievements would be more becoming. Nevertheless, it cannot be denied that it is pleasant to read compliments like that paid us recently by Lord Reading:

> Too many in the past have been inclined to think Americans materialists, whereas Americans are ready to sacrifice everything for an idea, provided the cause is noble and just.

We know this is true. Our part in the war is perhaps more altruistic than that of any nation. Channel ports, Alsace-Lorraine, "legitimate aspirations," world-empire or self-preservation, loom large in the thoughts of others, but liberty enlightening the world is our sole inspiration. To extend to all peoples the freedom which was cradled on our shores, to stifle oppression at its very source, and so to make an end of the necessity of any people seeking sanctuary among strangers, this is the motive that is gradually assuming larger proportions in the official and popular mind.

Lord Reading says that we are idealists, and so we are, but not dreamers. Our idealism is intensely practical; we have been fond of comfort, over-fond of it, but we love honor more. One and all, men and women, the old and the young, have shaken it off; we shall doubtless go back to it when the trial is over and the fight has been won, but for the present it is a thing we scorn when the world is in the crucible. We know, but we are not counting, the cost. Enthusiasm has given place to stern resolve. Our cause is pre-eminently "noble and just"; we are dominated by an idea that is sublime, we are launched on a career of universal self-sacrifice; already we are giving until it hurts, but we all know that we have only begun, we shall not stop until our purpose is accomplished and the world is made free for the poor no less than the rich, for the weak no less than the strong.

Catholic Practice and the Press

EVERY now and then Catholic readers are astonished to read in the daily paper some item dealing with the practice or teaching of their Faith that is remarkable for its inaccuracy or its falsehood. The writer as a rule is neither a bigot nor a fanatic and has no wish to give offence to any class of readers. He merely wishes to write something that he considers "good copy," and without taking the trouble to inform himself on doctrinal points that may enter into his article he succeeds in attaining the ridiculous while endeavoring to reach the sublime. Less than a month ago a Paris correspondent writing to a New York paper told how much was being done for the moral welfare of the soldiers, and very gravely mentioned the special "Mass in English that was read for the American troops." More recently announcement was made in some of our dailies that "the War Department had dispensed the forces in the field from Friday abstinence during the period of the war." On the feast of the Assumption the New York *Sun*, after noting that the day was a holy day of obligation, seriously informed its readers that "It was also a day on which many of the faithful visit the beaches and enter the water as a preparation for religious duties. This form of ablution is practised in many countries. It is believed that the Blessed Virgin releases many souls from Purgatory on this day besides granting favors to her clients."

The logical connection between the visit to the beach, the souls in purgatory and the Blessed Mother is rather difficult to find. If it were not for the mention of the Church of Our Lady of Solace and Coney Island that occurs in the next paragraph the Catholic reader would indeed be puzzled, and the ill-informed non-Catholic would have another newspaper argument against Catholic practice and devotions. The real point of the article is Coney Island. Any item bearing on that well-known city by the sea makes "good copy" for a New York paper. So when the feast of the Assumption comes around in the yearly calendar, as there is a pilgrimage to the church and the church is at Coney Island, the public must be informed that "thousands of Catholics are en-

tering the water in observance of an old custom in celebration of the feast."

Some day the wielders of pens in the upper stories of newspaper row may realize the fact that there is a great deal to learn about Catholic devotion and Catholic doctrine. When that day dawns there will be some shred of accuracy in the details of a newspaper item that has to do with a holy day or a pilgrimage, and even when Coney Island is in question we shall no longer be informed "that mothers may be seen at the beach leading their children to the water while beseeching in silent prayer some special favor." In the meanwhile a penny catechism would be a most appropriate gift to the editorial sanctum of our daily papers, or else space writers might be induced to consult a pupil in the fifth grade of the near-by parochial school for a sensible explanation of Catholic practice.

"The Golden Hour"

"NEXT to the possession of our holy Faith and participation in the life of the Church," asks Brother Leo, F. S. C., in a charmingly written paper on "The Feeling for Literature" which is published in the current *Catholic Mind,* "where can we find for our boys and girls a more real, a more satisfying means of happiness than in the love of books?" Those fortunate children who leave school with their minds trained to discern and enjoy what is best in literature have undoubtedly received from their teachers a key of gold that will open in after years many a rich treasure house of intellectual enjoyment and make them the proud heirs of that priceless literary heritage which the world's greatest minds have bequeathed only to those favored ones who know good books and love them. But no one, of course, can fire the hearts of others with a discerning love for what is best in literature unless he himself is an enthusiastic reader of good books. Just as saints, as a rule, can teach religion most effectively, and gentlemen, politeness, none but those who have themselves acquired "the feeling for literature" can successfully impart it to their pupils.

With the object of getting our Catholic teachers to make themselves thoroughly capable of filling with an unquenchable thirst for good literature the boys and girls committed to their care, Brother Leo earnestly recommends to our Sisters the daily observance of the "Golden Hour," a highly profitable exercise which he thus describes:

> Every day reserve one hour composed preferably of sixty consecutive minutes—for reading in one of the world's great books. It may be good old Thomas à Kempis or that Saint who truly had the feeling of literature, Augustine of Hippo; it may be a lyric of Keats or a novel of Thackeray, a play of Shakespeare or an essay of Ruskin; it may be a heart-cry from Sophocles or a chuckle from Lamb. But read it, live it, enjoy it, ponder it, caress it, *absorb it.* And presently as the days roll into weeks you will find yourself turning to the Golden Hour and taking refuge in its depths with something of the happy anticipation and tenderness that are yours when the bell calls you to the holy places, and as the weeks cluster into months you will find new power and new beauty in every-day words and learn the way of them in written speech and relish the savor of them on the tongue, their music in the ear; and as the months fall into the procession of the years you will find your vision of life deepened and broadened and sweetened, and your philosophy of life more sympathetic and more sure; and as the years pass in serried order over your aging head you will find more of God's love and God's beauty in the work of your hands and that work itself more fruitful, more profitable, and more pleasing. From time to time little birds of rumor will perch for a fleeting second on your shoulder and whisper in your ear of difficulties you have unconsciously dissipated, of blessings you have unwittingly bestowed; of little thoughts of yours flung idly out that have taken root in aching hearts and blossomed as the rose, of tired eyes that meeting yours saw something there that kindled anew the glow of gladness and the light of God's own Face. And then, mayhap, as your wearied limbs bear you down the sunset-crimsoned hill that leads into the valley of peace, you may sing of the feeling for literature as Petrarca sang of the voice of his beloved Laura:
>
> Let us but hear once more that breath of day
> Sound in my ears as in my soul it sounds;
> Singing, it surely wounds
> And slays wrath and disdain; its brooding note
> Quells all things vile and dark; like frightened hounds,
> Before that liquid gold they fly away.

Blessed is the Catholic teacher of whom the foregoing beautiful passage is true. For when she at last says her *Nunc Dimittis,* she will surely be comforted by the reflection that every pupil whom she has taught to like good books will always find in them a safeguard in temptation, a solace in sorrow, and a perennial fountain of innocent enjoyment.

Children in Wartime

THE Bureau of Junior Membership of the Red Cross and the Educational Division of the National War Savings Committee have issued a timely warning against the exploitation of children in the drives that are made for war funds. Inculcating patriotism and service in the child mind is the aim of both committees. "Where the children of the country are concerned this aim is far more important than the material results of their service in money or supplies. The reversal of this policy would endanger the future which these children hold in their hands." In recent war-relief campaigns, schoolchildren have undertaken street speaking, collecting and selling, and while these works have originated in the commendable patriotic zeal of the youngsters or those responsible for them, the committees believe that such activities by children of school age should be discouraged. Saving and economizing for War Savings Stamps and for the Red Cross and other relief agencies will effectually teach the lesson of thrift to young America, and eliminate the danger of overstimulation that is bound to follow the policy of turning the youngsters loose on a soliciting campaign, pitting school against school or class against class.

The Government is awake to the need of safeguarding our children in these days of national strain. Weaken or injure the children of today and you cripple the citizenship of the morrow. Our selective draft findings re-

vealed the startling fact that there was a surprisingly large degree of physical disability to measure up to the rigors of war conditions among the young men of the nation. Rejections by army surgeons in the majority of cases revealed weakness in the young man that could have been prevented by proper care in the days of his childhood. The lesson should not go unheeded. Day by day we are facing problems that rise out of the welter of war. Their complete solution lies in the future, and the future is our children's to make or mar. Our vision must be broad and far-reaching enough to secure the welfare of the children of the land. No war work is of sufficient importance to justify the injury of a single child in America.

Literature

THE PASSING OF A CATHOLIC SOLDIER-POET

"KILMER—Sergeant Joyce Kilmer, One Hundred and Sixty-Fifth Regiment, Infantry, thirty-one years old, killed in action August 1, 1918, on Ourcq, France, husband of Aline Kilmer, son of Annie Kilburn and Frederick Kilmer." In those words the papers' "roll of honor" lately recorded the passing of an American Catholic soldier-poet. The news of Sergeant Kilmer's death which reached New York August 17, brought deep sorrow to the hearts of thousands of his friends and admirers. In less than three weeks after his country entered the war he enlisted as a private in the Seventh Infantry and the following August, in the hope of reaching the battle-line sooner, he had himself transferred to the One Hundred and Sixty-Fifth Infantry, formerly the "fighting Sixty-Ninth." Some time after arriving in France he was made a sergeant in the Regimental Intelligence Section which he found, as he wrote home, "the most fascinating work possible—more thrills in it than in any other branch except possibly aviation." In a letter dated before the Allied offensive began he told his wife, Mrs. Aline Kilmer, whose charming poems have delighted AMERICA'S readers:

> If you get a cablegram soon saying I am dangerously wounded, don't worry, because our Lieutenant is just back from the hospital—he has a little touch of trench fever—and he says that when he was in the hospital he was fed strawberries and cream. But perhaps that does not sound as exciting to you as to me.

Once Marshal Foch's advance began, Sergeant Kilmer seems to have been constantly in the thick of the fighting. In the *Evening Sun* of August 8 a correspondent tells how a party composed of Major Donovan, Joyce Kilmer and John Kayes advanced to the edge of Coics Wood and captured a German dressed in an American uniform. In the *Times* for August 22 Sergeant Major Lemist Esler thus describes his comrade's heroic death:

> Being attached to the Intelligence Department, it was the duty of Kilmer to precede the battalion and discover the possible location of enemy guns and enemy units. The last time I saw him alive was on that morning, after he had crept forth alone into No Man's Land, and had come back on a brief errand into the village. He was full of enthusiasm and eager to rush back into the woods, where he and others had suddenly discovered enemy machine guns. A party of us moved out with him—the battalion slowly following. Then the commander sent forth a patrol with Kilmer in the lead to establish the exact location of the machine guns which were bunched in the woods. I lost sight of Kilmer, and a couple of hours later the battalion advanced into the woods to clear the spot of the enemy. In the course of this advance I suddenly caught sight of Kilmer lying on his stomach on a bit of sloping ground, his eyes just peering over the top of what appeared to be a natural trench. Several of us ran toward him, thinking he was alive and merely lying there with his attention fixed on the enemy. We called to him, but received no answer. Then I ran up and turned him on his back, only to find that he was dead with a bullet through his brain.

Though it is not customary to bury enlisted men along with officers, an exception was made for Sergeant Kilmer owing to the respect and admiration both officers and men had for him as a soldier. The commander of the regiment gave orders that the dead sergeant should be buried just where he fell and that his grave should be dug next to that of a brave lieutenant who had just fallen near him. Paying an enthusiastic tribute to Kilmer's character, Sergeant Esler said:

> Joyce Kilmer left an impression upon his comrades which can never be erased. On our arrival in France, he was constantly on the lookout for something to do. The front was his goal, and one could see that he would never be happy until he was right on the firing line doing his duty with the men who were in the thick of it. At first he was attached to the Regimental Adjutant's Office, doing statistical work. But he fretted under the task. He bent all his efforts toward being transferred, and he finally had himself moved to the Intelligence Department. It was in that department that he was elevated to the rank of sergeant. I was supply sergeant at the time, and Joyce Kilmer was a perfect trial to me. He would always be doing more than his orders called for—that is, getting much nearer to the enemy's positions than any officer would ever be inclined to send him. Night after night he would lie out in No Man's Land, crawling through barbed wires, in an effort to locate enemy positions and enemy guns, and tearing his clothes to shreds. On the following day he would come to me for a new uniform.

The soldier who thus devoted himself whole-heartedly to the service of his country and died a hero's death on the frontier of freedom was born in New Brunswick, N. J., December 6, 1886. He was graduated from Rutgers College in 1904 and received his A.B. from Columbia in 1906. After teaching Latin at the Morristown high school, he joined the staff of the "Standard Dictionary" and subsequently became literary editor of the *Churchman*. In 1913, along with his wife, Aline Murray, whom he had married five years before, he became a Catholic and from that period until he entered the army, Sergeant Kilmer was a very active literary worker, being a member of the New York *Times* Sunday magazine staff, editor of the *Literary Digest's* poetry department, contributor to many periodicals and the author of several books. He had been president of the Dickens Fellowship Club and was a member of the Poetry Society of America, the Authors' Club, the Vagabonds, etc. During the year prior to our entrance into the war Sergeant Kilmer taught the technique of verse in the New York University School of Journalism, and enjoyed a wide vogue as a lecturer on literary subjects.

Sergeant Kilmer's first book, "Summer of Love" (Long out of print), a little volume of poetry, appeared in 1911, "Trees and Other Poems" (Doran), reviewed by Father James J. Daly, S.J., in AMERICA for November 7, 1914, however, was what made the discerning realize that we had in the author a man with the Wordsworthian gift of transfiguring in his poems the every-day objects of modern life. His verse was described as "simple and direct, yet not without subtle magic; it seems to be artlessly naive, yet it possesses deep undercurrents of masculine and forceful thought; it is ethical in its seriousness, and yet as playful and light-hearted as sunlight and shadows under summer oaks." Sergeant Kilmer's next book was "The Circus and Other Essays" (Gomme), favor-

ably reviewed in AMERICA for December 30, 1916, and it was followed by "Main Street and Other Poems" (Doran), a volume which the author's admirers found quite equal to "Trees." It was noticed in our issue for November 3, 1917. "Literature in the Making" (Harper), reviewed in the May 26, 1917, AMERICA, is a collection of interviews with contemporary authors. After he had enlisted, Sergeant Kilmer's admirable anthology of Catholic poets "Dreams and Images" (Boni & Liveright) came out. It was appraised in our March 9 issue, last spring.

The subject of this sketch has also contributed several excellent literary papers to AMERICA: "The Bear That Walks Like a Man" (November 20, 1915), "Rabindranath Tagore" (July 17, 1915) and "Suppose Dickens Returned" (October 21, 1916). In that last-mentioned number, under the pen-name "Sinclair Barry," he also made a strong plea for Catholic colleges in an article entitled "The Education of Boys." Sergeant Kilmer is reported to have had in preparation a soldier-journalist's description of his days with the Sixty-Ninth, but he subsequently abandoned the project in the hope of writing later a more serious and enduring work portraying the American soldier's soul under the stress of war. Sergeant Kilmer's unpublished literary remains, it is said, are to be gathered together soon. Let us hope that among them will be found some chapters from the last work he planned.

The tributes paid by the press to the memory of the dead soldier-poet are remarkably heart-felt and enthusiastic. The New York *Sun* in an editorial headed "Joyce Kilmer" that appeared August 20 observed:

> Those familiar with Kilmer's work were not surprised to learn that he took the first opportunity to get to France after his country went to war. He was much the crusader, in poetry, in prose, in life itself. But this was not the whole of him, nor the part of him that will be most tenderly remembered. The grace and music of his lyrics, particularly the briefer ones in his volume "Trees and Other Poems," bespeak a mind as sensitive to beauty as it was to the wrongs to which he gave battle.
>
> American poetry has lost a pleasing and distinctive voice. Not many writing today had the delicacy of fancy and expression that was everywhere present in Kilmer's poems. At a time when much of contemporary verse is so blatant and "virile," this delicacy and the nice reticence that is at once good taste and good art invested his poems with a rare charm.

The Brooklyn *Eagle* for August 19 remarked that: "America has a thousand verse-writers, few poets. Joyce Kilmer was one of the few. If his lyre is silent he has become an inspiration immensely valuable in an age that needs it sadly." In the *Eagle's* opinion he has left to his wife and four children "a memory the nation will keep green."

Nor have fine poetical testimonies to Sergeant Kilmer's worth been wanting. In the New York *Times* of August 19 appeared this sonnet by Joseph Bernard Rethy:

He loved the songs of nature and of art;
  He heard enchanting voices everywhere;
  The sight of trees against the sunlit air,
And fields of flowers, filled with joy his heart.
He knew the romance of the busy mart,
  The magic of Manhattan's throbbing life,
  And sensed the glory of the poor man's strife,
And humbly walked with Jesus Christ apart.
All kindly things were brother to his soul;
  Evil he scorned and hated every wrong;
    Gentle—another's wounds oft wounded him.
But when his country called the freedmen's roll,
  Forthwith he laid aside some wondrous song,
    And joined in Flanders God's own Cherubim.

and in the August *Bookman,* Mr. John Bunker who contributes the paper on "Joyce Kilmer—The Man" to this number of AMERICA, has the following stanzas "On Bidding Farewell to a Poet Gone to the Wars," the poet in question being none other than Sergeant Kilmer:

You didn't pose, self-conscious of your lot,
  Or speak of what might be or might have been;
You always thought heroics simply rot,
  And so you merely wore your old-time grin.

Whether you had a vision in your eyes,
  Or bore a splendid dream within your heart,
I couldn't tell; such things come with surprise
  And cannot be forecast by any art.

Of those high secrets I can say no word,
  Nor why on this grim business you were bent;
What dreams, what visions in your bosom stirred
  Will doubtless be made clear by the event.

I know but this, that 'mid the manifold din
  Of breaking camp we said good-by, we two,
And you looked at me with your old-time grin,—
  And that is all I can report of you.

In Sergeant Kilmer's "Main Street and Other Poems," there is a ringing lyric called "The Proud Poet," which admirably describes the high company to which the subject of our paper now belongs forever. His answer to a "devil" who tempted him to give over writing poetry was:

When you say of the making of ballads and songs that it is woman's work,
  You forget all the fighting poets that have been in every land.
There was Byron who left all his lady-loves to fight against the Turk,
  And David, the Singing King of the Jews, who was born with a sword in his hand.
It was yesterday that Rupert Brooke went out to the Wars and died,
  And Sir Philip Sidney's lyric voice was as sweet as his arm was strong;
And Sir Walter Raleigh met the axe as a lover meets his bride,
  Because he carried in his soul the courage of his song.

And in his "Apology," in the same volume, the poet practically tells us why he laid down his pen, bade his wife and little ones farewell, and, though he could easily have secured an officer's commission, preferred to carry a rifle in the ranks of the Sixty-Ninth and fight valiantly there to make the world a safe place to live in.

Happily, we have in the September *Scribner's* another beautiful and remarkably characteristic poem by Sergeant Kilmer. The lines, which are entitled "Rouge Bouquet," were inspired, it is clear, by what he saw and experienced at the front. The stanzas admirably portray the stanch Catholic soul of this brave soldier-poet and now that their lamented author has heroically given his life for his country, they read like his own devout and courageous "Farewell!" to all who knew and loved him:

In a wood they call the Rouge Bouquet
There is a new-made grave today,
Built by never a spade nor pick
Yet covered with earth, ten meters thick.
There lie many fighting men,
  Dead in their youthful prime,
Never to laugh nor love again
  Nor taste the summertime.
For death came flying through the air
And stopped his flight at the dugout stair,
Touched his prey and left them there,
  Clay to clay.
He hid their bodies stealthily
In the soil of the land they fought to free
  And fled away.
Now over the grave abrupt and clear
  Three volleys ring;
And perhaps their brave young spirits hear
  The bugle sing:
"Go to sleep!
Go to sleep!
Slumber well where the shell screamed and fell.
Let your rifles rest on the muddy floor,
You will not need them any more.
Danger's past;
Now at last,

Go to sleep!"

There is on earth no worthier grave
To hold the bodies of the brave
Than this place of pain and pride
Where they nobly fought and nobly died.
Never fear but in the skies
Saints and angels stand
Smiling with their holy eyes
  On this new-come band.
St. Michael's sword darts through the air
And touches the aureole on his hair
And he sees them stand saluting there,
  His stalwart sons;
And Patrick, Brigid, Columkill
Rejoice that in veins of warriors still
  The Gael's blood runs.
And up to Heaven's doorway floats,
  From the wood called Rouge Bouquet,
A delicate cloud of buglenotes
  That softly say:
"Farewell!
Farewell!
Comrades true, born anew, peace to you!
Your souls shall be where the heroes are
And your memory shine like the morning-star.
Brave and dear,
Shield us here.
Farewell!"

WALTER DWIGHT, S.J.

TO SERGEANT JOYCE KILMER

Dead on the Field of Honor

Tho' it were the mouth of hell,
Honor's field was where you fell.
Bayard and Loyola, too,
More than kinship had in you
Who without reproach or fear,
Laid aside your singing-gear,
And full eagerly did go
Khaki-clad to face the foe,
Seeking with insistent grace,
Like your Lord, the lowest place,
And wherever danger shone,
Claiming that post for your own.
To the honors that you wore
Sword or bars could add no more,
For your brow the only crown
Was the wound that smote you down,
With your still undaunted face
Foe-wards turned in duty's place.
For that your head low doth lie
Many heads are carried high,
Many hearts exultant thrill
For that your heart lies so still,
Your heart that was all dedicate
To God, your lady and the great
And secret lore that lies
Outspread to saints' and poets' eyes.

BLANCHE M. KELLY.

REVIEWS

Illinois Catholic Historical Review, July, 1918. Chicago: Illinois Catholic Historical Society. $0.50.

This is the first number of the quarterly published by the Illinois Catholic Historical Society, which was organized in Chicago last February. It is a most creditable production and shows what can be done for the preservation of our Catholic records when the work is undertaken in a practical, up-to-date manner. The centennial of the admission of the State of Illinois into the Union is being commemorated this year and appropriately the first issue of this *Review* is largely devoted to a chronicle of the important part Catholics took in the early settlements on which the later prosperity of this great State is founded. The editor, Mr. Joseph J. Thompson, writes of "The Illinois Missions" and "Illinois' First Citizen—Pierre Gibaut"; the Rev. Gilbert J. Garraghan, S.J., tells of "Early Catholicity in Chicago"; the Rev. Frederick Beuckman of "Civil and Ecclesiastical Jurisdiction in Illinois"; the Rev. J. B. Culemans of "The Illinois Historical Collections." Catherine Schaefer has compiled a useful "Chronology of Missions and Churches in Illinois"; Kate Meade, "A Calendar of Historical Dates and Events," and Clarence W. Alvord, "The Sources of Catholic History in Illinois." There are a number of other minor contributions filling the 143 attractively printed pages. The "critical" historian can find no fault with the manner in which the writers present their topics. The material they have collected insures the proper place in the roll of fame during the Illinois celebration for Marquette, Allouez, Gravier and the other Jesuit missionaries and the Catholic pioneers. The older Catholic historical societies of the East will have to look to their laurels. This first effort of the newest organization sets a standard that will require extra diligence in competition. The initial number of the Illinois *Review* is certainly a splendid augury for awakened zeal for the safeguarding of Catholic historical records that the few veteran workers in this field have so long and so ardently hoped for.

T. F. M.

A Short History of France: From Cæsar's Invasion to the Battle of Waterloo. By MARY DUCLAUX (A. Mary F. Robinson.) With Maps. New York: G. P. Putnam's Sons. $2.50.

The author of this volume remarks that in writing it she had in view "neither schoolboys nor historians," but the "class of cultivated and ignorant men and women," to which she herself belongs. "I have tried above all for unity," she writes, "and to give a complete impression. . . . So far as it goes, I hope it is accurate." On the whole Madame Duclaux has succeeded pretty well in attaining her object, for she has a striking way of putting things, emphasizes what is most picturesque in France's history, and gives the Church due credit, as a rule, for its civilizing and uplifting influence. Writing of feudal society, for instance, the author well remarks:

> Fortunately in face of these feudal barons the Church existed. And the Church was mindful of the poor. In the last years of the tenth century she obtained from the military nobles the constitution of a "Truce of God." . . . The Church had done much for the defenseless; priests, pilgrims, monks and nuns, children, laboring people were no longer exposed to unending ravage. The serf was safe who laid his hands on the stilt of his plough—the plough, like the altar, was a sanctuary. And the Church did more than this. By the institution of chivalry, a new soul was breathed into the still barbaric body of feudal society.

But when the author asserts that "the insidious dissolving element of saintly enthusiasm was doubtless one cause of the final undoing of the Roman Empire," the penetration that the preceding quotation displays seems to desert her. For it was Rome's inner corruption, of course, that was the chief cause of her fall, and Catholicism, particularly as it lived and energized in the early Saints and Martyrs, was the one leaven which preserved whatever elements in Roman civilization that were worth keeping. Like most "popular" histories that are also "short," Madame Duclaux's book suffers considerably from the necessity the author lies under of painting scenes with broad strokes and omitting illuminating details. The best chapters of the volume are the later ones, those describing the fall of Louis XVI, the Revolution, the Napoleonic era, etc., for they are filled with vivid pen-pictures which give the reader a good idea of those turbulent times.

W. D.

Handbook of Moral Theology. By ANTONY KOCH, D.D. Adapted and edited by ARTHUR PREUSS. Vol. I. St. Louis: B. Herder Book Co. $1.50.

A Commentary on the New Code of Canon Law. Vol. I. By Rev. P. CHAS. AUGUSTINE, O.S.B., D.D. St. Louis: B. Herder Book Co. $1.25.

The Laws of Marriage. By JOSEPH M. O'HARA. Philadelphia: Peter Reilly. $0.50.

The first of these books begins a five-volume series, which, when completed, will cover the entire field of moral theology. The learned author ably treats, in the present volume, the definition, scope, object, sources, methods, history and literature of moral theology. The introduction, containing the history and literature of moral theology, is particularly interesting, while the topics under discussion in the second division are treated in so clear and simple a manner as to be intelligible even to the layman unused to the technical phrases of the schoolmen. Throughout the book is generously annotated with references to more diffuse authorities on the subjects under consideration, and citations from the works of the doctors and ascetic writers of the Church are very numerous.

The author of the second book named above is a former professor of Canon Law at the Benedictine University in Rome, and here offers to those interested in the study of ecclesiastical law a scholarly commentary on the New Code, as brief as the subject will permit. The first part of this initial volume contains the history of the sources and literature of Canon Law, embracing the early, the spurious, the medieval and the post-Tridentine sources. In the second part are contained the commentaries and texts from Canon One to Canon Eighty-six. The Canon itself is first cited, followed by a verbal or at least substantially faithful translation in English. Then follows the commentary itself, interpreting the sense and meaning of the Canon in a clear, concise manner.

Father O'Hara's plain and simple explanation of the laws of marriage according to the New Code should receive a warm welcome from all those who are anxious to have a correct knowledge of the teachings of the Church concerning Matrimony and of what she requires of all who enter this holy state. The little book should also prove of interest to those not of the Faith who are desirous of learning what the Catholic Church holds on this important subject. S. J. R.

BOOKS AND AUTHORS

"Christ's Life in Pictures" (Extension Press, $1.50), by George A. Keith, S.J., is literally what it professes to be. It carries one from the inception to the completion of Our Lord's life on earth, from Our Lady's espousal to the descent of the Holy Ghost, and all without words, except the Scriptural titles which give the key to the pictures. Father Keith has searched the art-treasures of all countries and assembled the very best from the galleries of the world, and his selection commends itself both for its artistic sureness and especially because it has sought in every instance that subtle spiritual atmosphere that speaks not only of the Child of Mary but also, and principally, of the Son of God. The book has the distinguished commendation of our three Cardinals, but even apart from their words of praise, it is its own best recommendation.

"Minninglen" (Appleton, $1.50), by Agnes and Egerton Castle, is a story whose scene is laid mainly in Scotland, and which is permeated through and through with the rugged spirit of the highlands. Although the plot is not quite convincing, the development is both careful and clever, and the expression is as felicitous as anything these gifted authors have done. The war, as is the vogue nowadays, straightens out the entanglements, and two great hearts find happiness through tears.——The author of "The Little Girl Who Couldn't-Get-Over-It" (Dutton, $1.50), Alfred Scott Barry, is equipped with a rich imagination—which, however, is not yet sufficiently discriminative—and possesses, moreover, the ability to portray sympathetically his leading characters. He has given a somewhat romantic setting to a discussion of the world-old question: What is the secret of happiness? In the solution which his heroine, "The Princess," discovers, the life of the supernatural with its sublime motives and its inexhaustible power to satisfy the highest aspirations of the soul, is distressingly absent. Whether the answer, viewed merely from the standpoint of a national religion, and making due allowance for the inadequacy that the limitations of a novel almost inevitably entail, will commend itself to many readers, it is hard to say. ——To listen to Theodore Dreiser tell the eleven tales which make up "Free, and Other Stories" (Boni & Liveright, $1.50), is like listening to a grimy *raconteur* who has a bad cold in his head. Sneezes and similar explosions, from time to time, thicken the utterance, and one does not catch what the story is about.

For students undertaking an intimate study of Greek grammar, there is no text-book, in the writer's opinion, more serviceable than H. W. Smyth's "Greek Grammar for Schools and Colleges" (American Book Co., $1.50). The introductory chapter, on fundamentals, is particularly thorough, and the syntax is arranged with more than usual clearness and completeness. There are few, if any, queries occurring to a student for which he may not find an answer here; and this is more than can be said for most other grammars. The format of the book is also an improvement on many now in use. But for students who desire a working knowledge of Greek grammar and no more, a text-book is still lacking. We look for a writer who will have the courage to dispense with philological processes and present in succinct form the essential facts and forms of Greek, as is done for Latin and the modern languages. Such a text-book will not supersede Smyth's "Greek Grammar," but will fill a place that Smyth's work fails to fill.——An ultra-modern edition of an ancient text is "Caesar's Commentaries. The Gaelic War Books I-IV, with Selections from Books V-VII, and from the Civil War" (Allyn & Bacon, $1.50), edited by Francis W. Kelsey, of the University of Michigan. Caesar's sieges and methods of warfare are compared in a very interesting introduction to modern ones in the world-war. The book is bulky and will lead to the temptation on the boys' part to leave it behind in school, unless it be the only Latin book to be used, in which case it has advantages, for it contains themes, grammar, vocabulary, etc. The notes at the bottom of the page will meet with the approval of youth, though teachers may deprecate the fact that such aids are so close to hand in the students' "repetitions." The book is exhaustive in its erudition concerning Caesar's campaigns. Every teacher of Caesar ought to see it.

"There is no God. If there had been He would not have given me such a father" is the lame and impotent conclusion reached by Isabel Blake, the heroine of "Love Eternal" (Longmans, $1.50), H. Rider Haggard's latest novel. Her lover, Godfrey Knight, is a dreamy Spiritualist, and the other characters in the book do not behave, as a rule, like normal men and women. The author should go back to Africa for his themes.——No doubt there are persons who are willing to look upon Henri Barbusse's "The Inferno" (Boni & Liveright, $1.50) as a literary masterpiece and a psychological study of incalculable value. It is neither. The writer "pierces a hole in the wall of a boarding-house room, and watches what is going on in the next room." Individuals who like to pry upon privacy, and listen at key-holes, will probably be delighted with this treasure-trove, gathered by Edward J. O'Brien from M. Barbusse's muckheap.——"Marie Grubbe" (Boni & Liveright, $1.25), by Jens Peter Jacobsen, is a translation from the Danish. The translator is a person of remarkable patience and energy.——"What Men Live By" (Stratford Co., $0.25), by Leo Tolstoi, the third volume of the Stratford Universal Library, contains, besides the title-story, three other characteristic Tolstoi tales.

EDUCATION

The War and the Schools

FOUR years ago when the war swept down upon England, the schools stood out in the forefront of patriotism. In the ranks of the "First Hundred Thousand" were found men and boys from every grade in the scholastic life of the nation. There was no mistaking the patriotism of those who gave "their merry youth away for country and for God." Then came the settling-down period after Kitchener surprised the country by announcing that the war would last at least three years. A big army was needed, and men of intelligence were required to officer it. The big problem then was to get officers, as some of the best talent had been killed off in the ranks that stopped the first German onrush. It is a plain fact, in these days when the whole power of a nation is thrown into conflict, that greater good would have resulted, had the English Government discouraged the college man and the schoolboy from enlisting. President Wilson saw England's mistake, and when we were drawn into the war, he did not want America to make the same costly error, and sacrifice, unnecessarily, her brain power in the first wave of war-enthusiasm that swept over the land in April, 1917. From time to time, he has made it clear to the people that not merely *service,* but the best kind of service is true patriotism. We could easily fill the ranks from our colleges and high schools, but we would be guilty of needless waste in so doing, and ultimately defeat our own best interests. Writing to Secretary Lane, in support of the Bureau of Education's plan for an educational campaign during the summer and fall, President Wilson declared:

> I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the Draft Law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. . . . I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people.

Clearly, this program rejects all unnecessary weakening of our educational forces.

A Newer Problem

WITH the lowering of the draft age to eighteen years, college faculties and students are anxious to know what the mind of the Government is in the matter of college education, and questions are pouring into Washington from all over the country bearing upon the selection of college students for military service. After registering under the Draft Law, how long a time will elapse before college students will be called into active military service? Will they be permitted to complete their education, if at present enrolled in universities, colleges and technical schools? Where will the colleges get their new students if the boys between eighteen and nineteen are called to the colors? It is a matter that affects not only the college boy and his parents, but it also very seriously concerns every educational institution in the land that has not a permanent endowment. There is under consideration at the War Department, a plan to meet the situation of the schools in the present national crisis. Its details as yet have not been made public. What has been decided definitely is the establishment of the Students' Army Training Corps.

The Bureau of Education in announcing the plan of the Students' Army Training Corps calls attention to the need of training our young men and profiting from the experience of France and England. All who possibly can must be encouraged, even at a sacrifice in these days of sacrifices, to attend college or university so that the nation may have a body of trained leaders and specialists who both during and after the war, may meet the country's needs. "If we send all our young men to France, we cripple our future, for the young men of today have to guide the destinies of our country in the strenuous fight for commercial development that will follow the war. Moreover the Administration realizes the value of college trained men for officers. More than eighty per cent of officers today are college men and the colleges cannot graduate men quickly enough to meet the Government's demand for officers."

The Training Corps

BRIEFLY the plan of the Students' Army Training Corps means:

> A student enlisted in the Students' Army Training Corps is in military service of the United States. Because he does not receive pay he is classed as on inactive service, but in a national emergency the President may call him at any time to active service. He is called to active service each summer when he attends camp for six weeks and receives the pay of a private. Any student so enlisted, though in the military service of the United States, is technically on inactive duty, and therefore must register after he has reached draft age and upon notice by the President. Upon stating in his questionnaire that he is already in the military service of the United States, he will be placed automatically by his local draft board in class 5-B, as provided by the Selective Service regulations. The draft board will not call him for induction so long as he remains a member of the Students' Army Training Corps.

The Catholic colleges of the country, whose patriotism is manifest by the large percentage of graduates and old students in the fighting forces of the United States, have been prompt to cooperate with the Government plan in establishing the Students' Army Training Corps.

A Practical Example

GEORGETOWN UNIVERSITY, for instance, has notified its alumni and friends of the detailed schedule of the military department to be followed during the scholastic year that is approaching. The courses in the military department are open to the students of all departments of the University, and include military science and tactics under the direction of a regular army officer, navigation under the Director of the Georgetown University Astronomical Observatory, fundamentals of aviation, radio-telegraphy, the mathematics of artillery and military French. The course in navigation was attended by eighty officers and enlisted men of the United States navy during the year just past. In a telegram to the President of the University, dated August 12, the Adjutant-General of the army in authorizing the formation of the Training Corps at Georgetown made the following provisions:

> If the student fails to improve his college opportunities he may be dismissed from college by action of the college authorities and discharged from military service by the military authorities. He would then be subject to the operation of the draft. But if he meets the college and military requirements, it is agreed that, when the day arrives on which, according to his order number he would have been drafted had he not already volunteered, this fact is reported to the President of the College and to the Commanding Officer at the College. The President of the College and the Commanding Officer will then report to the Committee on Education and Special Training of the War Department for what form of military service the individual in their judgment is best qualified. They will recommend either the student should continue his studies to prepare for work in medicine, engineering, chemistry, psychology, economics, etc., or that he should go at once to an officers' training camp to prepare for an officer's commission in infantry, artillery, etc., or that he should be assigned to work in the ordnance, quartermaster or other Staff Corps or sent immediately to a division at one of the camps. Colonel

Rees, Commander of the entire Students Corps, has authority to dispose his men in the way best suited to meet the emergencies of the military and national situation at the time.

It is further proposed to add other courses as conditions may demand.

Practical Patriotism

TO all young men over eighteen the War Department says: "Enter college if you are fitted to do so, or return to college if you are already enrolled, and there enlist in the Students' Army Training Corps." Georgetown University by virtue of the authority of the Adjutant General calls on all students of the department of arts and sciences to return to college. Regularly matriculated medical and dental students are called in due order by the Surgeon-General, inducted into the Medical and Dental Reserve Corps and allowed to finish their education. Later they will be transferred to the S. A. T. C.

Until the new Draft Law is on the statute books, it is impossible to surmise how the college boy of eighteen will be affected in the details of his college life. How long he will be permitted to continue at college, whether he will be withdrawn after one year, or whether a certain student quota will be called into service every half-term, or every quarter-term, will depend on developments in the military situation. If students are withdrawn by the War Department, their places will be taken by boys of eighteen selected from the various National Army detachments, and the Government will contract with the colleges for subsistence and tuition, according to the present plan. Congress will have to settle many questions arising from the new Draft Law, and its application to the boy in college. In the meantime it is *the patriotic duty of every college student to return to college* and follow the directions of the faculty and the War Department, and for every high-school graduate to matriculate for college, with a view to entering the Students' Army Training Corps.

GERALD C. TREACY, S.J.

ECONOMICS

A Problem in Industry

THE first, the immediate economic result of the machine has been the displacement of man. Without questioning the truth that the machine can do huge work which the man cannot do, the proposition holds for the general industry of the world that the machine does the work of man. The best recommendation for a machine may be that it can do the work of five or ten or fifteen men. The displacement of man is an inevitable consequence of the activity of the machine.

There are going to be more and more machines. Each one is to have its inevitable consequence. To avert this we should have to suppress the machine. But the machine is here to stay. It is irremovable. It has created a vital social need for its existence. To suppress the machine would mean quick starvation for half the human race.

The Vanished "Craftsman"

THERE has been a sequel to the invasion of the machine. The sequel is the disappearance of the craftsman of sixty years ago. The "trade" as it was once known has become a rare thing. After the passing of three generations, the skilled artisan who used to "make things" is hard to find. His grandson or his great-grandson tends a machine, watches a machine. A machine has always been a costly thing. Consequently, from the start, the effective machine became the property of the man who had the money. Perhaps he had been a prosperous craftsman himself. Perhaps he had not. The machine enabled him to make things though he knew nothing about the trade. Men ceased to learn trades; and as they could not own machines, they ran machines or fed machines for the owners.

He whose grandfather could become an independent craftsman had to submit his genius to a schedule. He was put on a wage that was fixed by other men. They decided in January what was to be his income for December. He was cut off from the possibility of building up a business. To live, he had to stand beside the machine. The machine was not his. He had no prospect of getting one like it. The machine represented the money of the owner. His interest was what remained to him after deducting taxes and insurance, the cost of material and marketing and upkeep, and the wage of the man. If the demand for goods fell off, or the price of material advanced, the only way to secure the interest was to make a cut in the wage. As machines multiplied so did the cases of this economy in operation. But it met all along with an antagonism inseparable from humanity. The antagonism lay in this that human nature calls for at least the opportunity of development. Man needs hope. The life at the machine seemed to cut out opportunity.

For example: The youth of eighteen took his place in the factory. At twenty-five, in normal conditions, it was time for him to think of marrying and founding a home. He did so. His needs began to grow. His expenses were greater every year. He soon reached the limit of his wage as fixed by the "system" of the factory. He might economize in the home, so as to keep his boy at school. Or he might make this reduction on the boy's schooling by sending him out to earn a little to help tide over the winter. He had no contract with the market whether to buy or sell, whether for the cost of material used or for the price of the things which the machine produced. He might be told that the market was dull and that there must be a cut in the wage to keep the machine going at all. He could not rise out of his condition of simple guardian of the machine. He began to contrast his fixed condition with that of the days when a man had a full trade and his own tools, and could go out and seek his own market. Where was opportunity? To stay where he was meant to adopt the fixed status. Should he leave? He was past the time when he might begin life over again in pursuits where there were at least avenues to advancement. The road to advancement was closed. The factory was built across it.

Growth of Antagonism

IN the example, we are putting our finger upon the starting point of the wage-earner's unrest. There are those who tell us that "there is always room at the top." Let them go into the factory and see how many "tops" there are. They give us the names of illustrious men who "began at the bottom." If these illustrious personages began as youths in the factory, they did not stay there long. Multiplying the typical case we may cease to wonder that the man tied to a machine by a wage should hearken to those who spoke of being class-conscious. He was conscious of the fixed condition of his toil which had no relieving features. The tendency of progress was to increase the strain. Where a given work could not be done by one machine, the problem was set to the designer of tools and mechanisms to find out how that work might be done by two or five or ten machines. We have seen how the process in the making of nearly everything has been divided and sub-divided, each separate simple component being committed to a separate machine. The scope of a man's genius was thus limited to obedient waiting on the simple movement of one machine in a set. Each machine in the set was a costly thing, a patented thing. To manufacture, it was necessary to have them all and to have a building to hold them. Less and less skill being needed for manufacture, the factories multiplied. Competition between factories became acute. Factories combined to avoid "cutting one another's throat." A wage condition for fractional work of no educational value became more fixed.

Now, all along, whilst this condition was growing, the antagonism was spreading. By reason of comradeship it was deepening, becoming more intense. The antagonism organized. There was a magic rise of "unions" as we know them, springing up as

stars of hope upon a darkening horizon. These unions were not as the gilds of the master-craftsmen of the Middle Ages. The men of the gilds had power in their skill, and could not be replaced in a day or a year. They fixed prices according to the need of living, with a suitable provision for age and illness and the growth of the family and the rainy day. They were artists in the plainest trades. We still look with wonder at the product of their skill which has stood for five, six, seven centuries and more. Professional artistic designers of today study their handwork, and copy patterns which in those old days were executed in metal and wood and stone by the local artisans of the little towns.

"Industrial War"

BUT what could our new unions do? The men were without skill. They were without money and hence without equipment, material and machines. So what could they do? They proposed to stand as one body under the wage in an effort first to keep it from being put down, and secondly, to push it up where there might be pressing need or even a prospect of raising it. When arguments failed and demands were refused, there was but one resource, the strike. This means that the machine is deserted, contracts are delayed, the man goes idle and his wages stop. There are conferences. If at length the wages are raised the system, as a system, remains. In the meantime unions formed in every kind of service. Unions combined for the sympathetic strike to stir the community. When it is settled, the system remains. The outcome has been called industrial war.

We are not condemning the man who invents a machine nor the man who invests his money in a set of machines. We are looking at a single factor in an established system of operating the machine. There are wages and wages. Every payment for service has the character of a wage: the discount of the banker, the profit of the shop-keeper, the commission of the broker. Even the fee for professional advice is in recognition of the years of labor that made the service possible. But in the wage of the servant of the machine there is something different from every other wage. The boy who carries water to the gang has a chance. He can observe and think and plan. The boy who drives the grocery wagon can study human nature. Amid the wheels of the metropolis and the many scoldings he has a training in initiative. The boy who goes into a factory to stand beside a machine must be as any cog or belt that obeys the piston and the driving wheel. He becomes a section in a huge tool, a section provided without outlay and renewed without cost. His advancement has an absolute limit and he reaches that limit at the moment when life's needs and responsibilities enter on a period of accumulation. If the cases were few and scattered they could be dealt with singly. But being counted by millions and being resolved into a system that is taken as part of a fixed basis for the agreements that govern the commerce of the world they make a social problem. It is the root problem of industrial opportunity. The solution of it would mean the loosening up of a thousand entanglements.

Two Economics

THERE are two economics. In the one that has been built up with the progress of the machine, man is taken very widely as a mechanical factor. In the true economy man is a moral, intelligent, progressive being. The repression involved in the new economy is something that cannot last. We have seen the reaction of human nature. "*Nil violentum durum.*" This is a very old principle. It means that "Nothing violent is lasting," that a strain cannot be permanent. This principle is invoked in all physical science, in medical science, in ethics, in theology, in the spiritual life of the Saints. The condition of which we are speaking is one that does violence to human aspirations in civilized society. What is to be the character of the release? Socialism? Profit sharing? Minimum wage? Cooperation?

William Poland, S.J.

NOTE AND COMMENT

The Fourth Liberty Loan

ON September 28 the Fourth Liberty Loan campaign will begin and no American who realizes the increased interest in Government bonds with each succeeding campaign can doubt of its success. The first issue was for $2,000,000,000 and brought an oversubscription of over fifty per cent. Nine million subscribers answered the second call of the Government with an oversubscription of fifty-four per cent. Labor and fraternal organizations, and the fighting forces of the nation, subscribed largely to this loan, and the women of the country did much to further its success. Seventeen million people subscribed to the Third Liberty Loan, which totaled $4,170,019,650. It was more widely distributed among the people than the previous loans and the country districts made up their quotas more rapidly than the cities. A little more than a year ago there were 300,000 Government bondholders, while today there are between 20,000,000 and 25,000,000. The effect of the Loan campaigns has been to cultivate the saving habit in the people at home and to make them realize that their savings are contributing to the winning of the war as really as guns and men in the first-line trenches.

Religious Conditions in Filipino Schools

THE following extract is taken from an article by a student in one of our Filipino State schools, which originally appeared in the *Philippine Free Press* of Manila. It is the testimony of one who has lost sympathy not merely with the methods of the Catholic Spanish schools, but with the Faith of his forefathers. It is therefore open to no suspicion of any prejudice, except against the Church itself. He writes:

Possibly the most interesting phase in the development of the Filipino student under the new conditions brought about by the American advent, is found in his religious life. The religion of the English-speaking students of Manila might almost be termed "multitudinous as the sands," and sometimes it is a queer conglomeration of a number of ill-assorted dogmas and creeds. Catholicism, Protestantism, atheism, agnosticism, and several other "isms" jostle each other, now one and now the other dictating belief and action. If at the start the student was a rigid and orthodox Catholic, then he is so no longer. For with his knowledge gained in physics, metaphysics, biology, philosophy and what not; and by reading Darwin, Huxley, Schopenhauer, Nietzche, Kant, Haeckel and Leibnitz and others of that class, his immature mind is left in a whirling chaos of uncertainty and agnosticism or "know-nothingism." He no longer has faith in the simple doctrine of his fathers and what he was taught at his mother's knee, and he looks on priests and preachers as so many impostors, either blind and benevolent or knowing and hypocritical. That such a condition should exist in the student's mind is lamentable, especially that he should lose faith in what his parents believe, for he is apt to look down upon them and disregard all their teachings, thus bringing about a loosening of the bonds of parental authority. He may even mock at their efforts to guide him. Analyzing this state of irreligion or no-religion, it would seem that the student who has lost his early faith becomes not only a free-thinker, but even something of a nihilist. Constantly he is besieged by doubts and skepticism and mysteries, and his mind too often revolves in a maelstrom of gloomy materialism, in which it appears that might and not right, a blank, unreasoning force, governs the world.

However, if the student has been studying at the Silliman Institute or some other Protestant institution erected by Americans—and they are becoming fairly numerous in Manila and in the provinces—then usually he becomes a Protestant or holds Protestant views, even though born and raised a Catholic. He knows his Bible well and can recite long passages, sometimes going through his chapters and "versicles" without an error. Many such students are Biblical encyclopedias, especially if they are training for the ministry or missionary work.

If the student belongs to the public schools, such as the Normal or the Manila High School, or to the University, all

the probabilities are, as already indicated, that at least he is very liberal in his religious views and, if he attends church, that it is largely as a matter of habit, because of the attraction of the crowd, or of the ritual, or of the fair sex, or perhaps of all three.

Coming now to the Spanish-speaking student we find an entirely different state of affairs. Taught by Catholic priests and with a guard kept on his studies, his reading, and even almost on his thoughts, the Spanish-speaking student may usually be counted upon to be strongly religious, at least in so far as outward observance goes. He may be looked upon as a "dyed-in-the-wool" member of the Catholic fold and as likely to cling trustingly to his creed, feeling quite satisfied and harassed by no uneasy doubts. He goes to church regularly, Confession often, and receives Holy Communion. Good examples of such students are found in the Ateneo or the Letran College, where religious duties are obligatory. Such students believe absolutely and implicitly in the existence of God, and so deeply and firmly are their religious beliefs rooted in their minds that though they mingle with Protestants, Masons, atheists, free-thinkers, and any others, they never show the slightest wavering or departure from the dogmas in which they have been trained. In this respect possibly they are much better off than those who have been robbed of their religious belief, and, if this is their conviction, they ought to give thanks to those priests, whether of Spanish or other nationalities, who have been instrumental in grounding them so thoroughly in the Faith.

Nothing needs to be added to this picture. It tells the entire story, sad and terrible as it is, of the immeasurable harm that has been inflicted by us upon the Filipino people.

The Espionage Act and the Red Cross

A DECISION rendered by Judge Evans of Chicago at the trial of Louis B. Nagler makes it clear that under the term "military and naval forces" the relief organizations working for the troops are included:

> No other conclusion would be logical in a republican form of government, like ours, with war conducted as it is today, there should and can be no refined or limited definition of the term "military or naval forces." The forces that actually fight on the battlefield and the forces that produce the food and arms and munitions at home, are so related and interdependent that it is impossible to say one belongs to the military forces and the other does not.

The defendant had attacked the Y. M. C. A. and the Red Cross during one of the Red Cross drives, at the same time denouncing the Government. He was Assistant Secretary of State for Wisconsin. Under the ruling of the court the Espionage Act is violated when one speaks falsely or with bad intent not only of the Government, but of the Red Cross, the Y. M. C. A., the Knights of Columbus, the Salvation Army or the Jewish Relief Organization.

Convention of I. F. C. A.

THE International Federation of Catholic Alumnæ announces its third biennial convention, which is to take place at the Planters' Hotel, St. Louis, from October 16 to 20 inclusive. Careful preparations are now being made and the convention promises to be an event of signal importance to Catholic interests. While it is to be hoped that all the alumnae associations will be represented, unaffiliated alumnae, eligible to membership, are cordially invited to join the Federation.

> In this crisis of the world's history the counsel of wisdom which comes from interchange of ideas of many minds is imperatively necessary. The influence of the Federation in stimulating continued advancement and growth in Catholic education cannot be measured. Through the horrors of war as in the blessings of peace the necessity and value of uninterrupted teachings of Catholic schools, convents and colleges must be incontestably demonstrated. In this, the International Federation of Catholic Alumnæ must be a potent factor.

The Federation is particularly to be commended for requesting that the spirit of self-denial be not forgotten and that consequently evening dress be not worn at any of the evening events of the convention. Since the chief aim of the International Federation of Catholic Alumnæ is to uphold the ideals of Catholic womanhood and "whereas the styles that fashion decrees are only too often a contradiction of these ideals," the association has taken the laudable and Christian resolution of counteracting the evils of modern dress by the good example of its own members. It is to be hoped that the convention will meet with an unprecedented success. There is great need of a union of educated Catholic women to champion, in their own way, the interests of the Church in general, and of Catholic education in particular.

Magazines for Soldiers

THE Post Office Department while acknowledging the patriotic response on the part of the public to the appeal for reading matter for soldiers and sailors in the forces overseas, calls attention to the fact that the camps in this country should not be neglected and that additional magazines could be used to advantage among our forces in this country. The magazines should be of current or of comparatively recent issues and contain articles of general interest. In this connection it is imperative that the K. C. huts at the camps should be well supplied with Catholic magazines. Catholics anxious to help the Catholic soldier and sailor can exercise a worthy apostolate by subscribing to current Catholic magazines in the name of the K. C. building in the camp near their homes. Catholic editors are doing their bit by forwarding free copies to the camps but they cannot meet the demands by sending one copy of their paper. The cry is for more and still more. Unless our Catholic people rally to the support of the Catholic press and broaden its field in the camps where there are so many Catholic soldiers one of the greatest opportunities for good in the present crisis will be neglected. The soldiers are reading. Why not give them a chance to read the best Catholic literature?

International Labor Congress

IN the August number of the *Federationist* President Gompers thus discusses the proposed meeting of the International Labor Congress to be held in November at Laredo, Texas:

> A meeting of the minds and wills of the masses of two countries represents a new conception of international diplomacy and a new era in international relations and organizations. The Mexican revolution has brought new opportunities by increasing our community of interests. The Mexican revolution represented an aspiration of our neighbors to the south that leveled the boundary line barrier between the liberty-loving people of the United States and those of Mexico. Mexico became a neighbor in spirit and purpose as well as in physical fact.
>
> The interests of the *concessionaires* were identified with the old regime, the *cientificos* of Mexico. They antagonized the revolution. They have tried to force United States intervention in Mexico. Wage earners have learned that their interests are furthered by cooperation rather than competition. When the revolution finally came it gave Mexican wage earners the right to organize and assured an agency by which the masses of both countries could cooperate. It was through this agency that in 1916 when war with Mexico seemed unavertible, that mutual confidence was restored and the border terrorists repulsed. When the war clouds were dark representatives of organized labor of Yucatan and of the City of Mexico met with the executive council of the American Federation of Labor, and the foundation was laid for an international labor movement of the two nations.

The Mexican revolutionists have benefited Mexico in the same way that the Bolsheviki have benefited Russia. "Liberty" in both countries means license, loot and lust. The present condition of affairs is pleasing to the Government at Berlin.

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Chronicle

The War.—Steady and important gains were made last week against the retreating Germans by French, British and American troops all along the western front, from Mt. Kemmel in the Lys salient, from the northern hinge of the Hindenburg line, where the Canadians pushed across that line north of Bullecourt to the neighborhood of Fismes, east of Soissons. By August 26, the British, on a thirty-mile front from the River Scarpe at a point east of Arras, to Lihons, south of the Somme, had crossed the Hindenburg line, and further south Bapaume was practically encircled, while the French took Fresnoy to the north, and St. Mard, to the west of Roye. The next day the British again made substantial gains southeast of Arras, and on both sides of the Somme approaching within six miles of Péronne. At the same time the French under General Debeney took Roye, the German base on the Avre, and the Americans were heavily engaged by the enemy at Bazochs, three miles west of Fismes. On August 28, the British continued their forward movement, their most solid gain being north of Bapaume, at Croisilles, which was finally captured by a flanking movement. The reports of the same day stated officially that the French were driving the enemy before them on the front from Chaulnes to the Oise, that Chaulnes was taken and that their patrols were at the gates of Noyon. On the right of General Mangin's troops which crossed the Oise between Pontoise and Quierzy, an American division took Juvigny. Immediately after these successes, the British took Bapaume and pressed still closer to Péronne, while the French under General Humbert took Noyon, the German stronghold at the apex of the Oise-Canal du Nord salient, and pushed on to the south slopes of Mt. St. Siméon, while General Mangin forced the crossings of the Oise at Morlincourt. This success was followed by an advance of the Franco-American troops north of Soissons, where they captured Chavigny and Cuffies and moved their lines west of Crouy. By August 31 the heaviest fighting fell to the Australians who stormed Mont St. Quentin and Feuillaucourt, north of Péronne. On the same date Marshal Haig reported that the British had reoccupied Mt. Kemmel, and on September 2 Péronne fell into their hands. The famous Quéant-Drocourt "switch line" on a front of about six miles was carried by English, Scottish and Canadian troops, while Franco-American troops after five days' fighting reached Terney-Sorny and the Soissons-St. Quentin highway.

Bulletin, Aug. 26, p.m.-Sept. 3, a.m.

Without the formality of a roll call the Senate on August 29 passed the Prohibition amendment to the Food Stimulation bill. The Senate accepted the Sheppard substitute which proposes to make the whole country "dry" after June 30 next. January 1 had been formerly intended as the date for Prohibition, and Senator Trammell of Florida tried to have that date restored, but the Senate refused its assent. President Wilson had already asked Senator Sheppard of Texas to defer the date until June 30, as more than $1,000,000,000 revenue expected to be raised by the $8,000,000,000 War Tax bill is based upon the liquor tax. The main provisions adopted in the amendment are:

The Senate Passes the Dry Law

> That after June 30, 1919, until the end of the war and during demobilization, no distilled spirits shall be sold for beverage purposes or taken out of bond except for export; that after May 1, 1919, and during the period indicated, no foodstuffs shall be used in the manufacture of beer or wine; that after June 30, 1919, and during the same period stated, no beer or wine shall be sold for beverage purposes except for export; that the Commissioner of Internal Revenue shall regulate the sale of wine for sacramental, medicinal and special uses; that after approval of the act, no beer, wine or other intoxicants may be imported; that any person violating the law may be imprisoned for a year, fined $1,000, or both; that the President may establish Prohibition zones about coal mines, munition plants, shipyards and other war works.

On September 1 President Wilson sent a Labor Day message to organized labor and to all the people of the country urging them to bring the war quickly to a victorious end.

The conference report on the new Man Power bill was adopted by the Senate on August 30. Full assurance was also given that the War Department's program for the calling out of all men between the ages of 18 and 45 would be almost immediately signed by the Speaker of the House and placed before the President. With this certainty in view the Provost Marshal General's office took the final steps in the preparing for the registering and the classification of the 13,000,000 or more men who

The Man Power Bill

will be affected. It was stated unofficially that President Wilson on signing the bill would issue a proclamation and that he would then set Thursday, September 12, as the day of registration. While this date had not been definitely selected it was generally believed that it would fit in with the plans of the Provost Marshal General and that by that time he would be able to have complete instructions in the hands of all the registration boards. The Department of Justice has also taken up the question of the draft. It is cooperating with the office of Provost Marshal General in the fight against any means which may be adopted by those who try to evade the provisions of the new draft. The agents of the department throughout the country have been warned to hold themselves in readiness to give every possible aid.

Ireland.—At the request of John Dillon, leader of the Irish Nationalists, T. P. O'Connor has sent a reply to the recent address forwarded to President Wilson by Sir Edward Carson. After taking issue with Carson on several historical points mentioned in the Ulster statement forwarded to the President, T. P. O'Connor reminds the Ulster leader that while he laid great stress on several alleged pro-German plots due to Sinn Feinism in Ireland, he did not tell the American President that the Ulsterites before the war in newspapers and speeches declared that they would prefer the rule of the German Emperor to Home Rule, and that they were supplied from Germany with 50,000 rifles which "they still hold now as before the war, for the purpose of making war on an act of the British Parliament." It was the Ulster rebel movement that precipitated the war by creating in the German mind the idea that Great Britain would be so embarrassed by the trouble in Ulster that she would not enter the world-conflict. Moreover, Carson's action in blocking Home Rule, preaching rebellion and accepting a place in the Cabinet was the cause of Ireland's present attitude towards the war. In conclusion T. P. O'Connor stated:

T. P. O'Connor and Sir Edward Carson

> In every avenue leading to peace the formidable figure of Sir Edward Carson stands blocking the way. When Sir Edward Grey tried to persuade Germany to desist from loosing the dams that have deluged the world in blood, the shadow of Carson promising a distracted and impotent England haunted and deranged the Kaiser's judgment. When the British people, in election and after election, signified their desire to give Ireland and England peace, Sir Edward Carson blocked the way. When the House of Commons twice carried Home Rule, Carson blocked the way. When Premier Lloyd George wanted to carry Home Rule, Carson blocked the way. Every time our great Ambassador at Washington seeks to bridge over the gulf between his country and the millions of the Irish race in America by statesmanship and tact, Carson blocks the way. When a greater than these, in the person of the President of the United States, the true leader of the world's democracy today, makes his constant and consistent appeal for the rights and liberties of small nations, Sir Edward Carson blocks the way. There is a Carson administration in Ireland today. There is, as far as its Irish policy is concerned, a Carson administration in Downing Street. So long as Carson controls the whole policy of England in Ireland it will be as hopeful to expect Ireland to return to her old enthusiasm for England's fight for the world's freedom as to expect the Czecho-Slovaks to fight for Austria or the Alsatians to fight for Germany, while the spirit of both these countries is embodied in von Hindenburg and von Tirpitz.

The Irish papers, alive to their opportunity, are reprinting the story of Carson's disgraceful intrigue with the Kaiser. Not only are they retelling the history of the ship, Fanny, which in April, 1914, sailed into Larne with 50,000 rifles loaded in Hamburg, but they are publishing such items as the following: "Baron von Kuhlmann, then Secretary to the German Embassy, was an honored guest at the great review of Carson's army, which was held in Ulster during Easter, 1914"; "Sir E. Carson had the honor of receiving an invitation to lunch with the Kaiser last week at Hamburg."—Belfast *Evening Telegraph,* August 27, 1913; "It may not be known to the rank and file of Unionists that we have the offer of aid from a powerful Continental monarch, who, if Home Rule is forced on the Protestants of Ireland, is prepared to send an army sufficient to release England from any further trouble in Ireland."—The *Irish Churchman,* November 14, 1913.

To the prevalent political unrest is added the discontent of the workmen who, infected by the example of the British laborer, are beginning to quit work in various places.

Recently the London *Daily News* printed a long and interesting article on Dublin's housing conditions. The substance of the article, which was reprinted by the New York *World,* is of value in that it bears out the contentions made by Irish observers years ago. The *World* synopsizes the paper as follows:

Dublin's Slums

> There [the north side of the city] 28,639 men and women are living in tenement houses which either "are unfit for human habitation and incapable of being rendered fit," or else are "so decayed as to be on, or fast approaching, the border line of being unfit." Of these 28,639 dwellers, 4,144 live, eat and sleep two in a room, 3,424 three in a room, 3,472 four in a room, 2,550 five in a room, 1,308 six in a room, 595 seven in a room, 248 eight in a room, and 108 nine in a room. All these one-room tenements are in houses practically unfit for human habitation. Cowan describes the task of curing these conditions as collossal. The cost he estimates at not less than $40,000,000. At least 16,500 new houses are absolutely necessary, while 3,800 old tenements must be reconstructed.

The writer in the *Daily News* declares "that rather more than half the people of Dublin have homes which hardly give them a chance of being or becoming good citizens."

In a recent statement Sir Horace Plunkett, who was chairman of the Irish Convention, stresses the need of settling the Irish question at once. The average Englishman desires a settlement as an obligation of honor, and because he is convinced that Ireland's "admitted political grievance stands in the way of her cooperation

Sir Horace Plunkett's Statement

in the war." In Liberal and Labor circles there is a growing conviction that the influence of England at the Peace Conference will be seriously weakened "if our small nationality is knocking at the door demanding the application to itself of the principles for which the Allies profess to be fighting." Even those who are not converted to the "big schemes of evolution now coming to be recognized as an essential part of reconstruction after the war," are unwilling that an unsettled Irish question should stand in the way of democratic legislation. An analysis of British opinion might reveal a great variety of views upon the details of a settlement, but it would reveal "an almost unanimous determination that this blot on British statesmanship shall be immediately removed." Sir Horace Plunkett continues:

> Coming to outside opinion upon the Irish question, I shall speak only of that which I know—the opinion of the United States. It is not true that, since the American people came into the war, they have ceased to care about Home Rule. The only change I can discover in their opinion about Ireland is that they now condemn utterly those Irish extremists who have ever since 1911 been made the tools of Prussian intrigue I know also that a large body of American opinion holds it to be Ireland's duty—and incidentally the best way to insure the concession of what Americans regard as her democratic rights—to fight wholeheartedly on the side of the Allies, no matter what grievances against Britain she may have or may remember. But neither the war nor Ireland's attitude thereto is held to justify the postponement of Home Rule.

The conclusion of Sir Horace Plunkett is that while the average outsider may know very little about the details of the much-discussed Irish question, he can realize that some form of Home Rule is the only solution, and he is puzzled at the procrastinating policy that the Government is following.

Mexico.—Once again the Carranzistas have been at their old game of murdering Americans. The story of last week's outrage is so like that of the dozen or more outrages which have occurred off and on during the past four years that it is unnecessary to relate it. There were the same unreasonable attacks by the Mexicans, the death of American soldiers and the usual diplomatic apology. The event is interesting, because it draws attention to conditions in Mexico itself. As usual, unrest and murder and worse prevail in the interior. The subjoined letter descriptive of events in Gaudalajara is instructive:

Unrest and Blood

> At last our beloved Archbishop has been captured and exiled. Captured, I say, but note how it took place. By permission of the Governor he publicly celebrated Mass in one of the towns; he was unmolested all day long, but at midnight the soldiers swooped down on him with many a flourish. He was locked in a cattle-car and sent off without food or drink, under guard of soldiers and, as usual, he was subjected to indignities. However, he was fortunate to have escaped with his life. The death-decree was written and signed by perjured witnesses. This, despite the fact that he was told there was no charge against him. A higher power, probably friendly intervention, saved him from bandit-bullets, no doubt. The whole affair was most dramatic. When the people heard of the arrest they placarded their houses in protest: forthwith the Governor ordered the signs down, declaring that disobedience would be followed by confiscation of property. The signs remained where they were, and there was no official theft of property either. But a decree was issued, stating that priests were government employees, that there could be only one priest for every 5,000 people, that none save married priests, or else those over fifty years of age, would be tolerated. A committee of prominent people protested against this tyranny: the Governor ignored them and then there was a great but orderly demonstration. About 30,000 people gathered around the executive mansion, demanding an audience. The Governor finally appeared and listened to a speech requesting the return of the Archbishop. He refused, saying: "Are these priests Mexicans?" On being told that they were, he replied: "Let them obey the Mexican law, then." He was told that a democratic people were appealing for a repeal of his unjust decree. He refused to listen further, and as the people were dispersing quietly he ordered the soldiers to charge them. The Vicar-General has put the city under an interdict, beginning August 1. On July 31 the churches were thronged with men and women approaching the Sacraments. Confessions were heard till three o'clock of the morning of August 1. Since that day no Sacraments have been administered: women have put on mourning and many men have done the same: people are keeping to their houses as far as possible, and the street cars are quite deserted. Catholics and anti-Catholics—the latter are in the minority—are divided into opposing camps, and the Governor is angry and stubborn. The protest is extending through the country and altogether life here is unpleasant. . . .

Later on AMERICA will publish some interesting documents bearing on this case.

Russia.—Mr. James Keeley, who has recently returned from Europe where he has been investigating conditions under the auspices of the Committee on Public Information, reports that Russia this coming winter is sure to be "the world's most awful graveyard." He thus describes the situation there:

Black Prospects

> Famine is a certainty, today an actuality. Pestilence is reaping the first crop of a gigantic harvest. According to my information from a quarter to one-third of the inhabitants must die before next Summer. There is neither work nor food to support the population, and today the working people are simply predestined victims of hunger and disease. Productive labor has been annihilated and no nation can live without it.
>
> All financial system has vanished. Debts have been repudiated, banks abolished, and the gold reserve of the nation largely stolen. The printing press is the monetary right arm of the Bolshevist Government. Three months ago the Trotzkyites had turned out 28,000,000,000 rubles of the old pattern notes. The postal service having gone to the scrap heap, communities finding it difficult to secure supplies of this fiat currency took to manufacturing their own notes, which are not accepted outside their own districts or towns.
>
> Railroad and inland water-travel is almost a thing of the past. Fuel is the crux of this situation. The available supply has disappeared. The unburned oil fields are not working, and the Bolshevist mind conceiving the idea that the plutocrats could not create wealth without coal, flooded the mines. Administrative staffs of railroads also were creatures of the money devil, so they were dismissed. As a result, rolling stock and tracks are rapidly going to pot. Some few railroads are operating, but as private concerns in the hands of enterprising bandits. Each station has its own tariff for passengers and freight.

Manufacturing is at a standstill, nine-tenths of the factories having been shut down. Many are heaps of ruins, because they were the property of the "criminal bourgeois." Cotton fabricating practically is a memory, for this reason: It was the custom in Russia for banks to buy and hold cotton for their patrons. So, the leaders of the New Ideal, believing the cotton belonged to the money devil, struck a blow at capitalism by burning all the cotton they could get their hands on.

Only twenty per cent of the tillable lands of European Russia were put into crops this year. As far back as the spring of 1917 the teachings of the Social Revolutionists led to the burning and destruction of many of the large agricultural estates. Live stock and implements were appropriated. Equitable division of the loot often caused trouble.

Commerce, even from the standpoint of 1917, does not exist. All the big firms have suspended because of the lack of coal, the impossibility of getting raw materials, and because their factories have been destroyed. Retail dealers have vanished for the simple reason that their stocks were confiscated and they cannot get any more. Such commerce as exists is in the hands of acquisitive soldiers who have stolen goods and army transport trucks. These peripatetic merchants travel the land, buying at forced sales or stealing when the latter seems more desirable.

Mr. Keeley predicts that a German-made Czar who will promise to avert the threatening famine is likely to be offered the starving peasants who are now turning *en masse* to the Orthodox Church to protect them from the horrors caused by the Bolsheviki. In the New York *Evening Post,* R. C. Long writes thus of the religious condition of Russia, and the revolt of the pious peasants against the rationalistic propaganda of the Bolsheviki:

The reaction toward orthodoxy began a year ago, when the Ecumenical Congress, the first for two centuries, met at Moscow; but it took big dimensions only after the Bolshevist revolution of November brought church disestablishment, followed by aggressive; somewhat forcible, measures to "eradicate superstition." The *Izvestiva,* organ of the Soviets, lately complained of the depravity of peasants in Samara who burned a Soviet headquarters in retaliation for the burning by Bolsheviki of a church. The peasants showed that they preferred the church to free land, and even preferred local Lutheran Germans to the irreligious Bolsheviki.

That this religious revival is associated with nationalism is plain from the fact that the peasants in many districts are opposing the new civil marriage and birth registration as "the ungodly Berlin system," and even, it appears from the *Dielo Naroda,* imagine that civil birth registration was imposed by the Brest-Litovsk Treaty (presumably as a device for securing future German cannon fodder). . . . .

In violation of religious liberty proclaimed in the first days of the revolution and nominally maintained after the Bolshevist revolt, the local Soviets make war on these ["superstitious"] practices, dividing them into *suyeverie* or common superstition, and *izuverstvo* or criminal, fanatical superstition, both a peril to the Socialist-Rationalist cause, and therefore counter-revolutionary. In this movement history repeats itself. The strongest religious, anti-foreign and anti-Bolshevist feeling is in the forests and northeast of Petrograd, which just two centuries ago were the refuge and stronghold of holy men who resented Peter the Great's European reforms and his subjection of the Church to the State.

Uruguay.—A recent issue of the Montevideo *Times* prints the text of the new law which quite lately legislated out of existence private schools and religious instruction. As reported in the *Times* the iniquitous measure reads as follows:

The Education Law

Art. 1—Primary Education is public or private. The public is that paid for and given in the State schools. Private is that given in schools not supported by the State, and established in accord with the present law. Art. 2—No private educational institution may be established without first obtaining written permission from the inspector of private education in the department of Montevideo, or the departmental inspectors of primary education elsewhere. Art. 3—Any one applying for this authorization must specify the exact situation where the school is to be installed, its hygienic and sanitary conditions, size of the class rooms and the number of pupils to be placed in each. The authority granting the permission shall verify these data by inspection. Art. 4—The private schools already established in the republic shall apply for and obtain the necessary authorization within three months from the promulgation of this law. Art. 5—In order to teach in a private school it is necessary to hold a teacher's diploma issued by the scholastic authorities in accord with the law of common education. Art. 6—Those persons at present teaching in primary private schools must obtain their diplomas within a year from the promulgation of this law. After that period and during another two years the director general of primary education may issue provisional authorizations with a maximum duration of a year to those proving their competence in the manner the said director may determine. Art. 7—Teachers of languages, drawing, gymnastics, and dressmaking or cutting are excepted from the above requirement. Art 8— When private primary schools do not adopt the programs and textbooks used in the public schools, they must submit their own for approval by the director general of primary instruction. Art. 9—Members of the clergy or priests of any religion may not teach in private schools, even when fulfilling the conditions of Articles 5 and 6. This shall be obligatory within a year from the promulgation of this law. Art. 10—It is absolutely prohibited to receive boarders in colleges controlled by religious associations or by members of the same, whatever the religion they profess. Art. 11—The scholastic authorities have the right of inspection and vigilance over all private primary schools, which shall be exercised in accord with the regulations to be issued. Art. 12—Failure to comply with any of the dispositions of this law shall be punished by the immediate closing of the establishment, after proof given in brief and summary form before the justice of the peace of the section where the school is situated. In such cases the representation of the scholastic authorities shall be exercised by the inspectors of private teaching, the departmental inspectors of primary instruction, or the person appointed by the national inspector. Repetition of the offence shall be punished with a fine of $100 to $200, or the equivalent imprisonment. Art. 13—The following item is hereby incorporated in Schedule 9 assigned by the budget to the director general of primary instruction; 2 sub-inspectors, $1,920, traveling expenses for the same, $480. Art. 14—All laws opposed to the fulfillment of the present are repealed. Art. 15—The Executive shall issue the regulations (by-laws) of this law.

To this the *Times* appends the following editorial note:

It would be interesting to know, with regard to Article 12, how the offence can be repeated after the establishment has been closed. The closure, for a first and possibly slight infringement of the law, is an exceedingly severe penalty, and in fact much severer than the penalty proposed for a repetition of the offence.

Apparently the same power is at work in Italy, France and South America, for the education laws in all three places bear a striking similarity to one another.

Is a New Anti-Catholic Drive Imminent?

J. C. WALSH

THE feelings of Catholics with regard to the continuous anti-Papal propaganda might be difficult to define. Every Catholic begins with the assumption that the Pope has a full sense of his responsibility, and so is apt to dismiss lightly statements which convey the idea that the Vatican has acted weakly, or thoughtlessly, or been made the instrument of this or that influence. Many Catholics, however, have enough concern when they see a statement derogatory to the credit of the Holy See, to desire that the facts be made known, and indeed it has happened in every case that as soon as such a statement has appeared the case for the Vatican has been promptly stated. What causes impatience is that when the facts have been stated, and the position as to the particular accusation has been made clear, no attention is paid, the criticism being continued just as though there had been no answer whatever.

Sometimes slight concessions are made, but invariably a new attack is substituted for the old one. They will begin by saying the Pope is not neutral; then they will admit that the Pope has been neutral as between belligerents, but will argue that he ought not to be, as there can be no neutrality as between right and wrong. Or they will proclaim that the Pope did not denounce any of the outrages perpetrated in the name of military necessity, and when it is shown that the Pope, and the Pope alone among neutrals, did denounce one outrage after another, they will find some incident which did not call forth a Papal pronouncement and accuse the Pope of culpable omission. Or they will affirm that the Pope left Belgium to her fate, and when confronted with documents proving the contrary they will shift the attack to some other quarter. They assert that it is the Pope's interest to be pro-German, and then calmly ignore the complaints of the German press that the Vatican is over-friendly to the Allies. They denounce the Pope's peace terms as pro-German, shutting their eyes to the fact that President Wilson discussed the subject in language scarcely to be distinguished from that of the Pope. They make the machinations of Mgr. Gerlach the basis of an attack on the Pope, and then when the finding of the Italian military tribunal handsomely exonerates the Vatican they protest that the Pope did not institute any process against the man who had betrayed the Pontiff who trusted him, who had fled from Rome, and who was condemned in his absence to penal servitude for life by the very tribunal which expressly exonerated the Vatican of any cognizance of his doings. When they have gone through the whole list, if they concede that perhaps "too much has been said about the attitude of the Pope and the Vatican," it is only that they may add that "too little has been said about the open enmity and subterranean plotting of the Church as a whole against the Allies;" that "what the Pope is saying or thinking is infinitely less important than what the priests and their flocks are doing;" and that "wherever the power and influence of the Papacy prevails, the mighty forces of dogmatic religion are actively arrayed in opposition to the Allies." At this stage of the controversy Catholics are justified if they are a little more than impatient.

When this position has been reached, indeed, something more than impatience is called for. It then becomes obvious that the ultimate design is to call into question the political trustworthiness of the whole Catholic body, and to cause non-Catholics to assume, as a thing not open to dispute, that the Catholic community, with some notable exceptions, perhaps, is an enemy within the gates. From this to an underground campaign against Catholics is a short step, and after that phase has been well established it is a relatively simple matter, in a time of general political excitement, to subordinate all other platform issues to open attacks upon Catholics and the Catholic Church. The Catholic who stands up to the attacks is very certain to be accused of preaching sedition. There is nothing fanciful in this picture. The thing has happened once and twice in Canada, it has happened in Australia, they seem to be all ready for the final onset in England, and the signs are plentiful that the process is fairly well advanced in the United States. The excellent influence exerted by the positive action of the whole Catholic body since the country entered the war is being undermined, and by no other agency so effectively as by this anti-Vatican propaganda, translatable at will into denunciation of "the open enmity and subterranean plotting of the Church as a whole against the Allies." One would like to know how far this anti-Papal propaganda influenced the hostility of Y. M. C. A. people all over the country to official Washington's sane proposal for a single financial drive in which the Catholics should be included.

The question now is whether anything can be done to stop the progress of the movement before the more disagreeable stages have been reached. Catholics, certainly, have no desire to see it proceed, but, conscious of the rectitude of their own consciences, they are not likely to exert themselves, even if their exertions seemed likely to be fruitful. There are others, however, with an equal or perhaps a greater interest in preventing what is threatened. There are great secular agencies which have it in their power to prevent the spread of the evil. While the answer to attacks on the Pope are cynically disregarded by the anti-Vatican propagandists, a useful purpose

surely could be served by putting into form convenient for reference, and making readily available to those who might seek it, the information pertinent to each item of the attack. Cardinal Gasparri, Cardinal Gibbons, Cardinal Bourne, and several others who can speak with authority, not excluding Italian statesmen, Belgian writers or French publicity bureaus, have done much towards letting the truth be known. Perhaps an effort should be made to see that their intervention does not fail of its full effect for want of a wider diffusion of the evidence they have adduced.

A difficulty is that those who would make the universal priest a universal enemy carry the war into many distant fields. "Side-show" campaigns have no terrors for them. They say, for example, that in Ireland, "Poverty, squalor, sloth and ignorance rule over a people sinking to decay, that Rome's empire may be maintained intact;" that the priest in Ireland is regarded as "a sort of wizard, a medicine man with miraculous endowments," and that "Everywhere the individual cowers before the ecclesiastical terror." After all, serious discussion of the military situation produced by what Mr. Lloyd George called the "stupidities and malignities" of the War Office cannot be confined within the compass of an answer to that. Neither is any conclusive argument to be drawn from the equal rejection of conscription by Protestant South Africa and by Australia, where Archbishop Mannix declined to be cowed by Mr. Hughes. Neither can the public policy of Spain or the Argentine be intelligently debated in terms of the differences of view of prelates and priests of the same Church, all "controlled by the Holy See." There must be some boundaries to the fires within which the action of the Holy See can be held to have been manifested since the war began. We know, indeed, that that action has been very largely confined to the initiation and development of works of mercy, to the assuaging of passions excited by the war, to the alleviation of suffering, and to a search for the means of ending the blood-bath of Europe on terms which would offer some hopeful prospect of preventing a resumption of the slaughter.

The Pope mourns because in every country, as Pericles said of Athens "the year has lost its spring," and the Pope labors to the end that the adolescent generation may not forever be cast living into the maw of Moloch. Within the circle of his acts and his inhibitions, of his praise and his protests, of his counsels and his denunciations, of his strivings and, so far, his failure, there are the materials from which some day the story of his reign will be written. We need not suffer ourselves to be drawn too far afield, but it would be useful, it would be comforting, and in the end it would be an inspiration, if the materials which are already available could be brought together under one cover. If the attacks are to continue, and there is no sign of abatement, resort to such an arsenal will become increasingly necessary.

Musings of a Palaeontologist

J. B. Culemans

EVOLUTION is an incontrovertible fact. No scientist dare deny it without putting himself outside the pale of recognized research and scholarship. The theoretical primitive plant-animal which all evolutionism must perforce postulate, has never been discovered among fossil remains, nor has it ever been produced in the laboratory. But it must be confidently assumed as the basic fact and corner-stone of the whole edifice. This being granted, the doctrine of the survival of the fittest, together with that of the ceaseless urge of the life-impulse adapting itself to the environment, account for the gradual unfolding of living things in the course of untold ages. And man is too closely related to the lower animals to permit him to think for a moment that he is an exception to the rule, and exempt from the workings of evolutionary law. If the idea of duty, duty owed to himself, to his neighbor, to his God, seems to diversify him from other creatures, it is but another indication of his long struggle upward through geologic ages, when this thought was persistently nurtured in all his progenitors, as a cursory glance at his development plainly shows.

From the day of the trilobites, in the Paleozoic era, there was a constant purpose adhered to, if more or less falteringly, in the struggle toward a higher existence, giving rise first of all to animals with backbone and spine. In the following or Mezozoic era the successors, the saurians, were no longer content with their terrestrial possessions; they sent down to the sea an expeditionary force recruited from several different families which quickly gained dominion there, as they transformed their limbs into paddles, resistlessly urged on in their search for subsistence, to appropriate the whole vast expanse of water.

A little later, driven by the same blind ineluctable internal push, they tried their fortune in the air, and flying dragons became realities. It was the time when dinosaurs flourished everywhere, their bodies weighing twenty tons, and their brains perhaps twenty ounces. But very early the saurian class was split into two general divisions, one of them giving rise to diminutive mammals, who carried the pulse of life up to the higher animals of the present time. With no hope of ever rivaling the dinosaurs in massiveness or armament, they were forced by the adversity of their environment to develop along the lines of mental ability. Slowly, as a suitable food supply of cereals, grasses, nuts and fruits became available, the higher mammals appeared in great numbers. The triumph of intelligence, agility and brain power over the brute strength and the sluggish mentality of the dinosaurs was complete. The latter were outwitted and outfought, and disappeared from the scene.

But a still higher plane of development awaited. During the middle of the Cenozoic era, or the Age of Mammals, somewhere between 1,000,000 and 10,000,000 years

ago, there lived in the well-forested lowlands of Southern Asia small arboreal anthropoids, which were the common ancestors of the chimpanzee, the gorilla and man. They subsisted largely on fruits, nuts and herbs. But gigantic crustal deformations of the earth occurred; mountain-making forces slowly uplifted the Himalayan mass; the climate of the world became progressively cooler; immense forests disappeared. A fierce contest ensued once more between the clawed carnivores and the anthropoids deprived of their arboreal habitat. The latter were forced to ward off starvation by competing with the former powerful food-hunting creatures. Under the compulsion of such an adverse physical and biologic environment, the long-tailed, strong-armed anthropoids evolved into tailless semi-erect bipeds, and at length developed into primitive man, the men of the Old Stone Age.

These are in their truly child-like simplicity, the diverting musings of a professor of Queen's University, Kingston, Ontario, in the July issue of the *Atlantic Monthly*. Only the professor takes himself and his pretended science very seriously, however much the demands he makes upon our imagination and faith surpass anything the oft-derided preachers and theologians ever set forth. Not having one single authenticated fact to support it, this theory of the descent of man could appeal only to a dreamy-eyed don who has abdicated all critical sense and set himself up as the infallible interpreter of past ages and the master-teacher of future generations. Yet he is but one of several scores of evolutionists who for nearly a century have freely indoctrinated the youth who sat at their feet with the principle that man owes his place in the sun to brute strength as manifested in the survival of the fittest among his thousands of animal progenitors; that duty and cunning are identical and are the only means in later geologic ages for his less powerful simian ancestors to overcome their stronger neighbors; that man could rise only through slaughter and annihilation to his present plane.

In the days of yore when, notwithstanding a deep-rooted faith, scholars speculated with great thoroughness on the origin, the nature and the end of man, they made it abundantly clear by the light of reason that man came from the hand of an omnipotent Maker, who constituted him from the beginning the king of this earthly domain. Far from being the descendant of predacious carnivores and arboreal simians, he was their master, and they his absolute servants. The savants of today insist on exhibiting all the links in their animal lineage, and point with pride to the powerful monsters of the sea, the air and the forest that were their ancestors. Dismissing with a mild contempt the discredited speculations of medieval science and philosophy, and the empty verbiage in which they strutted forth, they proceed to spin out hypotheses which for wild flights of fancy and uncouth terminology, surpass by far anything that even a decadent scholasticism can boast of. Where evolutionists demand apodictic proofs of others, they bring not the shadow of a proof themselves beyond the *ipse dixit* of Darwin or Spencer or Bergson. They believe devoutly in the warfare between science and theology; sneer covertly at the Virgin Birth and Resurrection from the dead, and look upon those and kindred doctrines as inoffensive dogmas that hold weak minds in their grip. No dogmas are worthy of belief except their own and these they assert with autocratic finality.

However, in the lurid light of present world-events, any defense of evolution is but a desperate and futile attempt to rescue it from the wreck and ruin of war. If evolution is true, the present struggle must be viewed as a repetition of the age-old conflict between the weak and the strong for the mastery of the world; as a new exhibition of the primal impulses that have convulsed the earth for ages, irrespective of any moral principles. For these are non-existent; they also are subject to flux, conditioned by the needs of each evolutionary stage and changing with the changing environment. Love never played a part in it: the law of tooth and claw was supreme. If evolutionism is true the democracies of the world not only deserve but are bound to go down in the struggle for existence; if might was right in the primeval jungle and led to the making of man, might must be right today. The survival of the fittest through power and cunning will leave our adversaries in command of a world they have won by superior strength.

Thus in the final analysis the doctrine of the survival of the fittest is diametrically opposed to the conception of the brotherhood of man. Evolution according to Darwin and Weismann and De Vries is the antithesis of Christianity according to Christ and John and Paul. A merciless materialism that leads us to despair of the future of man's world is the ethical fruit of evolution, for which the palaeontologist makes himself responsible when he lays aside his fossil shells and petrified bones to trespass on the precincts of the philosopher and preacher.

But evolution as an all-sufficient explanation of the universe and man is a myth, a dream, a ghastly nightmare, from which the world is awakening with a rude shock. To many it has been the only religion they professed, and that religion is finding an inglorious grave in the trenches of Picardy and Flanders, where humanity is emancipating itself from greed and selfishness and animalism. The next generation, studying present events in calm retrospect, will have ample reason to be ashamed of the mythical gods set up in a recent past by irresponsible university professors; of the tyrannical yoke these gods imposed in the name of science; of the dismal prospect they held out and finally realized on gory battlefields. If ethical standards of liberty and morality are to be restored to the world, the world must never again be allowed to find its inspiration and its motives for action among the brutes that once ruled the deap sea and the impenetrable forest, but learn anew that fidelity to moral obligations is based on belief in a personal Deity to whom man is accountable.

The "Scientists'" Campaign of Calumny

FRANCES BEATTIE

IT has been proved that the Christian Science Publishing Society is a valuable cash asset of Christian Science. Under the rules of the "Church Manual," all the net profits of this publishing society, are turned over semi-annually to the Treasurer of the Mother Church, subject to the order of the Christian Science Board of Directors, which is authorized to order its disposition in accordance with the By-Laws of the "Church Manual." It has also been demonstrated that the "Church Manual" provides for a Committee on Business, to be elected by the Board of Directors, to transact the business of the Mother Church and attend to such other business as the Committee on Publication shall commit to it. This business committee, while engaged in the transaction of the business assigned them, shall be paid from the Church funds which opens the way to the spending of millions of dollars.

The Committee on Publication, for the United States, Canada, Great Britain and Ireland, it has been shown, consists of one member, whose salary shall be not less than $4,000 a year. At present, Judge Clifford P. Smith, of Boston, holds this position. In each State, the readers of the three largest branch-churches annually elect and appoint a Committee on Publication, to serve in their localities. In New York State, at the present time, Albert F. Gilmore, 52 Vanderbilt Avenue, holds the position. This committee corrects all "incorrect" matter published concerning Christian Science, and its latitude is wide.

Frederick Dixon, at present editor of the *Christian Science Monitor,* was formerly the District Manager for the Committee on Publication, for Great Britain and Ireland, as well as the Publication Committee for the counties in which London, England, is situated. This position is an appointive one, controlled by the Christian Science Board of Directors. Mr. Dixon also looked after the London News Bureau and otherwise made himself useful before coming to our shores.

For many months the *Christian Science Monitor,* that examplar of light, has been conducting a campaign of calumny against the Catholic Church, insidiously spreading its wares across the continent, evidently with the approval of the Committee on Publication, and of the Science Board of Directors. When an unusually vicious editorial appears in the *Monitor,* forthwith it is marked and sent to the editors of the country, to school-teachers and to molders of public opinion. In this way, "the powers that be" follow the command of the founder of "Science," to spend the church funds to further the cause. That the message may reach the greater number of people, and be read by them, the untruthful editorials are marked and carefully labeled. For this purpose, is the Christian Science Church pouring its funds into the *Monitor* today.

The *Monitor* is extremely English in tone. Its foreign editor and chief oracle, Frederick Dixon, an undiluted product of "Mother England," was imported into this country from London, three or four years ago, to man the Science ship. Previously, he had made frequent trips to this country, though he has never evinced a desire to forswear his allegiance to the Union Jack and come under the Stars and Stripes. In fact, so keen are his views on the subject, that an attaché of the Christian Science Publishing Society, at its offices in Boston, proudly declared that Mr. Dixon "was very partial to his own country, and would not consider giving it up." The *Monitor,* particularly under the guidance of Mr. Dixon, is extremely English in tone, and reading it, one wonders whether it is an English publication masquerading under an American name. It is said, in Science circles, that the sheet has a greater circulation in London, England, than it has in New York. Just what else Mr. Dixon brought over from England is uncertain, but there is no question, but that the gentleman brought over a heavy consignment of anti-Catholic hatred and bigotry, born and bred in England.

According to the 1917 newspaper directory, the *Christian Science Monitor* has a circulation of 72,536. Whether this includes the sample and marked copies sent so regularly through the country, is not known, but presumably, it includes such copies. The subscription rate is $9.00 per year, and while the receipts are large, the expenses likewise are enormous. News bureaus are maintained in the large cities, and the *Monitor* is, in reality, endowed by the Mother Church of Boston. Mrs. Eddy took care of this by empowering the Board of Trustees to "conduct the business of the Christian Science Publishing Society on a strictly Christian basis, for the promotion of the interests of Christian Science." (Article XXV, Section 1, page 80.)

The better to promote these interests, the *Monitor* indulges in a carefully-laid and well-financed plan of attack. Mr. Frederick Dixon evidently had a keen eye to business when he decided to permit himself to be temporarily transplanted to our shores, with a free hand to malign Catholicism.

> Remember [said his secretary], we are not attacking any one's religion. We don't care how many Catholics there are in this country, or in the world, but we do not want them in politics. It is only when the Catholic Church, through its *foreign* potentate, enters into the politics of this country, that we throw the brick-bats! Confidentially, I may say that the action of the Catholic Bishops and authorities in the conscription matter, has been the same in Australia, in Canada, and in Ireland, which

shows that their orders came direct from Rome. If you will look up the editorials in the *Monitor,* from March 16 to March 25, you will find some interesting reading concerning this Catholic activity in the politics of this country. And, I may say, if you will watch the *Monitor* carefully, you will see a lot more along these lines, in the future!

The anti-Catholic editorials which were so firmly fixed in the mind of this underling, appeared in the *Monitor* for March 21, 23 and 25. They were entitled: "The Collar Black and Chestnut Wig," "Religion and Politics," and "Mr. Murphy's Refutation Refuted." They were bitter, false, without warrant or excuse and can only be explained by the inborn bigotry of Mr. Frederick Dixon.

The "Church Manual," with the By-Laws of the Mother Church, which, though written by Mrs. Mary Baker Eddy, was, she tells us in the preface, "impelled by a power not one's own." Upon this "Manual," the Science rule of faith sinks or swims. Mrs. Eddy always religiously maintained that she had no quarrel with any religion, but as was to be expected of one divinely appointed for the purpose, was interested solely in the furthering of the interests of the cause of Christian Science. She has laid down, in Article VIII, Section 3, page 41:

> However despitefully used and misrepresented by the churches or the press, in return employ no violent invective, and do good unto your enemies when the opportunity occurs. *A departure from this rule disqualifies a member* for office in the Church or on the Board of Lectureship, and renders this member liable to discipline, and possibly, dismissal from the Mother Church.

Again, Article I, Section 9, page 28:

> If an officer fails to fulfil all the obligations of his office, the Board of Directors shall immediately call a meeting and notify this officer either to resign his place or to perform his office faithfully; then failing to do either, said officer shall be dismissed from this Church, and his dismissal written on the church records.

If the Board of Directors of the Christian Science Church have not cast this "Church Manual" into the discard, the time is at hand when Mr. Dixon should be called to account for his anti-Catholic activity, and for his false accusations. But the Science headquarters are so steeped in anti-Catholic bigotry that nothing of the kind is likely to happen.

Mr. Dixon, in the editorial: "The Collar Black and the Chestnut Wig"—how delightfully English!—printed in the *Christian Science Monitor,* March 21 last, in answering the charge against the *Monitor* of promoting an anti-Catholic campaign in Canada, admits that "One member of the staff of this paper has periodically visited Ottawa, and may even do so again." He denies that shortly after the appearance of this English gentleman, known to "Sir Robert Borden for some time," there followed "another body of conspirators" who traveled to Ottawa to hold a council of war. Mr. Dixon asks the names of these conspirators. It were idle to name names, but the fact that the gentlemen *did* arrive in Ottawa, and hailed from Boston, will be shown in another article. And the fact must not be lost sight of that when attending to "church business," the Business Committee of the Mother Church are paid for their trouble out of the same funds which are now being diverted to the general anti-Catholic campaign of the *Christian Science Monitor.*

The Woman Worker

JOSEPH HUSSLEIN, S. J.

SIDE by side with man, woman is pictured walking with uplifted head towards the dawn of economic independence. To some this is an inspiring sight. To others, not so. Naturally Catholics turn to the Church to find her attitude towards this important subject. No one has been so consistently devoted to the unfolding of woman's powers and the promotion of her temporal and spiritual welfare as the Catholic Church. We need but point to the brilliant galaxy of learned women who flourished in the cloisters of the Middle Ages or to the marvelous activities displayed by such great Catholic heroines as St. Catherine of Siena, Blessed Joan of Arc or St. Teresa to whom even the non-Catholic world turns for inspiration and encouragement. The Church is no less interested in the women of our day, and particularly in the millions whom economic circumstances have driven from the home into the open mart, the busy shop and factory.

That woman, no less than man, should be devoted to a useful occupation is a first principle of Christianity. Even in the literature of the Jewish Talmud there is a wise saying that if a woman has a hundred servants, it should not dispense her from personal work. Idleness is the mother of vice, and the proverb holds as true of woman as of man. There is no reason and no excuse for an existence of mere leisure and social functions. The woman who lives but to be served, whose time is given to pleasure and "society," whose sole ambition is to be a thing of useless preciousness, envied or admired, is a human parasite who thrives upon the toil and blood of others.

How dignified and noble by the side of this scented creature, whose only worth is in her silks and satins, her lap dogs and her limousines, is the true Christian working girl! In her Christ lives again. Her soul is pure from the taint of sin. Beneath her drawn and tired

features, wearied after the long day's toil, is hidden, though not all concealed, the presence of the Living God who tabernacles in her breast. Who that has learned to know her does not honor and respect her? Yet what power has been able thus to uphold her dignity and preserve her purity amid the world's allurements but that of the Catholic Church which is her comfort, her glory and her joy; within whose sanctuary she can find her truest rest and at whose altar she partakes of the Bread of Life?

But if the Church acknowledges the need of woman's work, both within and without the home, and has no blame to cast upon the Christian woman worker, whom she ever fosters and protects, it does not therefore follow that she approves of the condition of society in which millions of women, married and unmarried, are driven forth into the field of the world's industrial competition. Much less does the Church consider this an ideal state. Such indeed is the fallacy of that typical Socialist philosophy which would constrain all alike, irrespective of sex, to take their place at the wheel of industry or in the booth of commerce. It is in a measure likewise the error of that modern feminism which demands for every woman complete economic independence, while denying to man the Divinely-assigned headship of the family. Both these systems are equally repugnant to Christianity and to the Catholic Church which will safeguard, at every cost, the right and dignity of womankind.

The Church has not failed to understand the economic exigencies of our time, both as they apply to the legions of women who must earn their livelihood in industry or commerce, and to the commonwealth which may stand in special need of their service in times of national crisis. Yet neither does she ever lose sight of woman's normal purpose in life. Spiritually it is the same as that of man, but in the material order it differs from his in many respects, even as in structure, function, character and aptitude woman was created different from man: "For woman is not undeveloped man, but diverse." Neither training nor education can ever make her the same as man, nor ever should strive to do so. There is an ideal of womanliness and an ideal of manliness, and both are perfect in their way; but there is no sadder spectacle for angels and for men in this sublunary world than the womanlike man or the manlike woman.

"Male and female he created them," the Scripture tells us. This difference is again brought home to us in the consequences of the Fall. To man God said: "Cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life." But to woman He said: "In sorrow shalt thou bring forth thy children." Here therefore are clearly defined the normal occupations of both sexes for which the Almighty has especially fitted them. The hard and burdensome toil of the outer world is, so far as possible, to be the portion of man, while the gentler, but even more heroic sacrifices of home and motherhood fall to the part of woman. Hence in his great Encyclical on "The Condition of Labor" Pope Leo XIII has this to say of woman, which briefly sums up the entire doctrine of the Church on the important question of woman labor:

> Women are not suited for certain occupations; a woman is by nature fitted for home-work, and it is that which is best adapted to preserve her modesty and to promote the good upbringing of children and the well-being of the family.

Yet of the women who are engaged in wage-earning occupations outside of the home many have not made the choice of their own heart. Others have freely chosen the state of virginity to preserve their purity for God alone, and are working out their salvation in the world rather than within convent walls. Both classes may be doing God's will according to their best lights and both classes must seek to earn their livelihood as best they can. A. E. Mahuteaux in the Liverpool *Catholic Times* thus summarizes the problem.

> Many women fortunately will always find their happiness in receiving shelter and comfort from a father's or a husband's love. No one wants to change that. It is both the normal and the ideal. But what must happen to the large number of women who have neither father nor husband? From whose kindness and solicitude will they receive the necessary means of subsistence? And if in honor a woman may not receive them from any other, how can she procure them except by her own skill and effort? And how, in the present state of our social economy, can that skill and effort be exercised except in competition with her fellow-beings, men and women alike?

Woman's place, therefore, as the writer observes, is wherever Providence has given her duties to perform; for no woman's hands may be idle, whether she labors for herself or for others. Some have their duties in their own home or in the home of others, and some have their duties in hospital, workshop, school or office. There are certain classes of work which should be restricted to men, and there are others which woman can perform as well or perhaps far better. The domestic sphere is hers by nature. For the rest it matters not what we do, provided we do well what God's Providence assigns us. It is the love of Him that gives to every act its highest value and it is this alone that can raise to a fine white flame of devotion these little lives of ours, whether they burn in cloister, home or workshop. Nothing of all this conflicts with the Holy Father's teaching, that woman is by nature fitted for home-work and that it is this which is best adapted to preserve her modesty and prepare her for her normal duty as wife and mother. It is in the latter function that she can render to society her greatest service, unless indeed she choose for her sole Spouse Christ the Lord, that she may become the spiritual mother of souls.

Clearly, then, it is the duty of the State to provide, so far as possible, that woman shall be enabled to follow her primal vocation of motherhood. If already a mother she must be given the opportunity to devote to her children all that attention and care which make industrial

occupations in shop or factory impossible. Her place is now in the home, with her little ones. This, as we cannot too frequently repeat, is one of the most urgent reasons obliging the State to secure an adequate family wage for every adult male laborer. Thus will he be able, in the early years of his manhood, to offer a home to the woman of his choice where she can happily perform the duties of a Christian mother, undisturbed by the struggle for existence whose weight should rightly fall upon the husband's shoulders. Her own duties, if conscientiously performed, may far more than balance this burden, while the claims of charity will leave no moments idle on her hands.

Both statistics and experience show conclusively that, in general, married women will gladly withdraw from industrial and commercial life if a suitable family wage is paid their husbands. Their withdrawal, like the prevention of child labor, will in turn react favorably upon the labor situation, will lessen unemployment and tend to raise the wages of the men.

But there is a duty likewise imposed upon the individual man and woman. It is the duty of thrift and moderation, and unless this is better observed by all classes there can be no solution of our problem. We are living in an age of extravagant expenditure. The rich by the neglect of their stewardship, using their surplus wealth as if it stood at their free disposal and were not intended for the common good, are setting an example of lavish living which the poor are imitating in their own degree. The spendthrift young man cannot hope to support a wife, even though an adequate wage be secured for him, while the earnest and ambitious worker will wisely fear to marry a girl whose extravagance of dress and amusement forebodes disaster to his limited earnings. "I will not be hard to keep," was the assuring remark made by a simply yet faultlessly dressed American girl to the happy young man whose heart and hand she had accepted. There was no thought of narrow parsimony, but of that wisdom which builds a successful home and that motherliness which provides for the little ones who are to be the joy of the parents' youthful days and the glory of their declining years.

Until, therefore, every man is assured a family wage, and rich and poor alike return to the simplicity of Christian life, it will be futile to hope for a satisfactory solution of this particular phase of the problem of the woman worker. The wage-labor of countless women is to a great extent unnatural, because unnecessarily enforced upon them through capitalistic greed, through inadequate legislation and through personal habits of thriftlessness and excess. The luxury of the rich is even far more culpable in the example that it sets. At present we must not base our judgment upon the abnormal conditions existing in time of war, but prepare for a future reconstruction in which woman will be given ampler opportunities to promote both her own happiness and that of the race.

Echoes from the Catholic Press Convention

L. F. Happel, M.A.

THE eighth annual convention of the Catholic Press Association of America has convened and adjourned. The three business sessions stretched over long hours, and every moment of these was crowded to the last second with matters of primary concern to the Catholic press. The editors and the publishers have gone back to their desks, unanimous in their opinion that the Chicago convention was the best of the eight. Perhaps though, it would be impossible to secure an agreement as to the exact measure of benefit that will accrue to the Catholic press as the fruit of these latest deliberations. This is but testimony that the strengthening of this first defense of the Church in America was the only object sought in the convention.

Loyalty to country and devotion to Church were two bugle blasts sounded at every meeting, business or social. Furthermore, it became constantly more clear in the development of the proceedings that the Catholic press of America is a very determined, purposeful program, with the soundest reasons for its existence and possessed of a clear-cut mission of enormous magnitude and first importance; that the Catholic press is sponsored by men who are inspired by the possibilities of their profession and who possess a proper appreciation of the responsibility they carry; men who are the more fit for their posts because they themselves have made sacrifices to occupy their chairs and to increase their fitness; self-made editors if you will, for the Catholic editorial sanctum is the only true school of Catholic journalism, but possessing that vim and ruggedness, that persistence and unpretentiousness that crown the successful self-made man in most lines.

Of the resolutions adopted two will serve to summarize the entire convention discussions. They are stated here without comment:

> Resolved, that the officers of the Catholic Press Association be directed at their earliest convenience to memorialize the Hierarchy in behalf of the establishment of a Catholic Press Sunday.
>
> Resolved, that special committees of three be appointed by the chair to take up the following activities, organized with chairman, secretary and treasurer at the present meeting, to begin work at once and to continue during the ensuing year and to report to the next convention:
>
> A Committee on Survey to look into the present conditions in Catholic publishing, consider possibilities of cooperation and make suggestions for further activities and improvements in the Association and for the individual publications, to be acted on at the next convention.
>
> Committee on Endowment to determine the precise objects of an endowment, prepare a plan and suggest what measures, if any, are practicable towards raising an endowment fund. This committee is also to consider ways and means of establishing a bureau of publicity, which will include a refutation of slanders against the Church in the secular press. This committee is empowered to spend an amount up to $500 for preliminary work.

These two resolutions contain virtually everything in the official business transacted by the convention that will be of general interest. Still, during the discussions that filled the majority of the convention hours, there were heard facts and arguments which should be gathered, sorted and condensed, and which constitute the most vital story that can go out of the convention to the Catholic populace. We all meet in life certain conditions and exigencies upon which we can exert but the minimum of influence and which, to be overcome and remedied, call for action mainly by others. This fact is not always borne in mind when our own labor is judged and consequently we are charged with shortcomings which rightly are those of another. The Catholic editors face this condition in one respect. This,

too, must be considered when judgment is passed upon their work and should temper many a harsh criticism that from time to time is leveled against them.

If a man who has vitiated his physical system by sniffing cocaine, so that without his dose of this drug he is a pitiful, stuttering, staring maniac, were offered, as a substitute for the poison some finely pulverized salt, would you be surprised if he thrust your offer aside, even though you were volunteering an essential of life? While this example if developed to extremes may be found wanting, within the limits we need go it serves very admirably. In spiritual concerns the Catholic paper may well be contrasted with salt. Nor is it too great an exaggeration to put the daily newspaper on a par with the life-destroying drug. Granting the service which the secular press is rendering in making us a more united and intelligent nation and consequently a more effective unit in our great purpose, there is no denying that the daily press has had a degrading influence because of its attention, particularly in pre-war times, to the morally depraved and vicious circles of society and their floundcrings through our courts, because of its offerings of pictures that are not within the limits of decency, if they are within the law, and because of fiction pages that see plot-possibilities only in marital unhappiness and infidelity. It stands to reason that a person, particularly of mental limitations, and all of us come to some degree under such classification, who habitually chooses for his reading the daily issues of a paper which dwells upon and dissects every detail of horrid crimes that should be whispered only within the walls of the confessional, will hardly have his interest held when he is offered the pages of a Catholic publication. Yet the ordinary critic of the Catholic press, who is always wishing that "we had a live diocesan weekly and a modern Catholic monthly" and never doing anything to secure either, comes within this class. He damns that with which he has no acquaintance or which he cannot appreciate because of his own vitiated tastes. No reference is made here to kind and conservative criticism which every Catholic editor is delighted to receive.

It must be conceded that the cure of the drug fiend is rather a hopeless undertaking. It is the old story of the golden weight of preventive measures contrasted with the lead of remedy. The majority of men may be surrounded with habit-forming, life-sapping drugs and not touch them. They have been warned of the danger that lurks under the death's-head label. They have been given a taste for the things that are the salt of life. In newspaperdom, though, we sell poison unbranded and take little care that the youth is warned and, what is far more vital, instructed in the use of the life-preserving essentials. The Catholic press today is paying the price of indifference toward the Catholic press a decade or more ago. In the coming years the Catholic press must pay the price for our present indifference. This, fortunately, is not quite as complete as heretofore and is constantly growing less so. Actually we are commencing to lay a foundation for the Catholic press of a future day. Truly it is slow work, but we may conclude from this the magnitude of the structure which will eventually rest upon it.

At the convention the question was pointedly asked: What good would a million-dollar endowment be to the Catholic press, what good would be the editorial excellence such an endowment would make possible, if there is no reading class to appreciate that ideal paper? The Catholic periodical is, withal, a commodity and subject to the very ordinary law of supply and demand. The Catholic press today is proportionate with the demand for it. The same will be true tomorrow. In all frankness let us confess that we have not exerted and are not exerting ourselves to a dangerously exhausting degree in creating such a demand.

I will risk the charge of triteness. Much we call trite is wise. The youth of today is the man of tomorrow, the youthful reader of the Catholic papers today is the full-grown reader of the Catholic press tomorrow.

I stood in a photographic gallery with a young Catholic boy. He was about to be graduated from one of our very excellent schools and was arranging for a portrait to be inserted in the college journal. On the walls of the gallery was a life-size photograph of the auxiliary of the diocese, with his name on a plate beneath. The boy said: "Bishop ——— is an Anglican, isn't he? It's a wonder they wouldn't hang a picture of our Catholic Bishop." Had that lad read a single issue of the diocesan weekly, he would surely have become acquainted with the Catholic prelates of his own diocese. His school has an excellent reading room and library. The former is supplied with local and national Catholic publications. But the latter has shelves filled with the books of Father Finn and Father Copus, and more, with the adventure stories of Alger, Henty, Castlemon and Optic. And these had been a stronger lure to the boy than the Catholic periodicals with little influence exerted to hold them from absorbing his entire reading hours.

How many of us would ever have read a line of Milton or Shakespeare, or possibly even of Scott or Thackeray, had we not been gradually trained to an appreciation of such literature by patient instructors during long hours of classroom reading. Here and there among us may have been one whose natural inclination would have led him to what is best among the books of all ages. But the vast majority of us without the careful development and guidance which we receive in our college days, would now find our reading taste fully satisfied by the ten best-sellers.

I see every possibility of man attaining the purpose of his creation without an acquaintance with "Paradise Lost." While I hesitate to number the Catholic press as an essential to a pious hermit's life, I think it may be safely stated that it is a stanch and steadying staff for us to have in grasp when we walk the roughly cobbled city streets and even the stony country ways of today. The knowledge of what constituted news was once the first lessons the cub of newspaperdom had to know. Today that identical old-fashioned knowledge is necessary for the man and woman who would read newspapers. The very unrefined tastes of the masses for what is broadly called "news" in the present editorial offices has debased newspapers. Only a refinement of that taste can wipe out the moral decadence of the modern press. It is wholly ridiculous to say to the child: "This and that on the library shelf you must not touch, and this and that you should read" and then let the child's unchained inclination make its own choice in newspapers. The devil does not mind very much whether he rides into the human heart through the satiny finish of highly enameled book-paper or on the rough sheets of the daily press. He never was particular about ways and means. He sees only the end. If we are ever to have a presentable and widely circulated Catholic monthly or weekly press, diocesan or national, if we are ever to have a Catholic daily, we must first create the demand for these. The taste for such reading can hardly be formed in the man of thirty or forty. But it can be created in the young man or woman when they are still in our classrooms.

One of the plans, laid before the Catholic Press convention, for securing the million-dollar endowment fund for the Catholic press was startlingly simple. A really determined effort could raise that amount in very few years. But what good is the million-dollar press without the ten million readers? But securing the readers and creating the demand that alone can make the million-dollar Catholic press a reality, cannot be done in a few years. A decade would be an extremely conservative estimate of the time necessary. A quarter of a century is a more reasonable period. The Catholic press Sunday is good. If we could have a Catholic press Sunday monthly for a number of years, it would be most excellent. In that time we could most

assuredly train our Catholics to read Catholic publications. But it happens that there are a few other exhortations that must be delivered from the Catholic pulpits occasionally. An interested Catholic pastor will tell you that the Sunday he speaks upon the Catholic press the sale of papers at the church door is very large. A slight falling off is noticeable the following Sunday. A month later the drop in circulation is startling. But that weekly lesson, which will eventually develop a keen appreciation of the Catholic press, can be given in the classroom of the Catholic schools. This explains the writer's earlier statement that the Catholic editors are facing difficulties and exigencies which they cannot overcome and remedy alone. Only the heartiest cooperation of the Sisters and priests of the Catholic parochial schools, academies and colleges the country over can create the demand for a better Catholic press than we have today. When that demand has been created, Catholic papers that satisfy its smallest exaction will be fresh from the printing presses. I realize full well that we credit the excellence of our Catholic schools to the fact that we have barred from them all fads. But the Catholic press hour every week, at least every fortnight, is the farthest thing from a fad. Even now many of our schools are spending an hour weekly reading one of the small school papers that are published. Is it an unreasonable demand to ask that these be thrown out and Catholic papers substituted?

It is so prepossessing a subject to propose the raising of a million-dollar fund for the Catholic press. Yet in execution it will be found to be a very simple matter to secure an endowment, if not of a million dollars, of all that is now needed. The development of noble and necessary Catholic projects have seldom been hindered to any great extent by lack of financial support. Against this is the fact that so simple and commonplace a suggestion, that every Catholic school spend one hour weekly reading Catholic publications, their news, features and editorials, is going to be an enormously difficult result to obtain. But upon it depends almost entirely the demand for a Catholic press that will flourish tomorrow when today's students shall have been graduated. On that demand depends the future Catholic press of America.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words.

A Congressman and Freemasonry

To the Editor of AMERICA:

Mr. James Thomas Heflin, a member of Congress from Alabama, has inserted in the *Congressional Record* for July 1, 1918, a speech which he delivered at the laying of the corner-stone of a new Federal building in Birmingham, Alabama, on May 15, 1918. He seems to have done this in order that he might circulate the speech at little expense to himself and at the cost of the public. It began as follows:

> I think it very fitting and appropriate, Grand Master, that these ceremonies should be held under the auspices of the Masonic fraternity, the oldest fraternity in all the world. [Applause.] Not only is the Masonic fraternity the oldest fraternity in all the world, but it is the first organized effort to dignify labor and exalt the laboring man [applause], the first secret society to minister to the poor and needy, first to worship at the shrine of truth, and first to champion the cause of liberty. [Applause.]
>
> Fellow citizens: Opposition to the union of Church and State was in existence before Jefferson wrote the first statute of religious freedom that ever adorned the history of the world. Freemasonry has combated the creeds of popes and potentates who have favored the union of Church and State, and today, on the dividing line between Church and State, Freemasonry stands, with flaming sword, sublime and immovable. [Applause.]

Mr. Heflin is conspicuous for his ignorance, as the above passage from his speech proves. Certainly it is against justice that he should be permitted to spread this evidence of his ignorance at public expense. The *Congressional Record* should not be used to give wide currency to false statements in eulogy of an oath-bound, international, un-American, anti-Christian, revolutionary secret society.

Washington. R. K. L. C.

Discourteous Neglect

To the Editor of AMERICA:

The letter of Mr. J. H. Meier, editor of the "Catholic Directory," mildly hinting that some of the clergy are occasionally slow in forwarding parish statistics, awakens an echoing chord within my bosom. Why is it that we priests are so remiss in answering letters? In the days when to send a letter any distance meant a considerable financial outlay it was laudable in persons vowed to evangelical poverty to write very few letters, and I can readily see the incongruity of a contemplative maintaining a large correspondence. But today to write a letter is not an expensive proceeding, nor are we priests, engaged in the active ministry, contemplatives. On the contrary, in a very true sense we are semi-public officials, from whom even the general public, *rationabiliter petens*, has a right to ask and receive information.

"Perhaps few of your readers," writes Mr. Meier, "realize how difficult it is to obtain data of any kind." I am one of the few, and hence I know that even our Catholic brethren, not to speak of others, have reason to complain of much remissness. If my memory is not at fault, Dr. Kirby, after several years of effort, was forced to abandon his projected "Directory of Catholic Charities," for the simple and sufficient reason that the great majority of the institutions paid no heed whatever to his inquiries. A similar effort of my own, projected on a local scale, came to grief for the same reason, nor was that my sole experience. Last winter, for instance, it was important that I learn the name and locality of the Catholic church nearest to a certain small city, which was without a church. I wrote to the pastor in what I took to be the nearest parish, then to another pastor in the neighborhood, and finally to a diocesan authority. After six weeks of waiting, the net result was the loss of my time, my enclosed stamped envelopes, and my patience. Addressing myself finally to the school-book department of a secular New York publishing house, the information was forwarded "with many kind wishes, etc.," by return mail. Of course, all the clergymen to whom I wrote may have been dead or following the army as chaplains, but the contrast seems instructive. I sometimes wonder if what we rage at occasionally, as "a studied neglect of Catholic matters," to quote one of your recent contributors, is not due to our gross discourtesy in neglecting to answer legitimate inquiries. Why, for instance, did so few Catholic colleges figure under the caption "What the Colleges Are Doing in the War," recently published in the New York *Sun?* Is it just to set down the writer of the article as a "bigot"? It is at least possible that the secretaries of certain Catholic colleges have not as yet learned that it is quite as discourteous to refuse to answer a letter as it is to refuse to answer a legitimate question put by word of mouth.

New York. J. W.

The Priest and the Laborer

To the Editor of AMERICA:

An old Pittsburgher once asked Andrew Carnegie, who was the most important person in the mill, the man of strength, of brains or of money? The canny Scot answered by asking which is the most important leg on a three-legged stool? Today the really influential man around our flaming steel plants is the priest, pastor of foreign laborers. Self-interest forces "speeding-up" general managers to heed those who, by every law of humanity and priestly charity, should use consecrated force to help the lowly sadly exploited by greed. Mexicans and negroes swarm around our mines and smoke-stacks making conditions

worse. If these priests but realized their power to get decent living quarters for men on whom depend our bullets and battleships! The frightful infant-mortality in steel towns "where wealth accumulates and men decay" could be prevented by decent housing. In the clutter of boarders and bottles the poor babies lose their lives.

I know big men in the steel business with big hearts and brains who deplore these barbarous conditions. Properly urged, they would build homes as they helped build imposing churches in squalid streets. After the war, many of these "wretches born to work and weep" will return to Europe to the agricultural life they left, where their blood was not dried in their veins by the heat of furnaces.

Pittsburgh. J. J. M.

Father Keating and Prohibition

To the Editor of AMERICA:

Father Keating's justification of moderate drinking (*Catholic Mind,* August 8, 1918) would be more satisfactory if he would make it on the ground that enjoyment in life is necessary for health, that where pleasure is sought as in food, drink, hunting, etc., it is not for its own sake, but in view of its aid to the higher good health, and that it is not necessarily to be avoided because often accidental, unexpected evil may ensue. That it is lawful to sacrifice health or life for a higher good of the soul or mind is no argument for sacrificing it for pleasure, as pleasure, which is a lower good. As Father Keating puts it the world would change its popular libel against the Jesuits into the charge that their theology allows us to do good that evil may result!

Baraboo, Wis. J. DURWARD.

Religion and Americanization

To the Editor of AMERICA:

Brains, brawn and bullion make steel. In 1917, with Pittsburgh in the lead, steel tonnage reaching 40,000,000 broke all records. Unloading ore, charging flaming furnaces, Catholic laborers mostly from Southeastern Europe furnished the brawn, and plant managers and production engineers testify to their fidelity and worth. Into tired ears the boss cries Liberty Bonds and they buy. Uncle Sam asks flesh and blood, and their strong boys go to war without a murmur. These noble people love God and their many little children, who throng the parochial schools of this cosmopolitan diocese, where the Gospel is preached in sixteen different languages. Already the omnipresent Y. M. C. A. is arranging a plan of campaign for the mills, but our watchful, far-seeing Bishop whom certain soggarths say is too much interested in foreigners, will defeat efforts at Americanization minus religion. With admiration, Pittsburghers testify to the truth in the splendid, inspiring article of Mr. Happel, who would appreciate the real Americanization and religion being taught by lay people in remote villages and mining towns, by our active "Confraternity of Christian Doctrine."

Pittsburgh. J. L.

Vassar and Catholicism

To the Editor of AMERICA:

A public high-school teacher, who recently had the pleasure of listening to an address by the head of the French department at Vassar, writes in a private letter of a later experience, which tells its own story:

> The other evening a Vassar girl (a non-Catholic), who has had this man as her French teacher for two years, was calling on me, and when I spoke of his talk told me that he took two periods last year, while the class was studying *Les Misérables,* to discourse about the narrowness, the opposition to progress in all lines, particularly in science; the domination over individual thought of the Catholic Church, to all of which he added a few remarks on his opinion as to the evils of celibacy amongst the clergy.
>
> "Utterly uncalled for," said my friend. The Vassar student continued:
>
> I was so indignant—particularly when he turned to a girl who is specializing in science, and said: "For instance, Miss X, if you were a Catholic, you could never have taken all the science you have so enjoyed,"—that I showed plainly my resentment of his attitude. At the close of the period he asked me to remain, and said: "Evidently you were not in sympathy with my remarks?"
>
> "Indeed, no!" she replied. "I cannot speak knowingly about the days of Victor Hugo, but I can say that conditions today are not like that, and you made sweeping statements which included the present. I have many Catholic friends and I regard them as the most truly broad, most progressive, most earnest seekers of the truth of all my acquaintances."

The professor replied: "I'd be glad to lend you some books upholding my views, which are the result of years of investigation on my part."

"Thank you, no!" my friend answered. To me she said: "Wasn't it woful that those other girls, who drank in eagerly every word he said and who knew no different, should have been subjected to that and have their views of Catholics distorted—perhaps for all time?"

Woful, indeed; is it not? No wonder the world is torn by conflict! And in spite of all the talk we hear about "unity" and "return to religion" and the like, I fear that questions of unity, of fair play even, are going to be harder than ever to settle after the war is over.

Ossining, N. Y. T. L.

August 4th at Notre Dame

To the Editor of AMERICA:

A French statesman has given the following description of the celebration in Paris on August 4:

> The French Cardinals in a joint letter set aside today for public prayers for France and for the dead. A Mass was said at Notre Dame this morning at eleven o'clock, to which were invited the Government officials, the Diplomatic Corps, etc., etc.
>
> To the painful consternation of—I may say—everyone, our Government refused to be present. It also declined to be officially represented. Only a handful of Senators and Deputies were there to show for our elective bodies. A chief of staff represented Maréchal Joffre. In a long row stood the foreign Ambassadors, Sharp, Lord Derby, the Ambassadors of Italy, of Japan, the Ministers Plenipotentiary of the Allied nations. Even Prince Charoon, Minister of the King of Siam, answered Cardinal Amette's invitation.
>
> I can't say how mortified I was as regards these foreigners, most of whom I know, at the wilful absence of every member of our Government, and especially so in these terrible days, when battles rage on our invaded territory, when most people are stricken in their affections, and when prayer is more than ever necessary to give strength, and to console. It seems so evident that the leaders of the nation should have seen that it was their paramount duty to be present, if only out of consideration for the countless bereaved ones.
>
> In the immensity of the building, where the multitude could hardly be contained, the contrast was striking. The people prayed without regard to their *ill-thinking* Government. It was amazing! The spirit of the Resurrection was there strikingly visible, and seemed to raise the afflicted masses. One felt as if the powerful words of the Easter morning Gospel, "He is risen: He is not here," were in every mind, lifting all wounded hearts in a Divine ascension.

What a contrast between the Government and the people.

Cincinnati. M. S.

K. C. Hospital Work in France

To the Editor of AMERICA:

It may interest the readers of AMERICA to learn at first hand what the Knights of Columbus are doing for the wounded who are in an A. E. F. hospital in France. Almost any afternoon a man may appear in the wards with the familiar "K. C." on his collar and we all knew what that means. He goes about to

each patient and gives everyone a few cigarettes, the most coveted of all gifts. One patient may have asked the day before for a pipe, some smoking tobacco or even some chewing tobacco. Our K. C. man is so anxious to do all in his power for the boys, that sure enough, he has come around with the coveted packages. Another day he brings besides the cigarettes, American chewing gum. A third afternoon he may come around with a basket of cherries or strawberries, the last being a great treat this year, fruit is so scarce and its price is so high. Then too I have seen real American candy being distributed in our ward. He even manages to procure ice-cream, though, as the use of milk and sugar is restricted, ice-cream is not to be had at all now even in the most expensive and fashionable Parisian hotels. But our boys are always treated better, thanks to their friends in America, than are the rich civilians. So one hot afternoon of the week our K. C. man appeared in the A. E. F. hospital, accompanied by two ladies, bringing a regular American ice-cream freezer, with saucers and spoons. To add to the patients' pleasure, some fine strawberries were also discovered.

But the treats furnished by the K. C. are not limited to the kind described. A graphophone with all the latest disks is brought into the ward, a charming lady comes with her guitar, and sings for the wounded soldiers, or some one just arrived from America, delights by telling the news from home and how all there are working in union with those at the front.

Some of the boys have lost their right arm; others have fractured or temporarily useless arms; so some kind lady connected with the Red Cross comes and writes letters home for them. Visitors are a great factor in the hospital life, and make up, in a small degree, for the absence of the loved members of each patient's family. Constantly one hears such remarks as: "It does a fellow good to see how much interest they take in us over there." "It makes up for home as much as possible." "It does one good to get back among people who show us such affection, and want us to enjoy ourselves and forget we are suffering." This part of our activities is helping win the war almost as much as artillery and aeroplanes for it keeps our boys' mental condition excellent.

Regarding the still more important subject of the spiritual welfare of our boys that is by no means neglected. A K. C. chaplain visits the hospital constantly and regularly and the boys have every opportunity given them for receiving the Sacraments and, when they are able, of assisting at Mass, as there is a chapel in the hospital where the Blessed Sacrament is reserved. Most of the boys profit by these advantages, and are only too glad to do so. We had the First Communion the other day of a boy confined to his bed. He knew his religion quite well and the K. C. chaplain completed his instruction, heard his first Confession and then gave him his First Communion. Though it was all very simple, there was a little fête however. Some who knew about the event, after supplying the first communicant with all necessary religious articles, brought him a basket of good things. Another boy wanted to make his First Communion too but he was sent away too soon to receive the necessary instructions, so he left with a letter from our chaplain to the one at the hospital to which the boy was sent. An older man, a wounded soldier, called to the nurse when he saw her distributing rosaries and said he was anxious to return to his religious practices, which he had left off years before. I think few Catholics, if any, leave the hospital without a rosary, a scapular medal and prayer book. Most of them lost everything when wounded and consequently have no longer many of the things they brought from home, but the K. C. supply these articles of piety and the nurses distribute them, and if our boys are called upon to make the supreme sacrifice, they always receive the Last Sacraments betimes.

MARY KEARNY,
Nurse in Red Cross Military Hospital.

Greek Catholics

To the Editor of AMERICA:

There is a valuable and widespread pamphlet of the *Irish Messenger* series, entitled "Vocations," by Rev. William Doyle, S.J., now in its fourth edition. On page 2 the author speaks of 270,000,000 Protestants and Greek Catholics to be brought into the true "Church." The expression "Greek Catholics" is not a happy one I am sure that Father Doyle had in mind, not the Greek Catholics who belong to the true Church, but the schismatics. We know that there are about 180,000,000 Protestants. According to Father Doyle, therefore, there are some 90,000,000 "Greek Catholics." Of course they are not united with Rome, as the total of Catholics of other rites than the Latin is 5,536,000 (*Cf.* Sandalgi, "The Uniate Oriental Churches," in the *Ecclesiastical Review,* February, 1918). In this article the total of "Non-Catholics in the Oriental Churches" is said to be 130,420,000. It is not, however, the incorrect statistics, but the expression "Greek Catholics" which concerns us.

"Greek Catholics" is, at least, an ambiguous term, and if not restricted, offends the Greek Catholic Uniates. It is true, that Russian schismatics like to style themselves Greek Catholics, but usually they call themselves Orthodox. But they are not Catholics in the strict sense, and today, at least, even in a material sense, they are not orthodox. Adrian Fortescue, recognized authority on the question of the Oriental Churches, does not call the Greek Catholic Uniates "Greek Catholics" but simply Uniates. (*Cf. Dublin Review,* 1917, "The Uniate Churches in Russia and Poland"). He suggests that we call the Ruthenians (Little Russians) Ukrainians as a nation, and reserve the word Ruthenian for their rite. But that will hardly do. If, as Father Fortescue says, Ruthenian, Ruthenus, Russus, is properly the same as Russian, and this expresses a nationality, why should we call the rite of the Ukrainians, the "Ruthenian rite"?

In the "Catholic Encyclopedia," Vol. VI, p. 744, Mr. Andrew J. Shipman, an authority of great weight on the Oriental question starts his article, "Greek Catholics in America," by saying: "The Uniate Churches of the Byzantine or Greek rite, etc.," reserving the expression Greek Catholic for the Uniates. The schismatic churches are called in the "Encyclopedia" "Greek churches" but not "Greek Catholic churches." But this concerns only the Byzantine branch. What became of the Armenian and Antiochian-Syrian branch and Alexandrian (Coptics and Abyssinians) branch? There are both schismatics and Uniates among them. Hence would it not be better to call the schismatics simply schismatics and add "of the Byzantine, or the Armenian or the Antiochian-Syrian, etc., rite"?

And why should we not call the Uniates simply Catholics of this and that rite? So, for instance, we might say of the Ukrainians in the United States that the Americans of Ukrainian descent are Catholics of the Greek Slavonian rite.

I waive the question, whether we should call ourselves Roman Catholics or simply Catholics. Some Episcopalians call themselves American Catholics, but they are certainly not Catholics, only Protestants. But if we call ourselves Roman Catholics, the word "Roman" does not mean the Latin rite, but refers to the head of the true Church of Christ, the Bishop of Rome, the Pope. In this sense the Uniates among the Ukrainians, or Armenians, or Syrians, etc., are certainly as good Roman Catholics as the readers of the *Irish Messenger.* Our good Ukrainian Uniates in the United States and elsewhere are ambitious enough to be considered "Catholics" and their splendid Greek-Slavonian rite is a bridge between the Greek-Slavonian schismatics and Rome, the head of the Catholic Church, but not a bridge to the Latin rite. The martyrology of the Ukrainian Catholics places them on the most glorious pages in the history of the One, Holy, Catholic and Apostolic Church.

Buffalo. JOHN LEAR ASMAN.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

SATURDAY, SEPTEMBER 7, 1918

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Gatherer's Wise Prayer

THOSE who use the Breviary were reading last month in the responsories to the lessons of Matins the beautiful prayer which Gatherer, in the thirtieth chapter of the Book of Proverbs, offers to God: "Two things I have asked of Thee," declared this "most foolish of men" as he humbly styles himself, "deny them not to me before I die. Remove far from me vanity and lying words. Give me neither beggary nor riches; give me only the necessaries of life, lest perhaps being filled, I should be tempted to deny, and say, who is the Lord? or being compelled by poverty, I should steal and forswear the name of my God."

As the wise Gatherer prayed in days of old, so are thousands of courageous and clean-hearted youths and maidens praying today. On reaching the age when they can think for themselves, many young people are given to see, by light from heaven, the emptiness and deceitfulness of the world's promises, and looking about them they note what a menace wealth often proves to the faith and morals of those who possess it, and they likewise observe how destitution, on the other hand, frequently drives those suffering from it to the commission of crimes. If these young men and women also have the wit to perceive that whatever is best and most precious in life, such as love, faith, purity, honor, reverence and kindness, all endure when material things pass away, they will perhaps be seized with a desire to embrace a state of life that will not only remove them as far as possible from the world's "vanity and lying words," that will not only provide them all their days with "the necessaries of life," and safeguard them from the perils both of wealth and of poverty, but will also richly endow their souls with those fair possessions which will remain theirs forever.

Such longings in the hearts of youths and maidens often mark the beginning of a Divine call to the religious life and should be seriously heeded. For in approving and blessing those Orders and Congregations in which men or women, by taking the three vows, bind themselves to observe the evangelical counsels, the Church, like a loving mother, aims to satisfy as fully as it can be satisfied in this world, the longing of the human heart for peace and security in the midst of turbulence and change and to provide within the walls of the cloister a fertile garden for the cultivation of all those virtues that give human life its greatest dignity and beauty.

Essential Employment

THE Priorities Committee of the War Industries Board has classed the moving-picture industry among the "essentials" in the present national crisis. In giving its decision the Board imposed the following regulations:

Each member of the industry will pledge himself to discontinue all non-essential production and eliminate all wasteful methods. Old film must be scrapped and reclaimed and returned to the manufacturers for use in the manufacture of new film.

Only wholesome pictures are to be produced. To save chemicals used in the production of explosives, only one negative of a single picture will be made unless the picture is for export, when two will be permitted.

The clause calling for wholesome pictures only, is among the best of the regulations. Moreover, no new theaters or new equipment will be allowed during the war, and manufacturers are advised to repair existing machines rather than to purchase new ones. The manufacture of new iron and tin containers for films will be discontinued and substitutes will be used in order to conserve these metals.

In contrast to this decision on essential industries a most surprising verdict was given by the local Council of Defense, of McIntosh, South Dakota, in the following letter to Father Joseph P. Halpin:

REV. JOSEPH P. HALPIN

Dear Sir:

Under the instructions as laid down by the State Council of Defense, acting on behalf of the Government, it has been decided by the local Council of Defense that it is better for you to register as coming under the requirements of those employed in non-essential callings. . . . We cannot see where this will do you any harm, and if your case is not justly classified you will be excused. . . . C. H. BELKNAPP.

It is not stated by what authority this local Board classifies so airily industries and callings. It purports to act in behalf of the Government that has called hundreds of priests into the Chaplains' Corps to exercise their ministry among our fighting men, while hundreds of others, anxious to serve with the forces on land and sea, must stay with the second line of defense at home, heartening and consoling by their ministrations those who have sent their loved ones into the fiery field of battle. If the local board in South Dakota can class the priesthood among non-essential callings then all the efforts of the Washington Government for the moral welfare of soldier and civilian during these days of national stress are just so much waste energy. And if any local board can determine what is an essential calling there is no sense of having a Priorities Committee of the War Industries Board or in fact any general Board in Washington at all.

A Catholic Publicity Bureau

THE August number of the Macon *Catholic* brings further interesting details concerning the Catholic Laymen's Association of Georgia. For the Association and its benefits, the Catholics of Georgia must thank their opponents in their native State. Indirectly, at least, it owes its existence to the attacks and slanders directed against the Faith. For several years in Georgia the dogmas, the practices, the Sacraments, the history and priesthood of the Catholic Church had been the butt of calumny and ridicule. The writings of an unprincipled pamphleteer, master of the coarsest arts of invective and jibe, had poisoned the minds of the people. They had done incalculable harm. When the attack was more than usually vile and indecent, spasmodic efforts had been made to offset its influence. Not until the iniquitous Convent Inspection bill, the outcome of anti-Catholic prejudice fostered by this coarse-minded agitator, had been passed by the State Legislature and signed by the Governor, did the Catholics of Georgia decide that the un-American and odious campaign so systematically carried on must be offset by a vigorous counter-offensive. Widespread publicity had been given to the charges against the Church. Publicity just as widespread must be given to the defense and the refutation. A lie travels fast. It is proverbially hard to run down. The Catholics of Georgia have proved that it can be done. Their Catholic Laymen's Association organized a publicity bureau to fight in the cause of truth and fair play.

The press, the pamphlet, the booklet had been used to poison the minds of Georgians against the Church. The same means were turned to account to tell them what she really is. A permanent publicity bureau in Augusta carefully watches the Georgia press and its attitude towards the Catholic Church. The bureau is eminently practical in its methods. It supplies the press of the State with Catholic news. It refutes the charges which still crop up against the Faith. It secures space in the leading papers for the exposition of Catholic doctrine. If an editor says "something nice" about Catholics or the Church in true southern style, he is thanked for his courtesy. If he has erred as to his facts or his conclusions, he is calmly and judiciously shown the error of his ways.

Conditions in Georgia are not the same as in New York or Illinois. Local conditions, the bureau realized, must be met. Arguments and matter must be used that will suit Georgians living on the banks of the Savannah, Ocmulgee and Chattahooche Rivers. The educated classes had to be reached first. So 20,000 Georgians of influence, education and social standing were selected and to them the Association sent such pamphlets as would at least clear the way for a better understanding. One was "A Plea for Peace," a dispassionate appeal for harmony between citizens of the same State. Others were "Catholics in Georgia," "Catholics and the Confederacy," etc. The bureau also makes it one of its chief duties to answer all questions on Catholic faith and practice. The answers dissipated many a misconception on such subjects as the Oath of the Knights of Columbus, the Jesuits, the Catholic Church and the Bible, the *Ne Temere* Decree, the Spanish Inquisition, the Catholics and the American Government, and the Massacre of St. Bartholomew.

The Association has not yet done away with anti-Catholic prejudice in Georgia. But it has met an evil in a very practical way. It is fighting the enemy with his own weapons and gradually diminishing the number and the violence of his attacks. The Catholics of Georgia have every reason to be proud of what they have done. The Catholic Laymen's Association has the hearty approval and blessing of the Bishop. The official report of the Knights of Columbus Religious Prejudice Commission pays it a well-deserved tribute and holds up the Georgia plan as a model for every other State in the union. The Bishop of Natchez says that the work it is doing is of "great importance to every Catholic living in the South." The Georgia plan is practical and effective. It ought not to be confined to the limits of a single State. It should become national in scope and influence.

"Non-Essential" Novels

THOSE who recall what a deplorable welter of erotic and pornographic fiction was flooding Europe and America during the years just before the war, will also remember, no doubt, that one good result of the sudden call to arms was to make people much less interested than formerly in that kind of literature. Realizing that the world's freedom was gravely menaced by Prussia's ruthless militarism, both the publishers and readers of salacious fiction turned instead to books bearing on the war. The general cessation of interest in sex-novels heightened, without question, the morale of the civil population of all the belligerent countries, and particularly France, from which the finest books on the war have been steadily coming.

But during the past year a reaction seems to have set in. Both at home and abroad a lamentable recrudescence of the sex-novel's vogue can be observed. A New York publisher who exercises, as a rule, considerable care regarding the character of the books he brings out, has unfortunately seen fit to offer an English "war-novel" so-called, which, notwithstanding the chorus of praise greeting the book from such papers as the Boston *Evening Transcript*, a courageous reviewer in the *Book News Monthly* called in unmistakable terms,

> a plain, unvarnished tale of a courtesan . . . the flattering character that he [the author] bestows upon this woman of the streets does not do justice to any ideal of womanhood. The woman who preys on men exists, of course, but need we bother to study so deeply her psychology? Or can we think favorably of the man who protects her and permits her to ply her trade? Mr. Bennett makes a strange muddle of religion and immorality that is not even vastly entertaining. In the midst of the great war it would seem that a man like Bennett might spend his time to better purpose than in writing something that is little above the standards of trash.

"Here [in England]," wrote the author to his American publisher,

> a few of the lower-class papers have gone for it rather heavily as being pornographic and unsuitable for war-time, etc., etc. The higher-class papers, however, with the exception of the *Star*, have treated it very well indeed, and I expect that next week it will have reached a sale of 20,000 copies at least.

In the opinion of the London *Catholic Book Notes* the objectionable book "calls for a protest, not only on Catholic grounds but on those of morality, and such protest has been made, both by the Catholic Truth Society and by the Westminster Catholic Federation."

The salacious English novel under stricture seems to have its counterpart in a highly "psychological" piece of eroticism recently "translated from the 100th French edition" and "already in its second edition" over here. Several of our little American story-writers, too, out of an ambition, perhaps, to emulate their more capable fellow-craftsmen of Europe, have lately written flamboyantly advertised "sex-novels" which are little better than crude appeals to the reader's basest passions and are quite unrelieved by any notable literary excellence whatever.

There is much discussion just now regarding "essential" and "non-essential" industries. Whatever difference of opinion may prevail as to the "military value" of films, victrolas, and limousines, no sensible person, surely, will hold that the publication of novels like those above described is an "essential" industry. It is anything but that. The printing of such books in large editions not only wastes labor and material better devoted to some useful kind of war-work, but the wide diffusion of erotic novels practically gives aid and comfort to the enemy by weakening the moral stamina of their readers. If we are to win the war self-sacrifice and endurance are just as necessary for our civilians as for our soldiers. But the reading of erotic fiction will ruin the vigor of both those important virtues. Let the publication of salacious novels therefore be declared a "non-essential" industry.

The Florida Schools and the Governor

THE Tampa *Morning Tribune* prints some interesting letters that passed between the Governor of Florida and the Superintendent of Public Instruction, of Dade City, Florida.. The Chief Executive on reading in a Florida paper that Sisters were teaching in the public schools of Dade City reminded the superintendent that "one of the principles on which I was elected was that I would have no Catholics teaching in our public schools." The superintendent's reply was as follows:

DADE CITY, FLA., August 9, 1918.

HON. S. J. CATTS, Governor, Tallahassee, Florida.

DEAR GOVERNOR CATTS.—I am in receipt of your letter of the seventh instant, with which you enclose advertisement of John S. Flanagan, clipped from the Florida *Grower*. I am satisfied that the statement in that advertisement is true; for, while I do not remember to have made inquiry as to the church affiliations of any of the teachers of Pasco County, I do know that some of the teachers employed wore the distinctive garb usually worn by the Catholic Sisters; and especially was this true at San Antonio, where nearly all of the patrons of, and children attending, the public school are Catholics. However, these teachers held valid certificates granted to them under the laws of the State, which certificates had never been revoked, and, so far as I knew, there was no good reason why they should not be employed.

As to whether there will be Catholic teachers employed in this county for the ensuing school year, I cannot say. The only strongly Catholic communities in this county are those in the San Antonio and St. Joseph districts, and, so far as I am informed, no Catholic Sister has ever taught in the county except in these districts. The teachers nominated by the trustees of these two districts for the coming term have already been rejected by the county board. I do not think the members of the county board would want to say openly, or in writing, that their reason for rejecting these teachers is that they are Catholic Sisters, for I am informed that a mandamus suit is about to be instituted, in which it will be alleged that the ground of their rejection was that they are Catholic Sisters.

The selection of school teachers in this State is the function of the board of public instruction, and not that of the superintendent. It is true, that after a teacher has been appointed by the board, the contract is executed for the board by the superintendent, but I do not know of any authority vested in me as superintendent to refuse to execute such a contract after I have been directed to do so by the board. However, in deference to your wishes and the "principles upon which you were elected," if the law gives me the authority—and I assume that you would not have me transgress the law—to inquire of prospective teachers as to their religious convictions or church affiliations, I shall be glad to exercise that authority. But I would like to be able to quote to them the law upholding my acts, and I will appreciate it if you will give me any citations of law on that point.

With kind personal regards, I am,

J. W. SANDERS.

The letter was not at all satisfying to Governor Catts who sent the subjoined answer:

TALLAHASSEE, FLA., August 15, 1918.

MR. J. W. SANDERS, Dade City, Fla.:

DEAR SIR.—I have your letter of recent date in regards to the articles of the Florida *Grower*. I have your letter in which you explain conditions as they exist at San Antonio. I do not think that your explanations are satisfactory, and I ask you to go carefully into this matter as far as the school contracts are concerned for another year, for I was elected on the proviso that no Catholics taught in the public schools of this State, and I intend to carry that out to the letter, and if any Catholics are employed in the public schools in San Antonio or any other place in your county next year, I shall certainly hold it to your charge and to the charge of the county commissioners or school trustees of your county. You will, therefore, read this letter to the trustees of your county and notify them that they must put Protestants in the public schools of Pasco County. With best wishes, I am, yours very truly,

SIDNEY J. CATTS, Governor.

The county school authorities are face to face with a serious problem, as Regulation Ten of the State School Board reads:

> The State Board of Education earnestly admonishes county boards of public instruction to exercise great caution in the employment of teachers, that they may not subject themselves to the charge of being influenced by personal or political favoritism, sectarianism, or by ties of relationship.

Section Six of the bill of rights, as embodied in the State Constitution, forbids that preference be given by law to any religious sect or denomination.

If the Governor's wish prevails the bill of rights in the State Constitution will become a mere scrap of paper. The Florida problem is of interest to thinking people throughout this nation which is pledged to shatter a despotism that threatens the world's safety. What of the safety of our democratic institutions, if despotism sits securely in a Governor's chair?

Literature

THE CARDINAL FLOWER

COMING into bloom when the midsummer vegetation is growing dusty, this plant fills the eye with the richness of its dark green leafage toned into perfect accord with the glowing hue of its flowers—their color a truly royal one, of unusual depth as well as brilliancy. There is no other wild flower which approaches it in color, so vivid is the peculiarly formed blossom. The poets have hit upon the happy likeness of a flame:

The cardinal, warming the frost with her blaze.—Alice Cary.

Cardinals, flashing crimson fire.—Lucy Larcom.

When fades the cardinal-flower, whose heat-red bloom
Glows like a living coal upon the green
Of the midsummer meadows.—Richard Watson Gilder.

When the cardinal, fiery red,
Passion-weary, droops his head.—Julia A. Wolcott.

Although their color is more appropriately described as flame-like, Lucy Larcom speaks of "cardinal flowers blooming red as blood," and William Ellery Channing in "Autumn" sings:

The petals of the cardinal
  Fleck with their crimson drops the stream,
As spots of blood the banquet hall
  In some young knight's romantic dream.

This species (*lobelia cardinalis*) is a native American species of the genus *lobelia,* named from M. Lobel, botanist and physician to King James I. There are about 225 species of this genus, widely distributed, and some of which are cultivated, such as the great blue lobelia, often called high belia; with about twenty-nine other genera. *Lobelia* forms a family of about 600 species, which abound particularly in the Hawaiian Islands. One member of the family, Indian tobacco, *lobelia inflata,* has medicinal fame, but the plant we know best is the cardinal flower:

The red lobelia lit a fire, and flung
The embers all around a shady dell.—Edith M. Thomas.

In July, the blossoms begin to appear, and in August the plant is in its prime, while in October it will still be found warming many a cosy nook in the forest dells, on the edge of pastures where the partial shade of the neighboring woods relieves the bright red in a startling contrast:

Underneath the pine's tall spire
Cardinal-blossoms burn like fire.—Lucy Larcom.

It prefers a light shade, and is usually found in low moist ground and along the margin of small streams. So frequently is it seen beside a pool of water that Dr. Holmes' verse exactly describes its environment:

The cardinal, and the blood-red spots
  Its double in the stream;
As if some wounded eagle's breast
  Slow throbbing o'er the plain
Had left its airy path impressed
  In drops of scarlet rain.

This glorious flower, with its widely flaring flanges, has reminded one poet of swaying bells: "And cardinals ring out a richer chime," says John H. Thomson, writing of "Late Autumn," while they as fittingly remind Whittier of banners:

And the tall pennons of the cardinal-flowers
Hang motionless upon their upright staves.

The long corolla tube, with a touch of yellow at its tip, adds the necessary dash of color to this autumnal blossom to make it a sunset in epitome, rounding off the summer's closing:

Whence is yonder flower so strangely bright?
  Would the sunset's last reflected shine
Flame so red from that dead flush of light?
  Dark with passion is its lifted line,
Hot, alive, amid the failing night.—Dora Read Goodale.

An unknown poet, "E. S. F.," some years ago, devoted a sonnet entitled "The Cardinal Flower," to this blossom, which being native to this country, is quite aptly compared with two other strictly American products:

No purer joy the glad midsummer holds
  For those who love to seek in secret nooks
  Of wood or mead, or by the marge of brooks,
The hidden treasures she for love unfolds,
Than on a morn when skies are perfect blue
  And clouds are far and fleecy, loitering slow,
  To follow some wild streamlet's wayward flow
And spy afar, O flower of matchless hue,
Thy wondrous brightness flashing through the green
  As if a flock of red birds stooped to drink
  In airy flutter at the brooklet's brink,
Or as a troop of Indian girls half seen,
Half hid, were wading in the crystal stream
While through the leaves their scarlet broideries gleam.

The early French Canadians were so struck with its beauty that they sent the plant to France as a specimen of what the wilds of the New World could yield. Perhaps at that time it received its English name which likens it to the gorgeously attired dignitaries of the Church. It should not be gathered ruthlessly, lest it be exterminated, an ever-present danger to many of our native plants, particularly if beautiful. It is found in the Catskills; is common in the Berkshires, and grows here and there over the country in a latitude, generally speaking, not north of Albany. But though quite widely distributed, it is not common enough to endure wholesale gathering and uprooting. It has been cultivated from the seed with considerable success, and so brightens many a home garden; its long, narrow corolla tube makes it a humming-bird blossom, and such plants in a garden will be found to attract the glowing ruby-throat, who, balancing himself before the slender tube, easily licks out all the honey which the bees found inaccessible. In the language of flowers, this plant stands for "distinction," and quite appropriately, since as "M. B. A." writes:

They seem in their calm beauty to uprear
  Their haughty heads and blush with conscious pride;
As if the mosses, ferns and all things near
  Were but as slaves and vassals at their side.

HARRIETTE WILBUR.

REVIEWS

Fighting France. By STEPHANE LAUZANNE. With an introduction by JAMES M. BECK, LL.D. Translated by JOHN L. B. WILLIAMS, A.M. New York: D. Appleton & Co. $1.50.

This book, by the powerful editor of *Le Matin,* Paris, will at once attract a large circle of readers by the interest attaching to the author. Editor of *Le Matin* since 1898, he became Lieu-

tenant in the Territorial Infantry under the obligation of universal service, taking part in the first battle of the Marne and later before Verdun. In 1916 he was recalled to serve the Ministry of Foreign Affairs and in October of that year came to the United States as head of the Official Bureau of French Information, where he has remained up to the present, an unofficial Ambassador of France.

The opening chapters are descriptive of early mobilization days. The author emphasizes the absence of hysteria on the part of the people of Paris, the predominance of moral force at the battle of the Marne over mere material resources contrasted with the German lack of it under the temptation of wine too easily obtained and the delusion that there was no French army to put a stop to their pillaging and burning.

Aptly chosen stories and letters portray the supreme spirit of sacrifice everywhere exhibited, on the field and behind the lines, by the mothers and sisters of soldiers, as well as the heroes themselves—Catholics, Protestants and Jews—who, with a prayer in their hearts and on their lips, wrote of their longing to die for France on the field of honor. A vivid description is given of the superb courage of a young orphan girl, Marcelle Semer. By opening a drawbridge she stopped a whole army corps for twenty-four hours, later assisting in the escape of sixteen prisoners, for which she was condemned to death, to be saved at the last moment from the fate of Edith Cavell by the re-entrance of the French into the village. Today she wears the *Croix de Guerre* and the medal of the Legion of Honor.

The third chapter gives a complete refutation of the oft-repeated statement that France was "bled white." The army in the field today is compared with the numbers of 1914; statistics are given of the long list of munitions supplied to the Allied armies up to January, 1918; the present satisfactory condition of the French Colonial empire is contrasted with the disappearance of the German; finally there is a detailed account of the splendid response made by France to Serbia's call for assistance, which prompted M. Vesnitch, Serbian Minister to France, to say that "Serbia's heart will remain attached through all the centuries to France."

An important contribution is made in the last chapter relative to the German claims on Alsace-Lorraine and several appendices deal with the questions of the origin of the war, Germany's methods of warfare, her treatment of occupied territory and her understanding of future peace.

W. J. D.

An Ethical Philosophy of Life Presented in Its Main Outlines. By FELIX ADLER. New York: D. Appleton & Co. $3.00.

This book is a theory of ethics, with the history of the system in the shape of an autobiographical introduction, forming at once its most interesting and intelligible part.

To the scholastic philosopher, certain things in the book stand out almost immediately as defects: First, a haziness of definition. For instance, the author after throwing over in succession the tenets of the Hebrew religion, after delving into Emerson and other philosophers, in search of a guide of life, and after examining and rejecting the claims of Christianity, has found at length, satisfaction in the nebulousness of the following "first principles of ethics": (a) Act as a member of the ethical manifold. (b) Act so as to achieve uniqueness. (c) Act so as to elicit in another the unique quality characteristic of him as a fellow-member of the infinite whole. Secondly: Arbitrary redefining of old terms; viz., "Dogma is the conviction of one man forced authoritatively on another." Thirdly: A confusion between philosophy and revealed religion which led the writer to approach the study of Christianity in a rationalistic and hence impotent frame of mind. Fourthly: Statements as curious as this one: "It is believed that others may find the practical suggestions as to conduct of life . . . helpful . . . without . . . adopting the philosophy from which the precepts are derived."

The theory itself in so far as it is gleanable, is an expansion of the "inviolability of the human personality." The writer fathers this principle with much evident pride and does not seem aware of the fact that it is a commonplace among scholastic ethicians; "inviolability" however, not in the extreme Kantian sense which Dr. Adler ultimately, though unwittingly, accepts, i.e. "Man is an end *in se*," but in the far more rational sense that one man may not use another purely as a means because both are coordinately related in the scheme of things to a common last end. In other words man is an end *per se*, as far as any other man is concerned, but he is not existing in and for himself alone. The two doctrines are neighbors with tremendous and irreconcilable differences. And in the fact that Dr. Adler was so near the truth after a persistent and enduring search and yet went so wide of it, there is pathos; especially, as is clear, from the tonal sincerity of the style no one can doubt but that the truth alone has been his constant care, through ways devious and long.

G. B.

Sea Power and Freedom. A Historical Study. By GERARD FIENNES. With an Introduction by BRADLEY ALLEN FISKE, Rear Admiral, U. S. N. Illustrated. New York: G. P. Putnam's Sons. $3.50.

"He that commands the sea, hath great liberty to take as much or as little of the war as he will" were Bacon's words. The full import of this sentence is realized when the reader has closed Gerard Fiennes' very readable volume which reviews naval history prior to 1660 and subsequent to 1783, the limiting dates of Admiral Mahan's well-known works. As the great war goes on it becomes more and more evident to the observant mind that on sea power rests the hope of victory, for if the turning point of the struggle is to be forced by American arms, it is only by dint of sea power that American arms can deliver the blow 3,000 miles from American soil. We have had the lesson brought home to us in no uncertain terms that at all times security and prosperity as really as victory in war, depend upon the power to use the sea.

In these pages the author outlines the general development of sea power in the ancient world, and the process by which maritime supremacy crystallized around the British Isles. It is his contention that since Britain has held the first place as a naval power she has saved more wars than she has fought, and has been the instrument of peace and liberty, keeping open the highway of the deep for seafaring men of every clime. Mr. Fiennes' conclusion is that this war will not end war. Human passions will survive and when the bleeding nations of Europe have recovered from their wounds, national ambitions and jealousies will follow fast upon recovery. Internal troubles are ahead of us, for our ambition, the author believes will be to turn earth into heaven by social and political changes. Real permanent peace will depend on the use of sea power by the freedom-loving nations of the globe. To them can be committed the maintenance of true freedom of the seas.

G. C. T.

BOOKS AND AUTHORS

When Blessed Edmund Campion was at Dublin University about the year 1570 he wrote for the students a Latin essay entitled "*Homo Academicus*" or "The Model Student," which he subsequently revised and delivered as an oration to the seminarians at Douay. The excellent translation of this little masterpiece which Father John F. Quirk made some years ago is reprinted in the September 8 issue of the *Catholic Mind* along with a glowing eulogy of Campion, whom Father Quirk proposes as the pattern and patron of our Catholic students, and a sketch of his heroic career. Describing the "*Homo Academicus*" the translator remarks:

The picture drawn of the model student is always engaging and attractive, sometimes stimulating, now and then eloquent with the eloquence of deeds. The lessons taught by the plan of education advocated are solid, and there is no effort at disguise of the plea of the author, which is for an education that places the righteous man of action before the man of mere ideas and aims at rounding off the whole man and his faculties by training them, not one but all, and training them harmoniously. The sketch of the model student is merely a means to an end; the real purpose beyond is to set forth the need and urge the plea for a full and even education of youth.

The pamphlet is just the thing to put into the hands of boys and youths entering high school or college this fall.

The Holy See has lately granted a remarkable privilege to the well-known Catholic publishing house of P. J. Kenedy & Sons, in giving them leave to bring out in this country the new *"Missale Romanum"* and the complete annotated edition of the *"Codex Juris Canonici,"* as works of this kind have always been published hitherto only in Europe. The Code will be out this month. Two other books Kenedy will publish before long are "The World Problem, Capital, Labor and the Church," by Father Husslein of AMERICA's staff, and "The Hand of God, Theology for the People," by Father Scott. The Yale University Press announces a translation of Henri Bordeaux's biography of Georges Guynemer, the French "Ace of Aces," which will appear this fall. Dodd, Mead will bring out Henri Fabre's "The Sacred Beetle and Others"; John Lane will publish Chesterton's "The Superstition of Divorce," and Helen Parry Eden's new book of poems, "Coal and Candlelight." Benziger's coming publications include "His Luckiest Year," another of Father Finn's "Lucky Bob" stories; "Your Soul's Salvation," by Father Garesché; the Rev. F. X. Lasance's "Manna of the Soul" and "The Prisoner of Love"; "Outline Meditations," by Madame Cecilia and the useful "Catholic Home Annual for 1919."

Mr. Paul Bewsher is a pious British flying officer who writes these stanzas on "The Dawn Patrol":

The fresh, cold wind of dawn blows on my face
As in the sun's raw heart I swiftly fly,
  And watch the seas glide by.
Scarce human seem I, moving through the skies,
And far removed from warlike enterprise—
  Like some great gull on high
Whose white and gleaming wings beat on through space.
Then do I feel with God quite, quite alone,

High in the virgin morn, so white and still
  And free from human ill:
My prayers transcend my feeble earthbound plaints—
As though I sang among the happy Saints
  With many a holy thrill—
As though the glowing sun were God's bright Throne.

"The Pilgrimage of Life" (Herder, $1.00), by the Rev. Albert Muntsch, S.J., is a volume of ascetical essays. The author treats of almost all the spiritual ills to which the soul is heir and shows how each malady may be alleviated or cured. The thoughts in general are familiar, but their presentation is rather unique. The essays, sixty-three in number, are short and the truths taught are illustrated by quotations from the poets, illustrations from every-day life and citations from the modern newspaper, the New York *Times,* displacing "The Spiritual Meadow," and Lord Tennyson, the Abbot Moses. The Holy Scriptures and the writings of Catholic ascetics, however, are by no means neglected.——In his excellent pamphlet, *"Une preuve facile de l'Existence de Dieu: l'ordre du Monde"* (Paris, Beauchesne), Père Tonquédec sets forth as clearly and as fully as is possible in the compass of a few pages the argument drawn from the order of the world to establish the existence of God. In his exposition of this popular proof the author bases his conclusions on the data afforded by a biological study of the heart and the stomach. A detailed refutation of the objections urged by the evolutionists and by those who would ascribe intelligence to all things is then subjoined. The concluding section, that aims at showing how the apparent disorders of the world, or the dysteleologics, as they are sometimes called, are really only another manifestation of design, has been particularly well written.

There are several good poems in Paul Scott Mowrer's "Hours of France in Peace and War" (Dutton. $1.00). The shorter poems in the quiet strain are perhaps the best, their simple, personal note striking home with a deep meaning, but the touch of realism in some of the war verses is overdone. "A Wind That Blows from Picardy," which runs as follows, perhaps deserves a place amongst the poems of the great war:

Dark-eyed girl in the garden close,
  Hemming the sheet so fine and white,
Why do you start when falls a rose?
  The full-blown rose was his delight.

Brown-haired woman, quiet and wan,
  Pressing a babe to the heavy breast—
The breast he loved to slumber on—
  Why do you stir with strange unrest?

Gray-haired mother, kneeling alone,
  Plucking the weeds from the pansy-bed—
The gentle flowers he called his own—
  Why do you pause and lift your head?

A wind that blows from Picardy—
  From Picardy, where lie the slain—
A wind that blows from Picardy
  Is breathing low beside the lane.

BOOKS RECEIVED

Allyn & Bacon, Boston:
A History of the United States. By John Holladay Latané, Ph.D., LL.D. $1.60; Business Arithmetic. By C. W. Sutton and N. J. Lennes, Ph.D. $1.40; New Latin Grammar. By Charles E. Bennett. $1.00.

Richard G. Badger, Boston:
Beaumarchais and the War of American Independence. By Elizabeth S. Kite. With a Foreword by James M. Beck. Two Volumes. Illustrated. $5.00.

Boni & Liveright, New York:
The Gilded Man. By Clifford Smyth. $1.50.

George H. Doran Co., New York:
Japan or Germany: The Inside Story of the Struggle in Siberia. By Frederick Coleman, F.R.G.S. Women Wanted. The Story Written in Blood Red Letters on the Horizon of the World War. By Mabel Potter Daggett. Illustrated. $1.50.

E. P. Dutton & Co., New York:
Soldiers' Spoken French. By Hélène Cross. Third Edition. Revised and Improved. $0.60.

Fleming H. Revell Co., New York:
President Wilson and the Moral Aims of the War. By Frederick Lynch, D.D.

G. P. Putnam's Sons, New York:
The Vandal in Europe: An Exposé of the Inner Workings of Germany's Policy of World Domination, and Its Brutalizing Consequences. By Wilhelm Mühlon, former Director of Krupps. Translated with an Introduction by William L. McPherson. $1.50.

Charles Scribner's Sons, New York:
The New Testament. Translated and Arranged by Charles Foster Kent. $1.00; My Country's Voice. By Francis Nimmo Greene. $0.50; My Country's Part. By Mary Synon. $0.50.

The Macmillan Co., New York:
Historic Mackinac: The Historical, Picturesque and Legendary Features of the Mackinac Country. Illustrated from Sketches, Drawings, Maps and Photographs, with an Original Map of Mackinac Island, Made Especially for this Work. By Edwin O. Wood, LL.D. In Two Volumes. $12.50.

Doubleday, Page & Co., Garden City, N. Y.:
Gentlemen at Arms. By "Centurion," a Captain in the British Army who has Served in France. $1.40.

Dodd, Mead & Co., New York:
Potterat and the War. A Novel. By Benjamin Vallotton. $1.50.

John Theodore Comes, Renshaw Building, Pittsburgh:
Catholic Art and Architecture: A Lecture to Seminarians. By John Theodore Comes. A.A.I.A., M.S.A. $0.50.

Silver, Burdett & Co., Boston:
Written and Spoken English: A Course in Composition and Rhetoric. By Erle E. Clippinger, A.M.

University of California Press, Berkeley:
Du Transcendantalisme Considéré sous son Aspect Social. Par William Girard. $1.00.

The University of Illinois, Urbana, Ill.:
Betha Colaim Chille, Life of Columcille. Compiled by Manus O'Donnell in 1532. Edited and Translated from Manuscript Rawlinson B. 514 in the Bodleian Library, Oxford, with Introduction, Glossary, Notes, and Indices by A. O'Kelleher, Fellow in Gaelic in the University of Illinois, on the Irish Foundation of Chicago, and G. Schoepperle, Associate in English in the University of Illinois. $3.50.

SOCIOLOGY

"Votes for Women"

FAR be it from me to refer with discourtesy to "votes for women." With Sydney Smith, I should as soon speak disrespectfully of the equator. Both are said to be facts, and to heap opprobrium upon a fact, even were I so minded, is a bootless proceeding. For, as Quintilian tells us in his "Institutes," a fact is ever an awkward opponent in a dispute, and is no more altered by what I think about it than the binominal theorem is altered by the weather. In New York, as in other of the sovereign commonwealths of this Union, the weaker vessel has been entrusted with the vote. My best policy, therefore, is to make the best of what many consider a bad lot. I can hardly conceive that women can make a worse use of the vote than many self-styled lords of creation have done, and I sincerely hope, first, that they will teach men to vote wisely but not too often, and next, that the Elysium which they have promised as the result of votes for women may be speedily realized. That is the highest point to which I can screw my optimism, and I do not see that it can be higher.

Miss Christabel Pankhurst

BUT, putting aside the debates that may now be assigned to ancient history, it is surely permissible to state, especially when requested by a gloating lady-voter, an opinion of certain grounds upon which the extension of the electorate to women has been sought. A lady who evinces her wisdom by residing in the remote West, far removed from the haunts and littleness of man, sends a menacing bundle containing a current monthly magazine, a page from the *Suffragette,* and a dozen newspaper clippings, most of which deal crudely with the topic of crime. Thus at one fell blow am I put in possession of an armory. *Place aux dames* is an excellent rule, and although I am tempted to begin with Richard Le Gallienne's "Woman's Fight for Freedom," I resist the lure and turn to an article by the redoubtable Miss Christabel Pankhurst.

The precise bearing of Miss Pankhurst's reflections upon the desirability of votes for women is not clear. The *Suffragette,* it seems, has been publishing a series of papers on a subject which engages the attention of physicians, moralists and legislators, but which is decidedly out of place in a periodical intended for general circulation. As far as can be gathered from the arguments presented by Miss Pankhurst, it appears that the New York Police Department intervened to prevent the sale of this publication; a course of action which will commend itself to any citizen endowed with the rudiments of common-sense. But it did not commend itself to Miss Pankhurst. Quoting from Kneeland's earlier survey, as if it referred to the time in question (October, 1913), Miss Pankhurst more than intimates that the *Suffragette* was suppressed because it came between the police and their graft, and interfered with "the traffic in white slaves." It might follow from this relation that the vote should be taken from the men whose apathy makes possible a corrupt police force; but in condemning the police for suppressing improper literature, it does not seem that Miss Pankhurst presents a convincing argument in favor of votes for women. If all women thought and wrote like Miss Pankhurst, the opposite conclusion might well be drawn.

Le Gallienne, Bebel, and St. Paul

NOR does Mr. Le Gallienne argue more convincingly. His thesis seems to be that woman is a slave whose only emancipation lies through the vote. No confirmed misogynist ever said a worse thing against our mothers and sisters. We are content, most of us, to believe that the vote would have added little to the qualities which made us love them. But a poet has no kinship with deep political problems, and, delicately perceiving the inconguity, Le Gallienne contents himself with paraphrasing that bitter enemy of Christianity, the German Socialist, Bebel. With a cocksureness which would be offensive even in one reciting the multiplication table, the poet denounces celibacy as an "unsavory mental disease," opposition to divorce as "insulting nonsense," and finds in St. Paul a superstitious fanatic. Carefully thumbing his Bebel, Mr. Le Gallienne discovers that the Apostle of the Gentiles "made it scripturally unlawful for woman to develop her own intellect."

Now it is easier to find courtesy in a subway guard than historical accuracy in Bebel, and Mr. Le Gallienne, although an expert in trochees and dactyls, cannot rise higher than his source. From the first century of the Christian era down to the present time, if one thing is clear, it is that women have persistently disregarded St. Paul's alleged prohibition. Worse, in this shocking conduct, they have been aided, abetted, approved and applauded by the Catholic Church. And the Catholic Church has ever been held a stickler for St. Paul's opinions on the proper subjection of man as well as woman to the due order of things. If St. Paul forbade woman to "develop her own intellect," how can we explain St. Thecla, the Apostle's own convert, skilled in science and philosophy, and commended by one of the Fathers for her "eloquence, and the ease, strength, sweetness and learning of her discourse"? It was Lois and Eunice who taught the Scriptures to Timothy, St. Paul's great disciple. A work of love and piety was this, but in the doing these good women perforce developed their own intellects, nor do they seem to have drawn upon themselves the anathema of the Apostle. This is fair testimony from St. Paul's own time.

Ignorant Women and Voteless

IGNORANCE has never been accounted a virtue by the Catholic Church. Despite the alleged prohibition of St. Paul, Catherine of Alexandria is famous for learning as well as sanctity, and neither was infused from on high. She worked for both. St. Macrina taught St. Basil and St. Gregory of Nyssa. St. Fulgentius was educated by his mother, who, to safeguard the purity of the boy's diction, taught him Homer and Menander before allowing him to undertake Latin. St. Jerome notes with admiration the accuracy with which St. Eustochium spoke and wrote Hebrew. Evidently these holy women, although they knew St. Paul well, were unaware that he had forbidden them to develop their intellects.

Something of the depth of Mr. Le Gallienne's fatuity may be plumbed by taking up such standard works as those of Montalembert and Mother Theodosia Drane. These writers would tell him how the nuns of the seventh and eighth centuries were accustomed to study the Scriptures, the Fathers, and the profane authors. It was a woman who introduced the study of Greek into the famous monastery of St. Gall, and St. Gertrude who translated the Scriptures into that language. So highly was the learning of St. Hilda esteemed, that on many occasions the holy abbess was asked to assist at the deliberations of the bishops gathered in council or synod. Editha, wife of Edward the Confessor, taught grammar and logic, but, unfortunately, Mr. Le Gallienne was not numbered among her pupils. Hroswitha, a tenth-century nun, was familiar with classical literature, a fact proved by her extant Latin writings, and in the twelfth century the Abbess Hervada undertook to write an encyclopedia "containing all the science known in her day."

Made Ignorant by St. Paul

COMING to later days, we find Vittoria Colonna, who received her education in a convent; Prosperizia de Rossi, the sculptor; Sister Plautilla, the Dominican painter, together with her sister artists, Marietta Tintoretto and Elizabeth Sirani; Plautilla Brizio, who built the chapel and palace of St. Benedict at Rome; Victoria Delfini, Christina Roccati, Laura Bassi, Anna Mazzolina and Maria Agnesi, professors in the Papal University of Bologna. None of these good Catholic women seem to have been aware that St. Paul had forbidden them to develop their intellects, nor does the Catholic Church, to the devotion of whose monastic children the world, humanly speaking, owes the Holy

Scriptures, seem ever to have found or promulgated this prohibition. To extend the list would be easy, but to copy a long roll of names is no task for a hot day. Libraries are plentiful today, and readily accessible.

I do not think any will deny that St. Catherine of Siena, an orator, diplomat and scholar as well as a Saint; or St. Theresa, one of Spain's greatest prose writers, developed their respective intellects to a level equal, we will say, to that attained by Mr. Le Gallienne himself. But to come to modern instances, to what purpose does Mr. Le Gallienne consider that our hundreds of Catholic schools, academies and colleges for girls, are put?

Woman's True Mission

"YOU canot argue with a man who praises Ezra Pound and condemns Tennyson," Joyce Kilmer once wrote in America. "You merely pass on to the next drollery." Here it is, and for its perpetration Mr. Le Gallienne deserves an immortal cap and bells. During Christian times, he expounds, through the chains forged by St. Paul, woman's slavery was made complete. The sanctity of the home, so characteristic of pre-Christian Roman and Egyptian communities, was destroyed. Yet, although a slave, one thing was permitted woman. "She has been allowed," sneers Bebel's echo, "to be a Saint and to practise good works."

These words recall the old woman of the nursery rhyme who had nothing to live upon but victuals and drink. What higher destiny could woman have than to become a Saint? To practise good works, to adorn one's soul with every manner of supernatural virtue, to fulfil one's duty perfectly to God and to one's neighbor, is to be a Saint, and is man's highest mission as well as woman's. Mr. Le Gallienne, on the contrary, appears to argue that the culmination of womanly perfection is not sanctity, but the possession of a vote and a seat in the Board of Aldermen.

After all, this is not a specimen of what Joyce Kilmer meant by "drollery." It is, in all its foulness, a manifestation of the anti-Christian temper which, unfortunataely, has dominated many phases of the "votes for women" movement. God's Saints, as Newman wrote, are the world's true reformers, and what God wants from every woman everywhere is, first of all, sanctity. We enshrine the mother, we look upon the cloistered nun as a thing enskeyed and sainted, we bow with reverence before the girl, forced by hard circumstances, to make her way alone in the world. But woman's place is not necessarily in the home, the cloister, or the world. Her place is where God wishes her to be. and there alone is her field of usefulness.

Today a world that is battling for the things that are just and pure looks for strength and inspiration to that blessed maiden, Joan of Arc, upon whose banner were inscribed the sacred names of Jesus and Mary. "The most womanly of all women who ever lived" was she, save one, the little Maid of Nazareth, the Mother of Our Saviour. Only in the eyes of pseudo-reformers is woman a parasite, a thing of peril to the world, redeemable only by her participation in public life. In the Catholic ideal, whether she votes or never looks upon a ballot, whether she leads armies or raises up children to God, whether she heads a political campaign or sings God's praises cloistered from the world, woman fulfils her function most perfectly the more nearly she approaches to God. Paul L. Blakely, S.J.

EDUCATION

Give Him a Chance

WE were riding on a local in the new subway. "Well, my boy, I suppose you'll be starting high school work in a couple of weeks learning to decline *causa*, and factor '$x^2 + 2xy + y^2$' I'm sure you'll like it all because the studies will be new to you and ——" "Well, Father, I don't think I'll go to high school, at least not this year. You see I got a pretty good job when school closed, and just now I'm getting twelve a week and the boss promises me more in January. I like the work and there's a good chance for advancement. There are four other boys in my department, and we've all made up our minds not to let this opportunity slip by, just for the sake of learning a little Latin and Greek. Besides, I intend to go to night school three times a week, and I feel that by diligent work, I can learn almost as much there as I could by attending high school."

And so the conversation ran on. Another instance from a thousand similar ones, of the lamentable lack of appreciation of a thorough mental training, in a day when education is all but thrust upon us. For never more than today, were there so many golden opportunities for mental improvement, and never, in many instances at least, were they less appreciated.

The Delusions of Youth

SHADES of our struggling parents! Poor foreigners, mostly, who appreciated education so highly because their own had been so meager. Men and women, were they, whose lives were a daily holocaust on the altars of self-sacrifice and privation, that son or daughter might have "a better bringing up than his had been, or hers." The next generation, but one removed from the shovel and the scrubbing brush, disdains these hard-earned opportunities which its sires purchased by the sweat of their brows. Almost every avenue can boast of its high school, and borough of its college, and yet according to statistics, of every one hundred graduating from grammar school but forty go to high school and of that forty but eight continue till graduation.

What is the cause of this lamentable lack of appreciation, this almost loathing, of even secondary education, in a day when mental training is so essential for success in almost every path of life? It is the same old story, the penny-wise and pound-foolish policy, gathering rosebuds while we may, instead of waiting till these same buds blossom forth into fragrant flowers. We chop down one tree to gather the fruit or, at least, shake down the apples while green, for fear the other fellow may pluck them, if we wait till they ripen. And what good are rosebuds and green apples anyway? We do not stop to think. Only in later years, when our foolish neighbor is garnering the fruit of patience and sacrifice, do we realize to our sorrow that we have been trying to "force nature," that our harvests have been premature, our rosebuds have but little fragrance, and our green apples bring on a mental colic, which the paregoric self-instruction, and the sweet spirits of night school have but little power to allay.

Of course the delusion of the youth of fourteen can be readily explained by present-day conditions. There is the great shortage of adult labor and the consequent employment of boys and girls, as soon as they can get their "working papers," to fill the vacancies left by those at the front. Hence the boy or girl in the early teens, blinded by the glitter of present day "big wages," and delighted with the pleasant change from schoolroom to office or store, can only see the present good. They cannot wait for the flower to blossom or the fruit to ripen. And who can blame them? Did you ever know a boy who could pass a green apple tree in summer resignedly waiting for the full fruited harvest of fall?

Room at the Top

ONLY the other day another proof of "early gathering" was forcibly brought to the writer's notice. Two young friends were chatting together, the one a professional man, holding a position of distinction and remuneration, the other, equally clever, employed in honorable work, but such as required little or no education. They had been old chums at school, and when the conversation was over, the "early gatherer" of the two turned to the writer, and said, rather sadly, "Just think: I used to do his mathematics for him at school." There was no need of comment. The young man who had gathered too early realized to his sorrow that it was all too late. The fruit couldn't

be put back on the tree. An education is a gift which death alone can take away. When wealth is gone, it is the true talisman to new fortunes, the open sesame to the halls of opportunity. There's always room at the ladder's top, but only for those who have climbed the tedious rungs of mental discipline. The educated man does not have to seek employment, for employment seeks him. The world wears a foot-path to his door, sits at his feet, begs him to take its gold and silver in exchange for a few ounces of his garnered knowledge.

Who then are to blame for this present-day lack of appreciation of mental training? Economic conditions, partly, employers, partly, youth least, and parents most of all. For, strange as it may seem, the choice is frequently left to the immature judgment of the boy himself.

Give him a chance. Protect him against himself. The boy of fourteen does not know what is best for him. With his very limited knowledge of the world he is incapable of knowing when he has sufficient mental training to battle with the difficulties that are before him. Give the boy a chance. Don't trepan him in infancy. Teach him the lesson of Lincoln, the boy who from a log-cabin in Kentucky followed the rays of his rush light till it led him to the steps of the White House in Washington, the boy, who, before library and high school adorned almost every avenue, kept murmuring to himself "I will study hard, and perhaps my chance will come." True, your boy has probably little or no chance to become President of these United States, but he has a chance to be president of his own career, a ruler of his own destiny, a power among his own companions. But you must not merely *give* him but *make* him take a chance.

Advantages and Handicaps

TRUE, the technical training of the business house, factory or store will give the impatient youth a temporary advantage. But it will give him a decided handicap in the long run. It will teach him a host of facts, and useful statistics, and cram his head with technical information, but it will not *educate* him. It will give him a full and unlimited knowledge of some one branch, perhaps, but it will not give him the broad comprehensive ability to grasp and master *any* subject, which is the prerogative of the trained intellect. In the final heat, although the educated boy be handicapped and lapped by a field of "flying starters," he will close in upon, pass, draw away from, and leave far behind, the field of untrained competitors who start early, but finish late.

Of what practical use, you say, are Latin, Greek and algebra to the future business man? What relation exists between these studies and the vocational career the boy wishes to follow out? Let me ask of what value is fertilizer to the future wheat crop? What is the use of scattering lime on land from which one hopes to reap shocks of corn? Why not plant the seed at once? The answer is apparent. The field, like the mind, must first be enriched and cultivated. Something must be put in before anything can be gotten out. It is nature's own law that a hasty, impoverished sowing means a lean and meager harvest. The despised "dead languages" still have their uses, in fertilizing and enriching mental soil for newer and richer harvests. The early gatherer reaps the first harvest, but not the richest one.

Like the medicine-ball or Indian club, though perhaps of no practical or rather actual use in the contest of life, these studies show their worth and effect in the sustained effort of the trained contestant. In the grasping get-rich-quick world of today it is true as ever before, that "the early bird catches the worm" and at times but little more than the worm, leaving the fruit to the patient gatherer who follows after.

Local or Express

NIGHT schools in one sense are a blessing, in another, a curse. They are good enough for those who unfortunately cannot obtain an education in any other manner, for a half-loaf is better than none. But they do not, and cannot take the place of the day schools. A boy cannot learn as much in three nights of two hours each, as he can in five days of five hours each, especially at the fag end of a busy day, with the movie lights gleaming, the voice of pleasure calling, and the thought of another eight hours of toil, beginning with the rising of the sun.

As I said in the beginning, we were riding on a local in the subway. We had started early, leaving the express motionless on the middle track. But before we reached our destination, at least four crowded expresses had passed us.

"There, my boy, is an illustration after your own heart," said I. "The uneducated 'business boy' is a local. He starts first, stops often, gets there last. The well-educated lad is the express. He may start last, but is halted seldom, and gets there first. Are you going to be a local or an express, few seeking your services or almost everyone?"

Samuel J. Robb, S.J.

NOTE AND COMMENT

Freemasonry's Hit and Miss

A WRITER in the *American Freemason,* criticising an article by Charles Johnston in the New York *Times* on "Caillaux and Freemasonry" declares:

> Many of the brethren are inclined to see in this article an evidence of German propaganda. . . . With this opinion I cannot agree. I give credit in this to a far shrewder propaganda, that of the Church. Nor would one have far to search among the American priesthood to find a shrewd and plausible man who by accentuating the difference between French and American Freemasonry, would gain credit for fairness, and might be able to impose upon even the trained and worldly-wise Mr. Johnston.

That Mr. Johnston was not imposed upon by any member of the American priesthood is evident from the following letter:

> Bergenfield, N. J., July 12, 1918.
> Rev. R. H. Tierney, Editorial Office, America:
> Dear Sir—In reply to your letter of June 18, speaking of an article of mine on Caillaux and French Masonry and criticism thereon: (1) No member of the American priesthood had any part in the article; (2) I took certain data from a work on Latin Masonry, by a French priest; (3) I found ample verification of these facts in secular works, e. g., the *Figaro.*
>
> Faithfully yours,
> Charles Johnston.

The editor of the *American Freemason* will doubtless reprint this letter in fairness to the Church and the American priesthood. At least Mr. Johnston is entitled to an apology.

The Angelus

THE Myers Resolution containing the word Angelus is disturbing the Christian Scientists. The *Christian Science Monitor* reprints in part an article from the *California Christian Advocate,* which maintains:

> This adroit use of the "Angelus" should be taken out of the resolution and the *Record.* Harmless as it may be in this country, though offensive to Protestants, who believe that there is but one "Mediator" between man and God and that is Christ Jesus, yet it will be looked upon in Roman Catholic countries like Italy as an evidence that the Pope dominates America.
>
> President Wilson cannot afford to lend himself consciously or unconsciously to this ruse, which will be used by many for propaganda even if it was not so intended. . . . It is an astounding fact that Congress allows itself to be led by these propagandists, and our public press puts on the soft pedal and does not call the attention of the country to these attempts which point to the destruction of the foundations of our country which are Christian and Protestant.

It is well that Congress has such champions of the "foundations" which are endangered by the insertion of a word that is sacred to at least thirty per cent of our land forces and more than forty per cent of our naval forces.

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Chronicle

The War.—The week opened on the western front with the British sweeping forward to Barelle eight miles from Cambrai, breaking the Drocourt-Quéant line and forcing the German defense back to the Canal du Nord. French infantry crossed the Somme before Epenancourt, while east of Noyon they had reached the outskirts of Salency. The Americans and the French under General Mangin after five days of fighting northwest of Soissons forced the Germans off the Juvigny tableland and drove them across the Soissons-St. Quentin road. On September 4 the British crossed the Canal du Nord on a twenty-mile front, taking Mancourt and Etricourt on the east bank. Further north English and New Zealand divisions took Ruyaulcourt and the outskirts of Havrincourt Wood, while other English divisions occupied the west bank of the canal opposite Demicourt and Boursies. English troops entered Moeuvres from the north, six miles west of Cambrai, which lies on the old Hindenburg line. The French continued to press back the enemy east of the Canal du Nord and between the Ailette and the Aisne, while north of the Ailette they carried their lines to the western outskirts of Coucy-le-Chateau and Juvencourt. On the Vesle front French troops crossed the river at several points, Americans operating with the French crossed the river north of Fismes and near Bazoches, the entire movement registering a gain on five fronts, for the Allied armies. On the following day the official reports announced the capture of Hill 63, southwest of Messines, by British troops, and the regaining of the old line held by them prior to April 9, which is south of Neuve Chapelle as far as Givenchy. On the northern fronts in their advance toward Cambrai the British reached Marquoin, and in Flanders they took Ploegsteert, north of Armentiéres. Advancing northward from the Vesle line Americans crossed the river at Jonchery and Les Venteaux, while further west the Franco-American army pursued the retreating Germans to the Aisne on a wide front. Coucy was among the thirty towns taken by the French on the Ailette front, and farther west Guiscard was captured in the advance to the road center of Ham. By September 6 French troops had taken Ham and Chauny, and were nearing Tergnier, turning the enemy's Ham-Guiscard line. On the Aisne-Vesle front the French had reached the Aisne, twelve miles north of Rheims. They took Coucy-le-Chateau, seriously threatening the German position on the Chemin-des-Dames, and crossed the Hindenburg line at Fresnes. The British made their greatest advance southeast of Peronne, making nearly seven miles east of the Somme, while in Flanders they took Neuve Chapelle and Bussu, following the enemy to the ridge northwest of Wulverghem. The following day the British carried out successful minor operations between Hill 63 and Wulverghem, capturing prisoners and advancing their line in the direction of Messines. They compelled a German retirement on a front of seventeen miles between Havrincourt Wood, southwest of Cambrai to Beauvois immediately west of St. Quentin. The French on the St. Quentin-Laon front carried their line forward on a twenty-mile stretch, and having taken Tergnier, an important railway junction, they arrived within three miles of La Fere. The enemy's main line of communication between St. Quentin and Laon was cut at Tergnier, French troops piercing the old Hindenburg line in this sector. Ground lost by the Allies in 1914 was reached by the capture of Coucy Lower Forest, and a steady advance was made in the direction of Laon. This movement menaces the lower hinge of the Hindenburg line on the south. The upper hinge on the north has already been smashed by the British at Quéant. Marshal Haig in his report on September 7 stated: "The stocks of coal and road-metal which have fallen into our possession together with large quantities of other war materials show that it was the enemy's intention to remain in occupation of the Somme battlefield during the winter months, and also the hurried nature of the retreat that has been forced upon him." On September 8 the British advanced two miles on a twenty-mile front between Cambrai and St. Quentin while the Third French Army under General Humbert occupied Hamel. With the British across the Hindenburg line and the French battering down the defense south of La Fere, nearly all of the Amiens salient has been broken.

Bulletin, Sept. 3, p.m.-Sept. 9, a.m.

On September 5 Director General McAdoo published in full the contract that the Government will make with

the railroads, covering Federal control and the compensation the roads will receive. There are provisions in the contract for operation and accounting during the period of Government control, for the maintenance of the properties, and for their return at the end of the period of Federal control in substantially as good repair and as complete in equipment as they were on January 1, 1918. Provision is also made for the payment of taxes in accordance with the Federal Control act, and the annual compensation to be paid each road will be made in equal instalments on the last day of March, June, September and December of each year. In making the contract public Mr. McAdoo stated:

The Government Contract and the Railroads

> I am convinced that the contract offered by the Government is just and reasonable. The railroad owners have no right to assume more than that, and, if the Government offers less, they are fully protected by their right to reject the Government's offer and go into the Court of Claims.

At a meeting of the Railway Executives Committee the contract was approved. The committee represents eighty-two of the leading railroads of the country, controlling ninety per cent of the mileage. Thomas De Witt Cuyler, chairman of the Committee, was empowered to communicate with the heads of each road advising them to accept the Government contract. The National Association of Owners of Railway Securities, however, registered its opposition to certain features of the contract.

Once again the Senate has put itself on record in the matter of Prohibition. On September 6 it passed the $12,000,000 Emergency Agricultural Appropriation bill. The bill contained a rider calling for National Prohibition from July 1, 1919, until the American armies shall have been demobilized. A final effort to postpone the date of the "dry" legislation to December 30, 1919, was defeated. According to Representative Kitchin, Chairman of the Ways and Means Commitee, Prohibition will deal a serious blow to the Treasury. As the manufacture of beer is prohibited after December 1, 1918, the country must face a consumption tax on table necessities or import taxes on coffee, tea, cocoa and sugar to make up for the loss under the $8,000,000,000 revenue bill. Mr. Kitchin said:

The Senate and Prohibition

> I will be candid and say that, if Prohibition goes into effect July 1 next, as proposed in the Senate bill, we will have to go next year to some other subjects to get the $1,000,000,000 intoxicating beverages are estimated to yield under the pending bill.

Before the beer supply of the country is exhausted it is estimated that $120,000,000 can be collected in taxes.

That no agencies which can further the purposes for which we are at war, are to be left unworked, is clear from the Government's attitude towards the schools. The colleges have been commandeered in a benevolent fashion which will be explained in the pages of AMERICA as soon as certain necessary details are worked out. Moreover, the President has addressed the following interesting document to the teachers of the nation:

President's Message to the Teachers

To School Teachers of the United States:

It is quite unnecessary, I am sure, for me to urge a continuance of the service you and your pupils have rendered to the nation and to the great cause for which America is at war. Whatever the nation's call has been, the response of the schools has been immediate and enthusiastic. The nation and the Government agencies know and appreciate your loyalty and devotion and are grateful for your unfailing support in every war service.

The schools and colleges of America are justified by their works when the youth of our land and the homes from which they come are united in unselfish devotion and unstinted sacrifice for the cause and the country we hold dear. The spirit of American democracy is a heritage cherished and transmitted by public education. All that America has meant to us and to the world in the past it must mean with greater and more disinterested devotion in the future. The civic sense that has made each home and child part of a community, part of a State, part of a nation, is today deepened by this war and its issues. It affects the fate of the many lands and peoples whose blood is in our veins, and whose happier future will be part of the triumph of the principles for which we fight.

The doors of the schools have opened to a new generation of children. Your responsibilities, great in the past and greatly met, are still greater today. This publication by the Committee on Public Information, established in response to the requests of the schools and the needs of the departments whose programs involve the schools, will have served its purpose if it aid you in performing and interpreting the new duties implicit in its title.

WOODROW WILSON.

The publication referred to by the President is *National School Service*, published twice a month by the Committee on Public Information.

Great Britain.—An official of the Coal Controllers' Department reported last Saturday that the coal situation in England is now much more serious than the food situation has ever been. There is an estimated shortage of 36,000,000 tons, though the Government has promised additional supplies over last year's exports amounting to more than 12,500,000 tons. This year's output so far is 13,500,000 tons below the normal, and railroads, private families and staple industries will suffer seriously from the shortage this winter. Seventy-five thousand miners were taken out for the army recently. England's shipbuilding figures for August are considered disappointing. For the first time in history the United States shipping output is bigger than Great Britain's. The *Daily Chronicle* remarks in this connection:

Coal Shortage in England

> In eight months of the year the British output of new tonnage has not much exceeded a million tons, whereas we need an annual output of 3,000,000 tons. This alarming disparity between our production and our needs must be removed or else we shall be faced with grave difficulties.

One of the causes of the reduced output of merchant ships has been the great demand lately for anti-submarine craft.

Ireland.—Before the recess in the House of Commons Mr. John Dillon endeavored to get from the Government

an expression of its intentions regarding a number of questions of vital import to Ireland. Mr. Dillon asked the Chief Secretary for some definite information as to the policy that is to be pursued for the next two months, saying:

The Government's Irish Policy

> Has conscription been abandoned? What is the present intention of the Government with regard to the other branch of their dual policy announced in April, Home Rule? Is the ban on Nationalist meetings and Nationalist associations to be kept in force? And, finally, is it the idea of the Irish Executive to disarm all the volunteer organizations in Ireland, or, on the other hand, to continue to pursue the discriminating policy of applying that process only to the Nationalists, while leaving the Carsonite army in undisturbed possession of their weapons and equipment?

Mr. Shortt, the Chief Secretary, in reply said as regards conscription the act could not be enforced until the reassembling of Parliament. He defended the Government's invasion of the right of public meetings on the ground that the exercise of the right had been abused by one party in Ireland for the purpose of promoting sedition. Coming to the question of the rifles in the possession of the Ulster Volunteers, he declared that the Government was determined to take them. Home Rule, Mr. Shortt added, had not been abandoned by the Government.

Writing in the *National News*, Mr. T. P. O'Connor declares that Ireland must be saved in the interest of the British Empire and of the war, as well as in the interest of Ireland herself:

> But there are plenty of difficulties. The chief factors in creating these difficulties are well known; the Carson rebellion; the Curragh camp mutiny; the "ineptitudes and malignities" of the War Office—to quote Mr. Lloyd George's historic words; the executions; and the throwing over by the Asquith Government of the compromise carried by the late Mr. Redmond and Sir Edward Carson, at great risks to their own political positions. The mistake, however, so often made by English statesmen and by the English people in believing that the sins died with one administration and were not repeated, is now being made.

T. P. O'Connor maintains that an overwhelming force is necessary to conquer Germany, and America and England must supply that force. Cooperation is necessary between the two countries for the success of the war, and there can be no cooperation worthy of the name unless the Irish problem is settled:

> I wind up with another proposition which is paradoxical, and yet true. A large, generous measure of Home Rule—what is summed up in the words "Dominion Home Rule" in the report of the Irish Convention—will find acceptance by at least three-fourths of the Irish people at home; will find acceptance with even a larger proportion of the men of Irish blood in America. For, this is the paradox, the Irish in America were at one and the same time never so bitter against England, and never so ready for reconciliation with England.

Those who stand in the way of the reconciliation of Ireland, Mr. O'Connor concludes, are doing as much as any German Junker or Pan-German to lose the fruits of the war.

The Irish Voluntary Recruiting Council has issued its plan for enlistments:

Recruiting in Ireland

> The Council, in agreement with the Admiralty, the Army Council, and the Air Council, has taken over responsibility for the executive work of voluntary recruiting and will utilize as far as possible in the carrying out of this work Irish officers and men of the different services, who have been either discharged by reason of wounds or are on temporarily light duty from similar disablement.
>
> For the purposes of organization Ireland has been divided into ten areas, with several out-stations in each area. The out-stations in each area will be responsible to the area office, and each area office will be directly responsible to the Council itself.
>
> The quota of recruits required from each area is: Belfast, 3,500; Sligo, 1,500; Omagh, 5,700; Mullingar, 1,900; Armagh, 2,500; Dublin, 11,700; Galway, 2,900; Waterford, 5,200; Limerick, 5,400; Cork, 4,700. In each area representatives of the three services will be at hand to give particulars of the requirements of the navy, the army and the air force. At the headquarters of each area a civilian medical board will be established to examine men and place them, according to their physical fitness, in medical grades 1, 2 or 3. Those who are found to be totally unfit for service will be given a certificate, which will be a permanent release from military service.

Eligible candidates, according to the statement of the Council, desirous of enlisting in the infantry will be allowed to choose their regiments, and they may take their preliminary training at a regimental depot in Ireland or with an Irish regiment stationed elsewhere.

On September 5, Samuel Gompers, president of the American Federation of Labor, and William Bowen, president of the International Bricklayers' Union, visited the British labor congress which was in session in Derby. Amongst other items of Gompers' speech to the delegates was a declaration that his sympathy was and is with Ireland's aspiration for self-government. He felt that had England kept her pledge to Ireland that country would have done anything and everything for the cause of the Allies.

Gompers and Home Rule

Russia.—A nearly successful attempt to assassinate Nikolai Lenine, the Bolshevist Prime Minister, was made at Moscow, August 30, by Dora Kaplan, a young woman who is a prominent member of the Social Revolutionary party. Lenine was at first reported to have died from the effects of the two shots she fired at him, but according to later advices he rallied somewhat. A week after the shooting he was still hovering between life and death.

Bolshevist Reprisals

The Bolshevist authorities of Moscow took drastic reprisal measures after the attempt on Lenine's life. Thousands of persons, it is reported, were removed from that city to Petrograd, numerous members of the Social Revolutionary party were arrested, and the Chief of the Extraordinary Commission in the capital issued a proclamation which read:

> The criminal adventures of our enemies force us to reply with masures of terror. Every person found with a weapon in his hand will be immediately executed. Every person who agitates

against the Soviet Government will be arrested and taken into a concentration camp and all his private property seized.

By a decree dated September 5, large numbers of new arrests were made in Moscow by the Bolsheviki. All the Social Revolutionists of the Right were ordered to be taken into custody, and hostages from the bourgeois parties and from groups of former officials were held as a precaution against fresh conspiracies. A number of high ecclesiastics were also arrested in connection with the alleged British plot and numerous executions took place. The *Pravda* calls the situation extremely grave. There were 107 Americans in a party of refugees from Russia, who arrived at Haparanda, Sweden, recently. They report that while the storm raged in Moscow and Petrograd against the bourgeoisie, the Bolshevist papers clamored for the death of 1,000 bourgeois for every Bolshevist killed. The reports current some time ago regarding the murder of the Czarovitch Alexis seem to be confirmed, though there are no details available about the manner of his end.

The British Consulate Attacked

The British Consulate at Moscow was attacked by the Bolsheviki on August 31, the building was sacked and Captain Cromie, an attaché, was killed. He resisted the troops and killed several soldiers before he was slain. The British Government at once sent a stern note to Foreign Minister Tchitcherin demanding "immediate reparation and the prompt punishment of any one responsible for or concerned in this abominable outrage." If the Russian Soviet Government does not give full satisfaction, Great Britain threatened to see that the members of the Soviet Government "shall be treated as outlaws by the Governments of all civilized nations and that no place of refuge shall be left to them." The British Government has put under "preventive arrest" M. Litvinoff, the Soviet representative in London, and all the members of his staff until the Bolsheviki set "all British representatives at liberty and allow them to proceed to the Finnish frontier." M. Tchitcherin, however, makes these counter-demands:

(1) That the Russian Government should obtain from Litvinoff, the Soviet representative in London, information concerning his position. (2) That Litvinoff and his colleagues should arrive in Bergen before the French and English would be allowed to depart from Russia. (3) That Russian Red Cross delegates should go to France and arrange for the evacuation of Russian soldiers there before the French Military Missions could leave Russia. (4) That the repatriation of the interned English and French nationals must coincide with the abandonment of oppressive measures against supporters of the Soviet in Allied countries and in Russian territory occupied by Allied troops and Czecho-Slovaks. (5) That agents of the Russian Red Cross and International Red Cross must cooperate in the occupied regions for settlement of this question.

The neutral Ministers, as representatives of the belligerents concerned, made an emphatic protest against Tchitcherin's demands, and announced that the authors of the proposed denial of justice would be held personally responsible.

On September 3 the United States, following the example of France, Great Britain and Italy, recognized as belligerents the Czecho-Slovak National Council and the Czecho-Slovak army. Secretary Lansing announced that the American Government is prepared to enter formally into relations with the new de facto Government, whose president is Professor Masaryk, for the purpose of prosecuting the war against the Central Powers. Along the line of the Trans-Siberian Railroad there is said to be a Czecho-Slovak army of 80,000 men or more, and there are other armies of that race in Italy and France, and in this country there are some 410,000 Czecho-Slovaks, a large number of whom are naturalized. On September 4 General March received news of the safe arrival at Vladivostok of General Graves, forty-three officers and 1,888 men who left California several weeks ago. This American force supplemented by two regiments of United States infantry already in Siberia are to work in cooperation with the Japanese and with the Russian and Czecho-Slovak troops to keep Siberia from becoming a German-Bolshevist country.

The Czecho-Slovaks Belligerents

Bolshevism in Archangel

Mr. Arthur Copping, writing from Archangel to the New York *Times*, says that the sway of the Bolsheviki in northern Russia has filled with a rebellious repugnance all classes of the population, save the very destitute, with the result that "General knowledge, self-respect, and moral culture found themselves on fraternal terms with the most effective elements in the disorderly, armed forces of Bolshevism, German, Lettish, and criminal elements." The principles of Bolshevist domination, says Mr. Copping, are these:

(1) Instead of fostering production and taking toll of increase after the manner of conventional Governments, the Bolsheviki, that they might be in a position liberally to feed and fee their soldiers and agents, forcibly entered warehouses and banks, and helped themselves to food and money, thereby paralyzing industry and destroying the foundation of security on which the fabric of civilized society rests. (2) All newspapers were suppressed save one official organ, which published the Bolshevist mandates to the people of Archangel, and industriously sought, by erroneous statements, to breed enmity with the Allies, especially the British. (3) There was furtive killing of influential opponents. Within the town no shots were heard and no blood seen. The victims were merely missing, a fact of no significance save to an inner circle of intimates, for most men and women of the better classes remained voluntary prisoners within their own dwellings. They and their children seldom or never ventured out of doors and only trusted servants of the household went into the streets, chiefly to purchase food that ever tended to become scarcer, coarser, and more expensive; for in that topsy-turvy world the well-to-do had become the submerged class and only persons in rags and humble raiment could hold up their heads and breathe the air of freedom.

Leading citizens of Archangel are reported "missing" in considerable numbers, and they will continue to be missing if certain hastily made graves outside the town mean anything.

Justice Even for the Pope

J. C. WALSH

WHAT Pope Benedict XV himself thinks of the campaign of calumny waged against him he has permitted the world to know, if the world wants to know. On May 18, 1918, in a letter to Cardinal Ferrari and the Bishops of Lombardy, Italian Bishops accused like himself, his Holiness speaks of "the insidious and crafty campaign of calumny and hatred against Our person and Our work. In the words of the Sacred Scriptures: 'What is there that I ought to do more to my vineyard that I have not done to it?'" He expresses resentment against "the crazy and absurd calumnies which, under many and varied forms, publicly and secretly, by word of mouth and in writing, are being spread everywhere." With reference to Italy, first, naturally, in his affections, the Pope, prisoner of the civil power though he holds himself to be, describes a condition which is more or less existent in every country where these attacks, first upon the Papacy and eventually upon the Church, are made: "At the very moment when Italy should have so much need of peace and concord among all citizens, the enemies of religion, actually taking advantage of this unhappy time, are striving to stir up the ignorant and simple multitude against this seat of truth and justice, against the clergy, against the Catholics, sowing the seeds of discord among the different social classes." Allowance made for difference in degree, the description fits conditions found much nearer home than Italy. And the answer Benedict XV makes to all this is precisely what every Catholic would wish the answer to be: "Against this diffusion of calumnies and hatred we protest anew, and we denounce it before the conscience not only of the Faithful but of all honest men wherever honest men are found." The classification evidently does not include those who are continuously employed in criticising the Vatican, for there is absolutely no indication that any of them have taken the slightest notice of this letter to the Bishops of Lombardy.

It is useful to note that the Pope's protest is not directed against the constituted political authorities in Italy. There is good reason. Wherever and whenever the constituted political authority has had to express an opinion concerning the Vatican itself or the Church in Italy, the verdict has been unequivocal. If there was a real grievance against the Vatican, the military court that had the Gerlach case before it had an unequaled opportunity for proclaiming the grievance to the world. Had the Church in Italy really been in conflict, active or passive, with the civil power, the Prime Minister had a most favorable opportunity, during the panic after Caporetto, to affirm the Church's contumacy. The facts are that the military tribunal went out of its way to exonerate the Vatican, and that Signor Orlando went out of his way to proclaim the loyalty of the Italian Catholic clergy.

In the weeks before the Gerlach case was cleared up there must have been many dark hours. Mgr. Gerlach was an official in residence at the Vatican. He was one of many hundreds, but he was there. His office, chamberlain of the wardrobe, brought him close to the person of the Pope. He abused the confidence that was placed in him. He did consort with a hostile organization in Switzerland, he did plot against Italy's safety, he did participate in Rome in the execution of plans for the consummation of which some of his associates were shot as traitors. This was a case where the condemnation of an individual was eminently just, but a case also where that condemnation could easily have been extended, as so many of the anti-Papal propagandists have extended it, to include the Papacy, the Vatican, the Church in Italy, the Church everywhere. Yet here is the considered judgment of the Italian military tribunal touching the bearing of the case upon the Vatican and the Holy See:

> The tribunal sees no need to go into the question raised by the defense concerning the objective immunity of the diplomatic mailbag of the Vatican, or concerning the exceptional claim of the impossibility of proceeding with regard to Gerlach from the point of view of the extraterritoriality of the place occupied by the Holy See and of the personal immunity of Gerlach himself on account of his official position. Primarily, such an exception, in the case of one who is not present to meet the charge against him, does not present any judicial interest worthy of notice with regard to the cases of those who are present to meet the charge.
>
> In any case, the evidence given has shown most clearly how Gerlach, successfully evading by means of artful expedients the strict orders of the ecclesiastical authorities, and betraying their confidence, used his own means for the dispatch of secret correspondence and for his other unlawful acts, and those means were not connected in any way with the arrangements of the Vatican mailbag. Nor is it shown in any way that his guilty acts were carried out in the precincts of the Vatican, much less that they were rendered possible by the fact that they took place in the territory of the Holy See, which is not connected in the slightest way with the events which form the subject of the present judgment. Furthermore, it is established that there is no connection at all between the acts alleged against Gerlach and the ecclesiastical duties, whatever these might be, with which he was charged.

So, when Mgr. Gerlach set out to conspire against Italy, for which offence he was condemned, after he had fled, to hard labor for life, this Italian court held that his position near the Pope had nothing to do with his acts, that the Vatican was not the scene of his pernicious activities, that he did not work under cover of the Vatican's diplomatic privilege even in sending letters out of the country, that he ignored and evaded the strict order of his superiors in the Vatican, and that he betrayed the confidence reposed in him by those whose commands he set at naught. And yet a whole year later, for this judg-

ment was rendered in June, 1917, a writer is permitted, in the New York *Journal of Commerce,* to make the Gerlach episode a capital indictment against the Pope, and, by so attacking the Pope, to cast doubt upon the sincerity of a patriotic pronouncement made by the three American Cardinals. Is it fair to the Pope? Is it fair to the Cardinals? Is it fair to American Catholics? Is it fair to the country in its hour of strain? Could an enemy ask anything more conducive to discord?

Similarly, after the Italian arms failed at Caporetto, when anger and disappointment sought a scapegoat, when the Government of Italy reeled under the blow, when the Socialists set no limits to their calumny of the Pope and the Church, when panic-stricken war correspondents were frantically cabling the only explanation of defeat they thought likely to find acceptance, when there was talk of driving the Pope to Spain, it would have been easy for the Ministry of the day to transfer the blame to other shoulders than its own. Such things had happened before, not in Italy alone, and such things were to happen again, not in Italy either. It was not known then, it was not known in March of this year, nor in May of this year, that Caporetto saw the first western application, as Picardy saw the second and the Aisne the third, of new tactics devised in the east and tried out at Riga. The military critics know it now, but then they did not know it. Premier Orlando did not know it, and yet Premier Orlando was constrained to say from his place in the Chamber of Deputies:

> I deplore the accusations of a general character made by the Hon. Signor Pivolini against high ecclesiastical personages—accusations that tend to hurt the supreme spiritual authority—against priests and against the Catholic party. Such accusations are unjust and offensive, because as the public is aware, the Italian clergy, both high and low, have given noble and beautiful proofs of Italian sentiments, and the great mass of Catholics have known how to reconcile the dictates of faith with their duties towards their country.

Those who profess to be trying the Pope in the balance never mention this speech by Premier Orlando. They are still serving up as unchallengeable evidence the statements cabled by American correspondents as the Italian armies in retreat poured back across the Isonzo and the Tagliamento. What they said then is what "everybody knows" now. Signor Orlando's disclaimer goes for nothing. The censor was very indulgent towards those dispatches attacking the Pope. If the censor knew that the mischief done could never be repaired the knowledge did not worry him. How different it was when the blame for dangerous conditions lay elsewhere. In the summer of 1917 there were mutinies in the French army, but we were never permitted by the censor to know of it. The truth came out only the other day, during the trial of Malvy. The blame has been brought close home to the Masonic junta which has made and unmade ministries in France. Not only were the mutinies not explained; they were not even mentioned. The same elements, Socialist and anti-Catholic, as it turns out, were at work in France in June as were at work in Italy in October. In France they kept their counsel until the real culprits were exposed. From Italy the correspondents were permitted, or encouraged, to condemn in haste those whom time proved to be innocent. But however innocent, the Pope can still rightly complain that "the insidious and crafty campaign of calumny and hatred against Our person and Our work" goes on. Why? Because it is his person and because it is his work? There is no other all-explaining reason.

Pseudo-Histories of Science

JAMES J. WALSH, M. D., Ph.D.

I BELIEVE it is a well-authenticated fact that in distant India, years ago, a young man who had spent some time in learning English out of books proceeded to write a manual of the language for the benefit of his fellow-countrymen. He called his little volume "English as She is Spoke." Whatever may have been its sale at the time, there can be no doubt as to the *success d'estime,* or perhaps we should say *de scandale,* which has made it famous in the history of language manuals for considerably more than a generation. Occasionally something no less amusing is issued in our day, even from important university departments. Thus my attention was recently called to a publication of the University of Michigan in which the writer of a thesis for the doctorate of philosophy, apparently under the inspiration of his professor, boldly proceeded to correct the Latin of an inscription on a tablet in Bologna, in Italy. This good American believed he had found a mistake in gender in a Latin inscription which had been compiled with formal attention by the Bologna University authorities. Of course it was his mistake, not theirs, that he found; but this was discovered only after the thesis had already appeared in print, and had been committed to the anything but tender mercies of the academic world.

Lately, however, I happened upon something even more ridiculous. It was eminently laughable, but at first I was inclined to think of it merely as *se non é vero é ben trovato.* In one of our Western States, I prefer not to mention it by name since the story is evidently an actual event, there is an annual meeting of the Presidents of the Colleges of the State. In due turn their convention assembled in a Catholic college which had recently erected a new building. In the foyer there was a statue of St. Thomas Aquinas. One of these college presidents

read the name rather carefully, looked somewhat puzzled, and then, taking a brother college president aside, said to him: "Thomas Aquinas, what did he ever do?" Without hesitation his colleague replied: "Don't you remember? That's the man who wrote 'The Imitation of Christ?'"

Now does not that seem too good to be true? Yet the other day I picked up a formal history of science published in the year of grace 1917 by the Macmillan Company. The authors are professors of science at the Massachusetts Institute of Technology, Cambridge, U. S. A. One of them has been lecturing for thirty years on the history of science to the undergraduate classes, but in a passage meant to be highly laudatory of the thirteenth century I find the words: "Thomas Aquinas writes his famous '*Imitatio Christi.*'" It makes me wonder whether there is a tradition in Protestant and non-Catholic circles that Aquinas did write "The Imitation of Christ." If so, it is a tradition that I have never heard of before and it adds another factor to the problem of the authorship of the "Imitation." What is amusing is that St. Thomas Aquinas died some time about 1270 and à Kempis some time about 1470, so that there are two full centuries between them. Historians of science however, who presume to sum up for their students the science of the Middle Ages, think nothing of confusing the two.

There are many more amusing things in this same chapter on "The Progress of Science to 1450 A. D." There is much talk about the Dark Ages. The principal references for reading given to the students in regard to the Middle Ages are the various books of Draper and White, and Gibbon's "Decline and Fall of the Roman Empire." Reference is made to Gibbon's "fascinating pages" without calling the students' attention to the fact that Gibbon wrote literature, not history. He molded his information to suit his own views. Gibbon's scholarship is praised highly but no intimation is given of the fact that Gibbon's historical research has, under careful modern historical criticism, proved almost entirely a compilation from German authors who were very little read in England and whose works could therefore be used by him with complete impunity. One of them, Mosheim, whom Gibbon almost constantly follows, has been repeatedly exposed for his garbled quotations. Mosheim's purpose was to demonstrate for Protestant Germany the blessing of the Reformation and the dreadful conditions that had existed in Catholic times. Now that we are engaged in a war which can be traced directly to that so-called reform movement which consigned Church and State alike to the hands of the ruler and fostered absolutism we are better able to understand such historic allusions.

It is certainly ridiculous to quote White and Draper with any seriousness in regard to medieval science, whereof they knew absolutely nothing. Concluding that the science of which they were ignorant did not exist they proceeded to find a reason for its absence. The Church was as good a reason as any, so they proceeded to tell us how anatomy and surgery and other important developments of science had been suppressed by her. Had they turned to the histories of medicine and of surgery they would have become aware of the existence, during these periods, of magnificent developments in surgical and medical education. As a matter of fact, seven centuries before Draper wrote, surgery had been so much more highly developed than in his own day that he would have been quite unable to understand what the old-time surgeons were doing, though Draper himself was a teacher in medical schools. It was only after we ourselves had developed our surgery, within the last thirty-five years, that we could appreciate properly the anticipation of our work by the great surgical professors of the medieval universities.

It is easy to understand what a farce scholasticism would become under the treatment accorded by authors who confounded à Kempis and Aquinas. It is described as "a characteristic (*sic*) technical and essentially verbal scholarship." A quotation is given from Rashdall which surely must make students believe that the only thing that seemed of any importance to the scholastic philosophers was whether universal ideas were nominal or real. The paragraph with regard to scholasticism concludes with this extremely illuminating sentence: "Scholasticism nevertheless lingered long after the Crusades were ended and abundant survivals of it exist even today."

In giving the address to the first college-graduates of Manhattanville some time since I ventured to congratulate them on the fact that, instead of receiving the modern materialistic philosophy with its emphasis on the struggle for life and its concept of man as an animal only a little higher than the others, they had been taught the good old-fashioned scholastic philosophy. I even dared to add that the supreme heroic figure of this great world war, Cardinal Mercier of Belgium, was just a professor of scholastic philosophy, the representative type of thinker produced by that system and that there were many people who as the result of their interest in him were beginning to have their attention called to his writings on scholastic philosophy.

The representative of the Regents at the commencement, the Rev. Dr. Alexander, to the surprise of all of us added his congratulations. As a Princeton man himself, he was proud to say that scholasticism had always been the teaching in the Princeton department of philosophy, and that from Jonathan Edwards to McCosh and Patten, Princeton professors of philosophy have been eminently scholastic. Poor Princeton! It is doubtless occupied with the discussion of nominalism and realism and is still living in Dark Ages, though I understand that of the students at the front a larger proportion are from Princeton than from any other secular university, and that everything at Princeton has been made sub-

servient to the idea of patriotic duty. This sounds eminently and practically scholastic and not at all modernly individualistic, but that I suppose may be one difference between scholastic and scientific training.

The dear good men who wrote that chapter on science in the Dark Ages need themselves to come out of the darkness which shrouded so much of American thinking a generation or more ago. At a time when we had no architecture of note, no art to speak of, when our college standards were low, when we had no universities, and our degrees would not be accepted in any foreign university; when our medical course consisted of two terms of four months each of study, though we called it two years, and the students heard the same lectures each year, since the course was ungraded; when our hospitals were a disgrace, and our nursing quite literally disgraceful, supposed scholars here in America dared to write about the Middle Ages as dark, the ages which gave us great art and immortal literature in every country in Europe, whose universities maintained high standards, requiring three years of study preparatory to the four years of medicine and a year of practice with a physician before the young doctor was allowed to practise for himself, a standard to which we have nearly attained again in our day; and when hospitals were beautiful and nursing finely organized and surgery anticipated our own.

Because our sordid materialistic aims were not the ideals of the Middle Ages mid-nineteenth century writers failed to understand these periods. In a recent article I ventured to suggest that the mid-nineteenth century in reality represents the Dark Ages in America. We grew in enlightenment towards the end of the century, but it is only in comparatively recent years that the Middle Ages began to receive due appreciation. Yet, it is true that thirty years ago John Fiske had already suggested that they deserved rather the name of "Bright Ages" than of "Dark Ages." The writers of the "Short History of Science" have heard nothing of this, however. They are still quoting authorities whose works were dictated mainly by religious intolerance and not at all by any real knowledge of the period about which they wrote.

Population and Food

AUSTIN O'MALLEY, M.D.

THE birth-rate has declined throughout the civilized world during the past fifty years. True, the United States has increased in population from 32,433,321 in 1860 to nearly 103,000,000 at the present time, but this increase was almost entirely by immigration; the birth-rate has fallen. In 1900 there were 976 children under five years of age for every 1,000 women of a child-bearing age; in 1900 there were only 508 children to the thousand women. In 1900 in Massachusetts the native stock had a birth-rate of only 14.9 per thousand; the foreign-born a birth-rate of 49.1 per thousand. In that year the death-rate of the native-born was 16.3 per thousand, or 1.4 higher than the birth-rate. The death-rate of the foreign-born was 15.4 per thousand, or 33.7 below the birth-rate. The native stock is dying out, but the foreign-born stock still has a birth-rate more than double its death-rate. The whole social appearance of New England has changed since 1900; the United States generally has so changed that it is high time for a new statement on the nature of the "American," and a final suppression of the "Anglo-Saxon" myth.

The birth-rate of France in 1913 was 19 per thousand, and its death-rate 17.7; in 1914 the birth-rate was 18, the death-rate 19.6. The birth-rate for England and Wales in 1913 was 24.1, the death-rate 13.8; in 1915, 1916 and 1917 the birth-rates were 22, 20.9 and 17.8; the death-rates were 15.7, 14.4 and 14.1. In Ireland the birth-rates in 1913, 1915 and 1916 were 22.8, 22 and 21.1, and the death-rates were 17.1, 17.6 and 16.5. The Italian birth-rates in 1913 and 1914 were 31.7 and 31.1; the death-rates 18.7 and 17.9. The German birth-rate in 1913 was 20.9, in 1916 it was 21.3, in 1917 it had fallen to 10.9. The death-rates for the German civil population in the same years were 15.8, 10.5 and 13.1. Whether these German statistics are authentic or not is difficult to say, but a low birth-rate will lower the death-rate by the absence of children under five years of age, as this is the most fatal age.

We are inclined to look upon birth-rates as altogether a matter of morality, but morality is only one factor. If it were the sole determining factor the Roumanians and Italians would be the most moral people in Europe and the French and Irish the worst. Birth-rates are results of very complex influences. The increase of any population is inversely proportionate to its density; the denser the population the slower the numerical increase, ordinarily, owing to the growing lack of food. From 1850 to 1890 the population increased in the United States 25 per 1,000, because we could feed the increase; in Spain it increased only 5, in France only 2 per thousand. In America the increase was not a matter of birth-rate, but of immigration; in France and in Spain the increase was due to the births. Any part of the earth's surface will contain only as many inhabitants as can be fed with food produced on that area, unless the food is imported.

Again the density of population depends upon the degree of land cultivation. The more scientific the cultivation the more food can be produced in a given territory. Cultivated land can furnish 2,000 times as much food as an equal area of hunting ground, and a country that

can support one savage hunter can maintain from 1,600 to 2,000 modern farmers, and even more. Within a century before the present war German farmers trebled the quantity of crops per acre, and recently one American State added 45,000,000 bushels to its yield without increasing the acreage planted, merely by paying attention to the choice of seed. Burbank showed us how to raise 90 tons of fodder to the acre on what was utterly worthless desert land.

Even the direct growth of nations is not from the birth-rate alone, but from the food supply, which has an unmistakable effect on the birth-rate. In colonial days the French Government sent over women by thousands to be the wives of the Canadian fur-traders, but the population of Canada did not increase outside the agricultural areas; New England, however, left to itself, grew because the colonists were food-producers.

When the land cultivation is stationary the saturation point of the population remains stationary. There is not food enough to feed an increased population, and the death-rate balances the birth-rate, as in China. Occasionally a failure of the crops, or a flood, occurs in such a condition, and there is a resulting famine, or a pestilence, which sweeps off people by hundreds of thousands. Ireland in 1659 had only 500,000 inhabitants after sixty years of guerilla warfare, fewer than there are now in the city of Baltimore, but in 1846 it had 9,000,000. The land was saturated with people in 1847, and it was unskilfully cultivated. A potato-crop failure resulted in famine, there were a million deaths and an exodus of the Irish such that now there are many more people in the city of New York alone than in all Ireland. Before the present war there were 15,000,000 acres of good arable land in Ireland lying fallow, yet every eleventh person in the country was a pauper, receiving outdoor relief. Land saturation in Europe is the chief physical cause of the present war.

The food supply is a far-reaching factor in national growth and health. When we killed off the buffalo herds in the West and replaced them with cattle we could feed millions more of people than we could when we had the buffalo. The enormous packs of wolves that fed on the buffalo remained after the buffalo had become extinct and held down the production of cattle. When the wolves were exterminated the cattle increased extraordinarily. While we let the Indians roam over the West their ponies infected the cattle to an unbelievable extent with foot and mouth disease. When we shut the Indians in reservations we saved thousands of people from starvation in European cities that bought our beef. The roaming Indian and the wolf in Montana kept down the population in Philadelphia and London. The stray dog in Pennsylvania makes it impossible for the farmers to raise sheep. The people do without mutton and wool, but the errant cur and the lady that writes about the noble dog in the "agony column" of the newspapers are happy.

Dallas in 1905 proved that the population of India increases and decreases in direct ratio to the annual rainfall. In Australia in places where there is only a ten-inch rainfall they can raise eight sheep to the square mile and feed people accordingly; where there is a twenty-inch fall they raise 640 sheep to the square mile. In Argentina where there is a thirty-four-inch rainfall they raise 2,560 sheep to the square mile and feed and clothe people accordingly.

Soil squandering and exhaustion also affect population. In the many thousands of years during which man has dwelt in the Mediterranean Basin the soil has been exhausted one-third. The soil of Kentucky has been exhausted the same one-third in 150 years by the American farmer. New Hampshire, Vermont and Virginia are filled with abandoned farms as a result of land squandering for present profits.

When civilization is forced upon the lower races as in the Philippines, Java and India, the population rapidly increases owing to the increased food supply. The population of Java swarmed after the Dutch occupation until now the Javanese are crowded like the Chinese. If we had the same density of population for our area we should have 1,680,000,000 people to feed, yet in our extravagance 125,000,000 would pinch us. On the other hand, as soon as a civilization decays the population decreases. The city of Rome under the Caesars had nearly 6,000,000 inhabitants; after the Roman Empire decayed all Central Italy was a desert until our own day. Five centuries before Christ the Island of Ceylon had 10,000,000 inhabitants; the ruins of one city are sixteen miles in diameter. After the island had been overrun by northern races the number of inhabitants so dwindled that even now after a century and a half of improved land cultivation there are only 4,000,000 people there.

The movements of the Asiatic nations into Europe were a search for food. The historical drought which began in 650, A. D. started the Asiatic barbarians on their great invasion of Europe and affected civilization to the present day. Curiously, all the barbaric raids across Europe since the fall of Rome, with the exception of those made by the Huns and Saracens, were made by Germanic hordes, and the Germans accompanied even the Huns, Goths, Visigoths, Ostrogoths, Lombards, Vandals, Gepidae, Alans, Heruli and Norse. The Vandal Genseric was a startling prototype of William the Vandal even in his cant. One of the most disastrous raids the world has known, and we are getting its full effect today, was that started across Europe by the German Luther.

The Irish so-called forays down through Gaul never happened at all. There is enormous contemporary documentary evidence of what took place in Gaul when these imaginary Irish raids should have been going on, but the Gauls never mention them. Nial of the Nine Hostages was not killed on "the banks of the Loire." The farthest south we ever get him in any chronicle is on the banks of the Muir n-Icht, the English Channel. He was killed

on the banks of a little stream called the Lore in North Scotland, and Lore was twisted into Loire. Dathi, his nephew, was not killed "in the Alps," but in the Grampian Hills. The oldest document we have relating the Dathi story is the Book of Leinster, which was written 600 years after Dathi's time. There the story is called "*Sluaghid Dathi co Sliabh n-Ealpa*"; "The Expedition of Dathi to the Alpine Mountain." The term Alp is Celtic, Irish *Ailp,* and means any peak; there is a Slieve Alp in Mayo now. At best he is as vague as Finn Mac Cumhail, and there is no trace of any evidence that he ever was on the Continent. In the drought which occurred in Europe about 1300 B. C. the Celtic forbears of Dathi probably went south into Italy and Greece. They laid the foundation of the Latin language with their Oscan and Umbrian dialects. They went into Thessaly and left the sagas Homer used—the very name Achilles is Celtic.

Food for the people is the most important fundamental fact that meets us, and because it is so important we pay no more attention to it than we do to little matters like eternal salvation or temporal justice. We listen through tears to the Tagorean drivel on the "uplift," we grow eloquent on feminism, and sad on the decadence of the drama; our young ladies write essays on the subjectivity of modern philosophy, we investigate Nietzscheism and like deliria of the Teutonic mental indigestion, but we let the pork-packers corner the meat, and the wheat-pit corner the grain, and the middlemen have our pay-envelopes, and leave the supreme question of the food of humanity to the Kansan rustic and the State legislature. The world moves on its belly as an army does, and it is probable if the world were intelligently fed the result for peace and civilization would equal the astounding benefits of female suffrage. That wonderful seer James J. Hill said years ago that within a few generations our children would be eating roots like the Chinese, and perhaps he was a prophet.

Tomorrow in the East

NEIL BOYTON, S.J.

AMONG the immediate problems that peace will bring to the fore, is the fate of the foreign missions in Asia. Today, like Belgium, Serbia and Roumania, the Catholic Church in the Middle and Far East must "carry on" as best she can. The war has struck cruel blows at the ranks of the shepherds. They were all too few before '14, and they are a bent line today. That this line cannot break disastrously we know in our hearts, for it has a Divine reserve.

Up to the present, France has been the main support of the Church in the "Brown Continent," and "bad seconds" to her have been, in about this order, Belgium, Portugal, Spain, Germany, and Italy. English and Irish and Dutch missioners there are in Asia, but their total is not a fraction of the above-named countries. American missioners were, and are, about as rare as the sight of the Stars and Stripes, hanging over the taffrail of a steamer east of Suez, before our war fleet slid off the ways.

Indirectly the Kaiser's vain struggle for his place in the sun has done deadly injury, more harmful than all the camouflaged persecution of the United States Freemason cliques, to the entire Catholic mission organization of the East. For European priests are vital to these infant churches and war has taken the majority of the younger missioners, and absolutely stopped the supply of new ones. If some dread disease should wipe out in less than four years seven out of ten of the vigorous pastors and curates of the great archdiocese of New York; annihilate Dunwoodie; and halt absolutely all those New York boys in whose breasts were starting the buds of vocation, what would be the outlook for Catholicism in New York today, or worse, five years from today? Something similar to that imagined catastrophe has taken place in the East, and left a skeleton.

France numbered her missioners by the thousand. So much so that throughout a large part of the Asian continent and the neighboring islands, the term "Catholic Church" and "French Church" had become synonymous on pagan and Christian tongues. Then came *La Belle France's* deadly peril. Her cry was heard through every mission, and her younger missionary sons, putting patriotism before all else, left their missions in mud-walled villages, or palm-thatched settlement, or "parrot island;" left till their totals have mounted into regiments, and went back to that France who had expelled many of them but two decades ago. In the case of these Gallic soldier-priests this return to Europe has been no dribble, but an exodus. If you meet a French priest under middle age out there today, the odds are that he has some physical disablement, and within five minutes you will hear it brought forward to explain his absence from the firing-line.

Of course, there are left those whose hair is graying, and it will whiten soon under the triple or quadruple burden they are bearing. You stop at a silent "*procure,*" formerly the "rest center" to which the missioners inland used to come for retreats and relaxations, and the great vacant rooms remind you strongly of a mid-winter visit to some summer hotel. A few older Fathers will be there, and they may be discussing the cablegram, announcing the death in action of Lieutenant ——, who was once the active, bearded, little missioner at ——, and they will name you some outlandish name. Within the next decade the demand for successors for these older Fathers will naturally increase, and, like Rachel's children "they are not." For there are no recruits coming into the mission fields from France, nor can many be expected after the war.

Among the "bad seconds"—and it is just to call the other European sources of priests that, for all of them

together hardly equal a third of the number of missioners that France had in Asia four years ago—Belgium's contributions to this Eastern front of the Church have stopped, and no one knowing the present plight of that brave land can look for strong future additions to her missionary laborers. English and Irish missioners are relatively so few that with the best will in the world they cannot take over France's missionary enterprises, any more than the British armies could take over a considerable part of the French lines on the western front at this moment.

The usefulness of sons of Germany in any of the Oriental countries, allied to the Entente will be nil for years to come. These eastern countries, each a rich harvest for the workers, include India, China, Japan, the Philippines, Siam, and the handful of strategically placed British colonies—Hong Kong, Straits Settlements, Shanghai. In all these localities, with the exception of our islands, where French Catholic missioners were formerly prominent, and where Catholic work must be carried on, the feeling against any subject of the Kaiser, even those who would come in the name of the Lord, is such that his very nationality would bar him. There remain Spanish, Portuguese, Dutch and Italian missioners. There are not enough of them altogether.

So it is, with Catholic Europe practically helpless to continue carrying God's light into these pagan climes, the Catholic world must turn to generous America. We stand at the dawn of the day of American Catholic foreign mission work. A glorious day, in which is given to us the opportunity of paying to Asia the missionary debt we owe to Catholic Europe. For it was but yesterday that countless young priests ceased to leave "father, mother, and all else for His Name's sake" in order to save the New World. These European missionaries sowed the seed, or equally important, kept the transplanted seed alive in our continent, and the rich harvest of splendid American Catholicism about us is their reward exceeding great.

This paying of missionary debts has been all through the Church's history a relay. Judea brought the Light to Rome, and Rome repaid, not Judea, but Europe. And Europe commenced to discharge her debt, when Columbus put out into the fearsome western ocean. So we American Catholics, in our day, seem privileged to start payment on our indebtedness to Catholic Europe, by taking over the stricken vineyard that lies beyond our Golden Gate.

It is into a friendly continent that these American priests will go. For there is a glamour about Americans in the East, as there is a glamour encircling things American in the eyes of all Allied Europe. The source of this interest is the wonderful tales of the resources and inventions and discoveries that the millions of Asia have heard. The legend of this superman trait will not hurt the American missioner. Rather it should open doors. Protestant missionary America has preceded us. So much so, that one of the first wrong impressions Yankee pioneer priests will have to change is this. For as the French have given their national name to the Faith in the East, so the Protestants have, consciously or unconsciously, made "American" a synonym for "Protestant." But this is a minor detail that the next decade will dispute.

Commercial America has preceded us, our traders, with the British, have made English by far the first "foreign" language of the East. It is spoken, or understood in every big Eastern city, and along the railroads. This facility will help the coming American missioners. These American business men, who have furthered Greeley's advice and gone so far west that they came out east, have mastered the indigenous languages, and it seems reasonable to think that where those of one nationality have learned the tongues the Orientals speak, more of the same nationality will prove equally proficient as linguists. Especially, as their aim, in picking up "native talk" will not be for cash, but for souls.

Finally, traveling through these fruitful fields afar, that today call to America for gleaners, one gets the conviction that, like America's Patroness, "no one has ever called on her in vain." "The Yanks *are* coming" and when they get over there, with their characteristic national facility to "size up" a situation, that broad-mindedness which the very breadth of their continent gives, their ability to adopt promptly more modern methods, when they see that the new way is the better way, their readiness to mix with all, their knowledge of the powers of "the drive" for money linked with their familiarity with the maxim, "It pays to advertise," they will force the conviction that they, the oncoming young American priests and Brothers and Sisters will reap such a harvest in the Asian fields, that they will cancel all indebtedness due to Catholic Europe, and lay up riches in heaven.

The Catholic Daily Once More

L. F. Happel, M.A.

ONE subject was untouched during the sessions of the Catholic Press Association convention held in Chicago recently. This was the Catholic daily newspaper, of which but the merest mention was made in passing. The existing weekly press and the monthly periodicals presented problems all sufficient for the few hours that were afforded for deliberation.

What was heard far more frequently was a word of bitter complaint against the existing secular press, with frequent charges that news of a Catholic nature is maliciously suppressed. Despite the fact that in addressing a meeting preliminary to the convention sessions, a representative of the Associated Press stoutly maintained that his organization is wholly impartial in the distribution of news, it was stated with emphasis on the floor of the convention that there is a very real and persistently practised boycott of Catholic affairs. The subject is one upon which Catholic and secular editors will never come to an agreement. There is too great a variance between the two in their opinions about the nature of news. An attractive young woman in a low-cut evening gown, who is to sell programs at a popular

Catholic benefit, will experience no difficulty in having her portrait appear in the daily press, but no mention will be made of great Church events. There are many of us, though, who cannot forget that certain American papers, after giving widest publicity to supposedly authentic interviews with Vatican officials, never subsequently published the fact that these interviews were found to be spurious.

The matter is a rather difficult one to handle without regional restrictions. There are, possibly, localities where even Catholics feel that their interests and opinions are adequately cared for by the secular press. However, I wonder just how many are satisfied with the manner in which the daily press has treated the war program of the Knights of Columbus. Perhaps in some cities it was given the same kindly consideration at newspaper offices that was accorded to the endeavors of the Y. M. C. A. and even the Salvation Army. Certainly there were districts where it was virtually ignored, and where even the purchase of full pages of advertising space, in an effort to give necessary publicity to the drive for funds, secured only "if"-editorials of approval and tiny news items on the progress of the campaign. War correspondents have sent over columns of descriptive matter on the Y. M. C. A. and the Salvation Army work abroad and, while they may have treated the Knights of Columbus efforts with equal generosity, there were editors here at home who were not so impartial. It does not do to say that the War Activities Committee of the Knights failed in the publicity feature of its undertaking. A goodly portion of the advertising that was given Protestant war work is due solely to the more cordial reception that was accorded at the editorial desk to chance notes regarding these activities. But there is no intention to restrict this discussion to this one phase of the situation. Actually, it will matter little, ultimately, whether the secular press treats the Knights of Columbus program with fairness or not—the adoption of the war-chest proposal for the raising of funds has largely nullified the possible harm that newspaper silence regarding our camp labors could do. There will be, shortly, far more fervid heralds of Catholic activities in behalf of the enlisted men than could in any event spring from editorial sanctums. The tenderest and sincerest compliment I have heard paid to our Catholic Sisterhoods was that of a white-haired veteran of the sixties, who had made the acquaintance of the nursing nuns of the battle-fields. That he wore on the lapel of his coat the emblem of a forbidden secret society made the compliment, if more surprising, none the less welcome. The Catholic Church in America is at this moment afforded an opportunity to create for itself a corps of the most ardent defenders outside its own fold, who for the next half-century will stand between it and its maligners. According to all indications we are exerting ourselves steadfastly to make the best of the opportunity.

The point of the neglect of vital Catholic news by the secular press has been threshed out repeatedly. With each new instance when we are made to suffer somehow by this boycott of our news and our views by publications that in doing so offend against their own professed principles of impartiality, we cry out against it. Who has forgotten the silence of a predominant fraction of the American newspapers on the outrages perpetrated against the Church in Mexico? Let that wo-smitten land in pointing the finger of responsibility not forget an American secular press whose indifference toward the true state of affairs in Mexico connived at the shaping of that people's affairs to their present distressing condition. I have, though, no intention of laying fresh charges of this sort against American newspaperdom.

The nature of our complaint has reached the editorial offices where either this indifference or unfairness toward Catholics holds place. Let us not forget that such sanctums are at best but ante-chambers to other offices where the true kings of the newspaper world are enthroned. Propaganda purposes are, withal, a second consideration in the present-day newspaper business. There may still be some enthusiasts who control newspapers with the purpose of making their own shade of opinion upon one topic or another that of many. But these men are not issuing the startlingly successful and popular papers. Excellent testimony to this fact is the gradual merging of the dailies of our great cities, so that many large cities have only one or two morning papers in place of the five or six that thrived in the days of far smaller population. The newspaper is no longer first a pulpit, and he who would use it as such must be many times a millionaire. Men whose dollars are rapid breeders now control the press.

I would say that our protest against the boycott of Catholic news, which we carried to secular editorial sanctums, went beyond the closed doors to the man whose vital interest in the paper is the final profit and loss accounting. For our protest generally has been accompanied by an argument for which he has sharp ears. "You are foolishly pulling your own nose," we said to him. "Catholics cannot but feel keenly your absolute indifference to their affairs. Look at the opportunity that is offered you. We have so many hundreds of thousands of Catholics in this city. Is their patronage worth anything to you? Then treat them fairly, give them and their interests the same generous space you accord to other denominations and you can easily add them to your mailing lists."

Some ears to which this argument came were not deaf. Some publishers were quick to benefit themselves, if not us, by our proposal. As the politician angles for that fabled "Catholic vote," so circulation managers are now beginning to angle for that very concrete body, "Catholic readers." Without mentioning names and localities I will try to be specific. There is one morning paper in a great city that has been struggling for years to get out of the last place, when circulation and advertising figures of the various publications in the city are compared. Once it had the hearty support of the laboring element. But it betrayed itself in a day when labor troubles came into its own press room. So it lost its main prop. Since then it has been enabled to hang on merely because it is one of a string of publications encircling the country and controlled by an individual. New régime upon new régime took charge of the paper in the effort to build up the weakened circulation. Few encouraging results were obtained. Of late, though, there has been a decided change in the attitude of this paper toward Catholic affairs. For the past three years, news, editorial and feature columns have been opened to us. Big black letters calling out from the news-stands have, at times, made special appeal to Catholics. Illustrations are made to serve the identical purpose. I do not vouch for the results, but I suppose that many have fallen into the trap; and, on seeing over a neighbor's shoulder in the car a picture, perhaps of a group of army officers and nuns, have bought a copy of that paper from the first newsboy. No matter how indifferent Catholics may be to their own publications, any scraping for their favor by the secular press is quite likely to win more than generous response.

To the foregoing paragraph no reasonable objection could possibly be found were it not that upon analysis the most of the Catholic news printed reasonably must be classified with the "beautiful-young-girls-will-sell-programs-for-Catholic-benefit" type. At least, the publication is not noted for having printed denials of the miserable canards that were circulated by the American press, for instance regarding the attitude of the Holy Father toward the various belligerent Powers. Matters that an editor with Catholic ideals would select as really vital to the welfare of the Church, the security of the nation and the good of the readers are not the topics selected for the Catholic readers of this paper. Rather, this paper must be set down with the most vicious of the particular city in which it circulates. It is the most

flagrant violater of decency in the matter of printing the intimate details of shocking scandals; it constantly offers its readers the most suggestive pictures, a favorite resort of its photographers being the bathing beaches, where only the most shamefully costumed young women can hope to attract the lenses. On public questions the paper will generally be found advocating the dissolution of authority. No better instance can be cited than the matter of motion-picture censorship. In a bitter fight to maintain a fairly satisfactory censorship of films, this paper catered entirely to the interests that seek the abolition of all restrictions and the unrestricted reproduction of any heinous offence against morality that the picture-producers turn out of their studios.

This is the poison served the Catholic readers of this paper, lured from other publications that profess somewhat higher ethics by the temptation of seeing their own photographs in print and their petty personal events in type. This is a new danger lurking in the secular press, more menacing than anything heretofore because added to the old. The daily papers are anxious to gain Catholic circulation; but they will not pay for it in columns devoted to honest Catholic news. The boycott is to continue so far as really vital Catholic concerns go, in relation to all matters that might dissolve the prejudice against our Faith and that would place our Church, its Hierarchy and its Faithful in a true light.

Concerning the possibilities, therefore, of securing adequate presentation of Catholic matters in the daily press, either Catholic or secular, there was little good news heard at the convention. But I carried away one secret that was heartening, possibly the best word that the two days gave. The matter was not mentioned in the general sessions but whispered only in private chats when each person knew the other. So much of this secret as is permissible I shall unfold here. Something that approaches America's first Catholic daily, published in the English language, has come into being. At least, a daily has appeared that comes far closer than anything heretofore to meriting this title. Unfortunately name and locality must be withheld.

There was one State, with only a minor Catholic population, and the papers of that place carried on a complete boycott of Catholic affairs. The press of the capital, which is likewise the episcopal see, utterly ignored items that had a Catholic tinge. Yet the district is one wherein are widely circulated those malicious, traitorous papers that live by slander and falsehood. Various efforts were made to counteract these conditions and afford the people some vehicle that would bring them true news of Catholic concerns. The diocesan paper was largely powerless. But a few Catholic men of means and zeal managed to gain control, by purchase, of one of the existing dailies. As far as I am aware, this was done very quietly. Then the paper set out with a new policy, not to be partial but to be fair to Catholics. Items of Catholic news began to appear for the first time. Stories with a Catholic tone coming from various news bureaus were published in this paper, if suppressed by the others. This program attracted no unfavorable attention. Among its first fruits, it can be stated that one of the other papers recently published a new story of Catholic interest, a radical departure from the established policy of the paper. Of course, the Catholic control of the one publication must be kept absolutely secret, for there is more than enough existing bigotry to force that paper into financial straits were the facts known. A good blow is being struck daily, however, by these men who offered their dollars for perhaps a not unprofitable venture.

No, the Catholic daily was not a subject to the front in the sessions of the Catholic Press Association convention. The men participating in the proceedings were not blind to the need, but they were men who are every day "up against" the hard facts of the Catholic publication business. There were few notes of pessimism. For men who are trying so hard and are treated so indifferently, there was unexpected enthusiasm. Still these shades of opinion and bits of information that were passed to and fro in private chats showed an appreciation of the evils threatening a nation controlled by a secular press, and a realization of the remedies. Their publication may serve to encourage those through whose cooperation alone it will be possible to build up a great American Catholic press, daily, weekly and monthly.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Agresti's Calumny

To the Editor of AMERICA:

The text of the interview recently given by Mr. Antonio Agresti, an editor of the *Tribuna di Roma* and a member of the Commission of Italian Journalists to the United States, of which I am also an honored member, to the New York *Evening Post,* did not come to my notice until yesterday. I was vaguely advised of such an interview several days ago when in Washington, where I incidentally also learned from an authentic source, conversant with and competent to pass upon the subject, that the expression of such opinions would be most disadvantageous to the cause of Italy in America.

I have before me a copy of the August 17 issue of your well-known and estimable paper, which contains a strong editorial entitled "By Mr. Creel's Authority?", dealing with the said interview of "Signor" Antonio Agresti, and which reproduces that portion of the interview attacking the Holy See and the Pope. Without entering into the merit of your criticism of the one interviewed, and much less the position of Mr. Creel, Chief of the Bureau of Information of the United States, permit me to submit here a few personal views on the matter in question. In the first place, I ask you to take cognizance of the fact that Mr. Antonio Agresti is not at the head nor in charge of our Commission. He is, as each one of the rest of us who compose it is, a plain member thereof who speaks, writes and acts only in his name and in that of the paper which he represents. It is unfair for your review, though it speaks in good faith, to hold the entire Commission responsible for the unauthorized and personal expressions of one of its members.

In the second place, I beg to be permitted to comment upon the arbitrary expressions of Mr. Agresti. According to that portion of the text of the interview published in the New York *Evening Post* which is reproduced in said issue of AMERICA, Mr. Agresti states that the "position of the Vatican is very false" and that "everybody in Italy judges his conduct as anti-Italian." Besides this, he also adds that "the Pope has spoken too much altogether, not openly but in secret, and has been too favorable to Germany and Austria." His climax is reached in the stupid assertion that "even the Catholics blame the conduct of the Pope, as does every one else in Italy."

Mr. Agresti goes too far when he attributes to all Italians—among whom he takes care specifically to include "the Catholics themselves"—an opinion regarding the conduct of the Supreme Pontiff which exists alone in his own, anti-clerical and Masonic mind. The truth is that among impartial and fair-minded Italians, as well as among the honest-minded of the world, the whole conduct of Benedict XV, from the very day of his elevation to the Pontificate to this date, has been inspired and guided by those principles, eminently Christian and highly humanitarian, which from the heritage of universal Catholic doctrine shine forth today in this bloody conflict of interests as beacon lights before the people of all the world.

The Catholics of Italy who obtained from the self-same Pontiff the greatest freedom to serve their country with unlimited

enthusiasm and devotion—this being in complete harmony with the dutiful, necessary and inevitable *impartiality* which the Holy See must preserve with reference to all the belligerents—will be unable to refrain a smile at the odious and ridiculous opinions that Mr. Agresti charges them with entertaining towards the spiritual father of millions of Catholics scattered throughout the world.

A Catholic by family training, by a belief keenly entertained and professed, by reason of studies which cause me to admire and to love the religious traditions of Italy during the centuries, a militant in the ranks of popular Catholic activities, a representative of the greatest Catholic newspaper syndicate of Italy and publisher of one of the leading periodicals embraced in the said organization, I have felt it my duty to express myself in this manner to the Catholics of America, sharing as I do their displeasure because of the inopportune and flagrant offense against all Catholics committed by a member of our Commission and one of their guests.

I sincerely trust that you as well as the rest of the American Catholic press and all the Catholics of the United States, being used to a wide freedom in the public expression of public opinions, will not dignify these inexcusable utterances of Mr. Agresti by paying any further attention to them. Regard them rather, even though most unfortunate, as but one of those inexcusable incidents of almost daily occurrence in journalistic experience.

San Francisco. PAOLO CAPPA.
Publisher of *L'Avvenire d'Italia* (Bologna).
Representative also of *Il Corriere d'Italia,* Rome, *L'Italia,* Milan, *Il Momento,* Turin, *Il Messaggero Toscano,* Pisa.

[Thanks are due to Dr. Cappa for his manly letter. He is mistaken, however, in supposing that AMERICA held the entire Commission responsible for Agresti's stupid calumnies. Moreover, Dr. Cappa's suggestion that no further attention be paid to Agresti does not meet our approval. It is high time that Mr. Creel and some of his itinerant, vaporing Latins learned that American Catholics do not intend to help pay a nimble-tongued guest for calumniating the Holy Father. Unsubsidized calumny is to be had in plenty. Then, too, whatever the desire of Agresti and his kind, Catholics wish to beat the Kaiser flat to the ground and they will not fail to protest against the importation of frantic orators who seem to think that they have a mission to aid Germany by engendering and spreading discord in the United States. Agresti were better in a dark corner at home.—Ed. AMERICA.]

Why Do Catholics Lack "Prestige"?

To the Editor of AMERICA:

Dr. Muttkowski's articles which have been appearing in AMERICA relative to the almost universal lack of prestige of the Catholic Church as a body and of her individual members, have interested me very much. No one will deny that there is a splendid opportunity for intelligent Catholics to combat the lethargy of the secular press in its treatment of Catholic affairs. But the problem is not as easy as it may appear.

Our Church is, and thank God for it, the Church of the masses, the "common" people. Their influence both individually and collectively over the press is practically nil. The wealthy Catholics whose financial status might force attention from the press, are few and far between. There remain then our Bishops and priests and the intelligent, well-informed members of the Catholic laity. Our good Bishops and priests already have their hands full directing the spiritual affairs of their charges. Surely we cannot expect them to fight our every-day battles as well. The task, then, of defending the Church's doctrines, so often distorted in the secular press, and of diffusing a better knowledge of our Holy Church among non-Catholics, devolves upon the *qualified* members of the Catholic laity. Granted there are many Catholics so qualified who are doing their share and many who are doing little or nothing as lay apostles, the fact still remains that intelligent Catholic laymen who are well versed in the practices and doctrines of their Church and are able to expound them convincingly for the press or for an assembled audience, constitute but a small percentage of our Catholic population.

Zeal for higher secular education has not been as intense among Catholics as it might have been. Witness the large proportion of Catholics in the army and navy, 35 per cent to 50 per cent, but these figures are for the enlisted men. The percentage of Catholic officers is very much lower, for our Catholic youths as a class have not had the higher education necessary to obtain commissions. Education in the arts and sciences and thorough instruction in our Catholic doctrines, both obtainable in Catholic colleges, is the only course by which future Catholic citizens may become efficient members of the Church Militant, demanding by their superior training all necessary prestige and actively combating the indifference and opposition of the public and of the press to the Church.

Brooklyn. M. E. F.

To the Editor of AMERICA:

In the issue of AMERICA for August 31, in an article entitled "Catholic Publicity and the Individual," Richard A. Muttkowski says: "Secondly, the average Catholic is timid and fears opposition, especially since opposition has nothing but chaos, intellectual and physical, to offer." "Maybe it is the reaction against this spirit of 'your fellow's business' that makes Catholics crawl into their shells."

Mr. Muttkowski is right in his conclusions. Let me quote a real old Irish priest in this regard, Rev. T. A. Fitzgerald, O.F.M.:

> These people are imbued with the old spirit of Protestant ascendancy, and presumed superiority, and consider that Catholics, especially the Irish, should deem themselves fortunate to be allowed to live on sufferance. Unfortunately, too, there are some Catholics, especially those in comfortable circumstances, whose limbs would feel at ease in the chains of tyranny, who have inherited the broken spirit of some downtrodden ancestor, and are not yet acclimated to the atmosphere of a free country which tyrants cannot breathe.

Father Fitzgerald is right in his remarks; years of oppression have injected servility into the very marrow of some of our Catholic people. But the cowardice of which Mr. Muttkowski speaks I never found in the characters of intelligent graduates of Catholic colleges, but I found it in the diluted Catholicism of the Catholic graduates of the so-called "non-sectarian" universities.

Boston. JOSEPH MATTHEW SULLIVAN.

A Catholic Press Bureau

To the Editor of AMERICA:

I cordially endorse an article in a recent issue of AMERICA by Mr. Michael Williams on the importance of some kind of Catholic press bureau. I am a late convert to Catholicism, and my conversion was brought about chiefly through the influence of the apostolate of the press as carried on by the Paulist Fathers. My conversion is the result, not of the personal influence of any friend, but purely of the careful reading of the excellent low-priced controversial literature that has been put within easy reach of non-Catholics. I was especially influenced by that class of booklets which so effectively controvert the

many shameful calumnies against Catholics that have been repeatedly published by unprincipled Protestants. The discovery of these falsehoods had a two-fold effect on me; namely to disgust me with Protestantism, and to excite my profound sympathy for a persecuted Catholicism. From this I began the positive study of Catholic principles by the use of the best Catholic theological literature, and my progress in this was like a delightful voyage of discovery. As I proceeded, I saw more and more clearly the beauty and strength of Catholicism, as contrasted with the deformity and weakness of Protestantism, and of course, the final result was my union with the Catholic Church.

Now, I refer to this experience of mine simply to emphasize the importance of a wide-awake apostolate of the press, including an active and efficient Catholic press bureau which will keep on the track of every published utterance that concerns Catholicism. To such an enterprise I, for one, should be more than pleased to lend my most energetic help, whatever that might be worth. During the ten years of my close study of Catholicism, I have collected a large amount of useful matter from both Protestant and Catholic sources, and I have this material preserved in classified form, so that it may be easily available whenever I want to use it. I trust I may not be charged with undue egotism, when I say that I feel myself prepared to controvert every anti-Catholic calumny that has been put before the public in recent years. I have been a Protestant minister for nearly twenty years, with pastoral charges in several different States, and my personal associations, as well as my reading, have made me thoroughly acquainted with every vulnerable point in the various Protestant sects. With all my heart, I hope a wide-awake Catholic press bureau will be established, and if so, I want to be called on for any service I may be able to render. I shall be very eager to help.

San Antonio, Texas. C. W. M.

Public Accountants

To the Editor of AMERICA:

I have read the very interesting letter of A. C. A., which appeared in your issue of August 17, recommending Catholics to adopt accountancy as a profession, and while I agree with him regarding its importance I would not recommend aspirants to enter any of the day or night schools of accountancy as in those institutions pupils acquire only a theoretical knowledge of accounts. Young men about to adopt accountancy as a profession should first enter a mercantile concern in order to acquire a thorough knowledge of book-keeping, and afterwards enter the offices of a competent firm of public accountants where they should make considerable progress in a few years, assuming, of course, that they have a natural aptitude for figures. The fact that a man be a chartered or certified public accountant is by no means *prima facie* evidence of competency. I have known non-chartered accountants to command much larger salaries than chartered accountants, and it is a well-known fact that non-certified public accountants in this country command larger salaries than certified public accountants. Many certified accountants are very competent but as a rule they are undesirable owing to their lack of practical experience. I myself for that reason seldom employ them.

As you are, doubtless, aware, Catholic accountants as well as all other Catholic professional men are handicapped. A good many Protestant, or rather non-Catholic, concerns and Protestant institutions will not employ them; neither will they be employed by Catholic institutions, which is an amazing and regrettable fact, when it is borne in mind that many of the cleverest accountants in the profession are Catholics who have an international reputation for ability and integrity. While religious tolerance is a commendable virtue it can be carried too far and I would suggest that our Catholic institutions eschew it and assert their independence.

East Orange, N. J. D. C. L.

To the Editor of AMERICA:

We note with interest the article in the issue of August 17, entitled, "Catholic Accountants Needed," and would say that while it may be true that in New York City the Catholic young men have not taken up the study of accounting, such is not the case in Boston. For several years past the Young Men's Catholic Association has conducted courses in accounting, using a standard text which is one of the best written on the subject. The course as given is the same as that conducted in many of the colleges throughout the country and for the last three years our classes have been filled to capacity.

Many of our pupils have shown marked success in handling problems arising through the new income and war-tax work, and many of them are employed in the income-tax office of this city. Many more of our pupils, as a result of their training, have passed the Government examinations as accountants and are now rendering efficient service in the army and navy departments. While the evening classes of the Young Men's Catholic Association make no restrictions as to creed, most of the pupils are Catholics.

A feature of the work has been the excellent training given to women in this line, and the marked success which our women pupils have made in the work is an evidence of their ability to take advantage of the great opportunities now open to them in all branches of commercial life.

The evening classes are doing good work in other ways in training our men and women in many practical lines, the list of special courses numbering about forty. Good work is being done in preparing men in the service for examinations which will bring them promotion, and the splendid results achieved by our courses in first aid and home nursing, under the American Red Cross, are well known.

The classes will open for the fall term the first week of October and we are looking forward to a very busy and interesting year.

Boston. JOSEPH H. FARREN.

A New "Index"

To the Editor of AMERICA:

The Secretary of War has ordered the "removal or destruction" of all copies of certain books that may be found in the libraries of United States army camps. Many of these books are by well-known authors and are printed by trustworthy publishers. They treat of various phases of war, and many of them deal with Germany's relations with nations and peoples.

No doubt, some of these books appear quite harmless. It is reasonable to suppose that many soldiers and sailors could read these books, or some of them, without at all endangering the quality of their loyalty to their country.

It would appear, however, that the United States, convinced of the righteousness of its cause, and determined to win this war, is safeguarding the opinions of all its fighters by telling them what they shall read and what they shall not read. The Secretary of War, confident that this country is right and Germany wrong, exercises his powers to tell the men of the army that there are certain books they must not read. Some passages in these books might lead wavering minds to believe that this country is not entirely right and Germany not entirely wrong. Wavering minds are not desired by any great force that aims at complete victory. The Secretary of War, offering no specific reason for his act, lays down the law. The men of the army, subject to authority, must obey.

Centuries ago the supreme authority of the Catholic Church

found it expedient to forbid its members to read certain books that tended to corrupt the morals of the Faithful. Rome saw the seed of moral ruin in much of this so-called literature and, the Catholic Church, founded by Christ to spread His teachings and wage a ceaseless and united warfare against the forces of evil, did the thing which the Secretary of War is now doing, and virtually for the same reasons. It requires unity of thought and action to win battles of any kind.

Our disturbed brethren of the sects who have viewed with horror the Church's attitude in forbidding its members to read vicious and seductive matter in favor of anarchy, Socialism, Christian Science, New Thought, Modernism, Spiritism and various other "isms" leading to heresy and lunacy, may, if they like, now extend a measure of their sympathy to the army in France and elsewhere.

Garrison, N. Y. STEVE O'GRADY.

The Easy Language

To the Editor of AMERICA:

The Reverend William Poland, S.J., writes in AMERICA for August 17 concerning a universal language. I largely agree with him, much to my credit. The cautious dominie, using a text from an Epistle, remarked: "St. Paul says this, and I in part agree with him." Forsooth, such partial agreement is commendable. How about the partial disagreement? In my case, it is doubt and interrogation.

The argument in favor of choosing, for universal speech, a living language is sound. The very worthy inventions by Father Schleyer in 1879, of Volapuk, and by Doctor Zamenhof in 1887 of Esperanto, have testified to the limitations of artificial language. Volapuk, which had the field to itself but eight years, consisted chiefly of simplified English roots, with an obvious grammar, and its specialization weakened its universality. Esperanto, taking its roots more generally from the principal languages of Europe, appealed to a larger constituency. It has been promoted by the publication of Shakespeare's plays, the Aeneid, the Iliad, the Bible and modern authors, by many Esperanto journals, societies, congresses, and by the action of some of our States. Yet, in its thirty years, it is only a scholastic acquisition, not a language of popular communication, not common speech.

Manifestly, some one of the living tongues must be selected, in order to assure usableness, command immediate practical use and have the helpful prestige of actual usage. Father Poland has cleverly eliminated languages difficult in construction and pronunciation, among those widely current, and has consequently arrived at the Italian and the Spanish, and has elected the Italian. It is just here that doubt and interrogation begin. If the purpose were to choose a tongue, native to the land of the best-known ancient speech, the Latin, parent of the Romance dialects, and one, vernacular in the land of the Holy See and its courtly institutions, Italian would have no rival. If, however, our choice of a universal tongue to be the one that all the rest of the world can most easily acquire, can most readily spell, and can most instinctively pronounce, may not the Spanish have the fair precedence?

Spanish is strictly phonetic, more strictly so than any other modern language, and as regular as the artificial Volapuk and Esperanto; it quite realizes the ideal object of our ambitious spelling reform; and it contains only those sounds which every speaker can utter, whatever his habitual vocalization. Every letter in its place represents a certain fixed sound, and every sound is graphically portrayed by a single symbol. For example, chapel is in Spanish *capilla* (kah-pil-yah); in Italian, *cappella* (kahp-pel-lah), with the chance of being articulated correctly or incorrectly. The Spanish *ll* and *n* with a *tilde* are symbols of sounds common to English (William, union), to French, Italian and most other tongues. Spanish is a direct scion of the Latin, while its grammar and its idioms are as plain as day. Spanish is the vernacular of half of our American continent.

The adoption of a universal language might meet with better favor than the introduction of the metric system enjoyed. The devoutly wished, "thrice-prayed-for," world-peace might create a "felt need" for a world language, especially in commercial and social activities. Hence, side by side in every country, would exist the vernacular and the world-language, till the latter superseded the former. Even then, the national literature would still require the study of the native tongue. The Rev. Father Poland has done us a benefit by his advocacy of this subject.

Boston. A. D. S.

The Psychology of a Draftee

To the Editor of AMERICA:

He revealed his mind to a fellow-soldier as they sat together in a K. C. hut after the evening program was finished and the boys were scattered all over the hall, writing letters and reading magazines. "You know," he said, "I tried to enlist, but the recruiting officer could not see it, so I just waited for the draft." As an individualist of the extreme type, the draft registration was not at all to his liking. It was the first time he was made to realize that he was no longer his own master. During the drawing of the numbers he had a sensation of helplessness, and while recognizing the justice of the draft, he felt a desire to escape it all. As the calls took man after man away from his home town he strove to be stoical, yet ever and again the feeling of rebellious impotence swayed him, aroused by the knowledge that he could no longer direct his own affairs or choose his own way of "happiness." His own call came and with it resignation. Here was a surprising thing. Time and again he felt a desire to get into the fighting, he realized the justice of the draft as every American patriot does, and yet when his own turn came he was resentful while resigned.

With forty others he entrained, while the bands played and the crowds cheered. The farewells made him uncomfortable. The tears of mothers, sweethearts and children made him think, not of his own folk, strange to say, but of the others up and down the land, tasting the first bitterness of war. The parting hour is the hardest for every man. As the train pulled out he began to look over his group. Some were gloomy, others boisterous, the majority reserved. Conversation increased with the slowly-passing hours. One very noisy individual boasted of his "sporting" proclivities. By these he meant his acquaintance with the underworld. There were others who dwelt upon their business connections and how essential they were to the firms they had left. They were fully persuaded that the concerns would go to the wall unless they were restored to civilian life. Another group tried to make an impression by their supposed knowledge of military affairs. They knew about enough to distinguish a gun from a bayonet. Most interesting, however, was the recurrence of two general topics of conversation, the individual conviction of each man that he would not pass the army examination, and the firm belief that the war would soon be over.

Night came and with it comparative quiet, and he began to think of his former interests, pleasures, and friends. He felt a mad desire to escape from his present surroundings. A short prayer and his brain grew quiet. In the midst of a troubled sleep he caught snatches of a conversation. One man was saying: "That was hard, when we walked down the platform and the fellows kissed their hands good-by." "You bet," was the reply. "Gosh, I nearly cried then." And these were two of the roughest men in his quota, whom he would scarcely have associated with in civil life. The thought came to him that despite

their coarser grain, they felt as he had felt, at the leave-taking. With that thought his individualism vanished. His mind was at rest.

On arriving at the camp, the men filed out of the train, were counted and recounted and then assigned to temporary quarters. In no time they were ordered out for drilling in charge of privates who exercised their authority in a blustering fashion, giving their orders to the accompaniment of oaths. One can imagine the feelings of those who were men of education and refinement. Had it not been for the instructions they had received from our draft boards on discipline there might have been trouble. But they swallowed their dose, hard as it was. On the third day in camp the men were called up for physical examination. It was interesting to watch the candidates exaggerate their petty ailments while the doctors listened patiently and smiled knowingly. The greater number were accepted by the examining board and strange to say after the decision was given, they grew more cheerful. Knowing something of crowd psychology he believed the draftee suffered more from fright than anything else. As the last officer addressed them he felt his own view-point changing. He forgot his old pleasures and comforts, and the interests of his old life seemed as nothing. With the uniform came an at-home feeling difficult to describe. The khaki seems to give a soldier stoicism, you do not care what may come, someone will tell you what to do.

Fort Hancock, Ga. HAROLD HALL.

Danger of False Principles

To the Editor of AMERICA:

In Father Carey's article "Soldiers in the Making," in AMERICA for August 24, I find this sentence: "Perhaps the best thing the country ever did for the army was to enact a law forbidding the selling of intoxicating liquor to soldiers."

Many readers of AMERICA, remembering the thorough manner in which the fallacy of Prohibition has been exposed in your columns, will, I am sure, be surprised at Father Carey's utterance and will ask themselves how an attack upon the personal liberty of millions of American citizens can be "perhaps the best thing" or even a comparatively good thing? Has not the nation entered into this war for, among other things, the extension of human liberty? Why then praise such a law as that which strikes at the liberty not only of the soldiers, but of those citizens whose legitimate business is unfavorably affected by the order not to sell liquor to men in the service?

We are all well-grounded enough in sound teaching to know that intoxicating liquor is not in itself harmful. We have all heard often enough that it is not the use but the abuse of intoxicating liquor which renders it evil—that its moderate use is not only not harmful, but that in the ability to use it moderately consists true temperance. Why not, therefore, instead of prohibiting the sale of it to our boys in the army so regulate the sale of it, or so train our soldiers in the use of it, as to allow them to practise true temperance by using it in moderation? Why should the Government truckle to the radical Prohibition feeling now rampant in this country by proceeding to such an intemperate extreme?

I should not be at all surprised to know that many of the young men of the army resent being placed in the same class as children and criminals. I can well imagine them, and their parents, too, asking indignantly: "Why should the Government make one law for the soldiers, who have sacrificed so much to save the nation, and another law for civilians who have made no such sacrifice? Why should not the wearer of Uncle Sam's uniform have the right to take a drink in a sane and sensible manner just as does the man who wears no uniform? Is the khaki of the army or the blue of the navy a color of shame, a symbol of inability to use liquor moderately, a sign that every soldier or sailor is a potential drunkard? Why brand the soldier and the sailor with this stigma?"

Granted that some soldiers would in the process of their training to use liquor moderately go too far, and that some sellers of liquor, despite regulations, would sell liquor to soldiers beyond the prescribed quantity; is that any legitimate argument against the army as a whole being allowed the right and liberty of drinking liquor in moderation? Because some of the soldiers take too much ice cream, must all ice cream be barred from the camp? Because some soldiers occasionally over-eat the white bread furnished to the army, is that a legitimate reason for putting the soldiers on a no-bread diet? Because the entertainments at K. C. or Y. M. C. A. huts are not always as straight-laced as some puritanical folk would have them, must we abolish all entertainments? Of course, it is absurd to ask such questions, but not less absurd than to say, as Father Carey says, that the best thing the country ever did for the army was to enact a law forbidding the selling of intoxicating liquor to soldiers.

I think it is Dr. John A. Ryan, author of "A Living Wage," who says that the saloon, so far as its social value is concerned, might just as well be abolished, but that the paternalistic and autocratic spirit and methods of the professional Prohibitionist ought to be rebuked. Men must not be made sober by such spirit and methods. That is anti-democratic. That strikes at the very roots of our liberties.

It may be cited, in support of Father Carey's opinion, that the denial of liquor to soldiers has worked well; that it has done a great deal of good to the army in general. But even so, ought we to accept a false principle and a false method just because they, for the time being, appear to work well? Dr. Ryan says again that the autocratic and paternalistic spirit of the professional Prohibitionist is a grave menace in any social movement no matter how meritorious, "for in proportion as it is successfully utilized in a good cause, it will tend to become more widely adopted by well-meaning men and women who are not thoroughly grounded in the principles of democracy. And we believe that the preservation of these principles is more important to society than even the abolition of the liquor traffic.

So that it will not do to advance as an argument the fact that Prohibition in the army has benefited the individual soldier and the army as a whole. As Dr. Ryan says again, dealing with Prohibition in general, such an argument is an implicit assumption that the end justifies the means. "If we may have recourse," declares Dr. Ryan, "to the methods of paternalism and autocracy to get rid of the drink evil, why should we not do likewise in the case of every other social evil? If we act upon this principle how long will we remain a genuine democracy?"

It is true that the army even of a democracy is not a democratic institution in its administration, and that experiments may be tried in the army which would not be tolerated in the country at large; but is there not danger that, finding military Prohibition a success, the radical Prohibitionist may try to impose a prohibitory militarism on the whole nation? Furthermore, is there not another, and, to a Catholic, a graver side to this question? It is stated that about thirty-five per cent of the men in the army and forty-five to fifty per cent of the men in the navy are Catholics. Is there not danger that these young men, most of them at a very impressionable age, subject to the influence of the Prohibition spirit in the army, may become tainted with Manichæism? And the better Prohibition works in the army, the more likely are they to fall a victim to this heresy.

Considering all these things, may I not hope that this communication, voicing as I am sure it does the opinion of AMERICA and of so many of its readers, will find a place in your columns at an early date?

Washington. D. A. MCCARTHY.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

SATURDAY, SEPTEMBER 14, 1918

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Peace in Sorrow

"THE only happy day now left me," a man once wrote, from the depths of misery, "is the day of my death." There is a Scriptural ring about the phrase, at least, if "only" is omitted; but taken literally, the sentiment reflects weakness rather than truth. Although canonized by many a modern play and novel, the grief that paralyzes action is not Christian but pagan, the outgrowth of an age that neither knows, nor cares to know, the supernatural.

In the background of despairing grief is a gross misconception of man's purpose in life. Christians cannot be as those who are without hope. If the life we know and the world we see, were the sole life and world that will come within our experience, it is conceivable that despair might play a legitimate part in human existence. But we are not pagans. In grief as in joy, in failure as in success, life's purpose can be read truly only in the revelation of God, given us in Christ Jesus. Without Christ, life is, confessedly, a puzzle. With Him, even though we may not at once know the answer, we are sure that there is an answer, and that some day what is dark will be made clearer than noonday. And in this present time we know that He was a Man of sorrows, acquainted with grief, yet one who went about doing good to all men. The servant is not above his master. If we must suffer, and suffer we must, let us suffer with Him, and consecrate the lonely hours, as He did, to deeds of beneficence. There is never balm for sorrow in selfish solitude and silence. But often it may be found in giving of one's best for others.

True, the wise man will deal gently with another's grief, even when it is the inevitable price of folly, and he has no reproaches for a heart bowed down with sorrow. When God afflicts, man's crude intervention is presumption. But after all, it must remain ever true that we were not made for rest but for labor, not for the happiness of human hopes humanly fulfilled, nor for content, except such content as may come with the consciousness that no hard duty has been left undone. Peace and rest will come on that later day when no far horizons beckon, but, our journey done, we find ourselves safe at home in our Father's mansions.

Labor's Tribute

IN the greatest demonstration ever made by the forces of the toilers of the land, labor paid its tribute to the nation on Labor Day, 1918. Pulsing with the activity of the shipyard and the foundry, rank after rank marched by in many cities throughout the country, registering loyalty in every step, heartening the men behind the guns 3,000 miles away and sending a message of unflagging determination to carry on the war to a successful issue. In other years labor parades gave expression to the sentiments of a class. This year the marching hosts voiced the unity of a nation that out of the welter of war has been welded into "a single army of many parts and many tasks, but commanded by a single obligation with faces set toward a single object." The cheers that greeted the marching thousands were tributes to soldiers and not to individual toilers expressing the hopes of their separate trades, to soldiers in an army of democracy where every individual interest was submerged that the common good might be achieved. The different trades represented proclaimed themselves on the banners they bore "soldiers over here behind the soldiers over there."

President Wilson in his Labor Day message had reminded the toilers of the land that this was a war that called for labor's support:

> You know the nature of this war. It is a war which industry must sustain. The army of laborers at home is as important, as essential, as the army of fighting men in the far fields of actual battle. And the laborer is not only needed as much as the soldier, it is his war. The soldier is his champion and representative. To fail to win would be to imperil everything that the laborer has striven for and held dear since freedom first had its dawn and its struggle for justice began. The soldiers at the front know this. It steels their muscles to think of it. They are crusaders. They are fighting for no selfish advantage for their own nation.

The Labor Day parade showed that the workingman realized this; and it showed too that the men in ranks were giving more than their brain and brawn for the victory of American arms. For as line after line filed by, each platoon carried its service flags side by side with the national colors. Many individual marchers bore service flags with three and four stars and there were some too whose banners bore the symbol of the supreme sacrifice, the star of gleaming gold. Not since our entrance in the war has such concrete evidence been given of united effort in the prosecution of the grim task that is ours in making the world a fit place to live in. The voice of united America has been heard before in the prompt response of all the people to the call of sacrifice, whether that call meant the offering of a life or the retrenching of food, or the lending of money. The marching of the Labor Day army is the latest declaration to our enemies that they have to reckon not merely with the forces on land and sea, but with a nation united and

determined to bend every effort and coordinate every industry in the land to render certain the victory of American arms.

Imported Anti-Clericalism

IN New York three months ago, by the aid of a substantial subsidy from the United States Government, the so-called "Roman Legion" was founded to carry on a vigorous war propaganda among the Italians in the United States. The Government requested the help of the Italian clergy in this campaign. The Italian clergy responded willingly, and contributed powerfully to the spreading of the Roman Legion. Unfortunately, some of the men prominent in this semi-official organization, supported by the money of the United States, concealed their hatred of Christianity under the mask of patriotism. Instead of being thankful to the clergy for support, they tried not only to exploit the generous help of the United States, for sectarian purposes, but to stir up religious strife in America, and to use the money of the United States for the circulation of the vilest calumnies against the Catholic Church. They sent out circular letters inviting the Italians to celebrate with the greatest noise, the Twentieth of September, the date of the fall of the temporal power of the Holy See. They began a campaign to make September 20 a holiday in the United States. They went so far as to invite the clergy to take part in this campaign against the Catholic Church, by pretending that the Twentieth of September symbolizes the achievement of Italian unity. To that campaign, vigorous support has been given by the numerous Masonic lodges of the *Figli d'Italia,* and by all the Italian priests who have apostatized from the Catholic Church, and who thrive in this country with the help of sectarian proselyting agencies.

What does the date September 20 really mean? It is enough to quote an extract from an article published in almost all the Italian papers of this country. We translate it from the *Voce della Colonia* of Philadelphia:

> The date, September 20, does not belong merely to Italy. It belongs to all mankind—it belongs to thought, to universal right. It means the decline of theocratic authority, of absurdity, of the impenetrable, of the caste system, of priestcraft; it means the emancipation of mankind from superstition, of the mind from dogma, of democracy from church terrorism; it is Papal Rome which collapses. No less does it signify deliverance from the pillars of Hercules, and right breaking the chains and bonds which restrain the aspirations of mankind. It drives toward the light and facilitates the development of the mind. Utopia yields to reason, knowledge dissipates prejudices, conscience eliminates the absurd, light conquers darkness.

After this burst of bombastic prose, the Roman Legion formally invites the President of the United States to wage war against the Catholic Church:

> If President Wilson were not the man he is, 300 and more Protestant Italian churches of the United States would remind him of the date, September 20. If America were deaf to the call of her time, the date, September 20, would reproach her with the following words: If hypocrisy darkened the minds of Americans, millions of Protestants and Free-Thinkers would deafen their ears with this date, September 20. The Papacy has collapsed, and has been conquered by the universal conscience in our day.

The Italian press in this country is filled just now with appeals like the foregoing. Regarding the attempt to make September 20 a national holiday in America, everybody with a schoolboy's knowledge of conditions in Italy is well aware that in that country the day is celebrated chiefly by Socialists and anti-clerical, revolutionary radicals who organize violent demonstrations against the Church and the Pope. Our Italian fellow-citizens already have Columbus Day. Let them be content with that. Not only is the Italian press in this country attempting to wage a war here against the Church, but worse still, the Roman Legion is represented in Mr. Creel's Bureau of Public Information by a member who is doing all he can to promote the spread of Italian anti-clericalism, and for this destructive work he is being paid with public money.

Is it right, that at a time when millions of American Catholics are sacrificing their means and shedding their blood for our country, that the United States should practically support Italian atheists in their attacks on the Church? Let Mr. Creel answer. Is it just, that American money should be used in promoting a violent anti-Catholic propaganda here? Mr. Creel should reply. Is it prudent, in this present crisis, to let a little knot of Italian anti-clericals start in this country a wave of religious bigotry? Mr. Creel and his superiors had better conclude immediately that this contemptible campaign of revolutionary atheism should be stopped as soon as possible. Such a decision will save them a great deal of embarrassment.

Capital Punishment Again

WHAT has become of the old-fashioned "reformer" who used to spend his days and some of his nights in advocating the abolition of capital punishment? Formerly he was a figure from whom escape was, at times, actually difficult. You found him on soapboxes, with the original contents of which he was frequently unacquainted, and in the columns of our most advanced near-thought magazines. Many a pulpit in which the Gospel of Jesus Christ was almost an unknown document found a place for him, along with the pacifist and the birth-controller, those "gold-dust twins" of the early twentieth century. His argument usually grouped itself under three heads. The first was that capital punishment did not deter from crime. The second denied that the crime was in the criminal. It was in the community. The third held that there was no such thing as crime, for what ordinary folk called "crime" was simply a lack of mental balance in the supposed criminal. Far from inflicting the sentence of death, it was the community's prime duty to find him a cozy corner in some

comfortable inn. If this three-fold argument failed to convince, the listener ran the hazard of being cast out into the interior darkness with Papists and all manner of blind retrogressionists.

The editor of the Arizona *Republican* is still among the unconvinced. He arises to remark that what Arizona needs, and needs badly, is the restoration of capital punishment. Nor does he deem it necessary to apologize for his views. He avers that murderers were always common in Arizona, but since capital punishment was abolished in the State by sentimentalists and by "cowards, milk-sops and perjurers in the jury-box," they are fast becoming a public nuisance. Condemned to prison sentences, they return as from a brief vacation, ready to take the life of any man who interferes with their plans. But the editor does not argue for capital punishment, as the term is understood by "feeble-minded juries" in Chicago and New York. He favors the kind of capital punishment that means death.

It is, of course, plain that this Arizona person is as blind a reactionary as any Papist who ever defended the right of the State to repair, through the infliction of the death-penalty, the breach made by crime in the order of justice. But it is also plain that many good citizens now see eye to eye with the Arizona man of the pen. One good effect of the war is that by forcing us to face realities, it does away with sham and cant. Many a social reformer in this country has found himself without an "essential occupation" since that fateful day in April, 1917, and the end is not yet.

One Drive

THE week of November 11 will mark an event in the war's history when the seven recognized agencies for war relief will unite in a drive for funds. The American people will be asked to give $170,500,000 to help the work that means so much for our fighting forces. The necessity of one drive for a common end is well expressed by the President in his letter to the chairman of the Commission on Training Camp Activities:

> It was evident from the first and has become increasingly evident that the services rendered by these agencies to our army and to our Allies are essentially one and all of a kind, and must of necessity, if well rendered, be rendered in the closest cooperation.
>
> It is my judgment, therefore, that we shall see best results in the matter of support of these agencies if these seven societies will unite their forthcoming appeals for funds, in order that the spirit of the country in this matter may be expressed without distinction of race or religious opinion in support of what is in reality a common service.
>
> This point of view is sustained by the necessity, which the war has forced upon us, of limiting our appeals for funds in such a way that two or three comprehensive campaigns shall take the place of a series of independent calls upon the generosity of the country.

The President's decision is a return to the original plan that was formulated by the Government early in the summer when representatives of the different relief organizations met to consider ways and means for raising funds. The idea of a united drive proposed by the Government met with the prompt and hearty endorsement of the Catholic War Council and the Knights of Columbus. Nothing would be gained by disorganized endeavor, everything would be accomplished by united effort. A nation-wide appeal to Americans of every class and creed for a common work and a common cause, carried on by agencies preserving their own separate "traditions and principles," while working in the best interests of the soldier and sailor, voices in unmistakable terms the spirit of America. Questions of religious differences never entered into the service rendered the soldier and sailor seeking recreation in the K. C. or the Y. M. C. A. hut in the camps at home or overseas. It would have been a lamentable thing to have had seven different agencies with a common purpose in view going before the public in separate appeals, drawing religious lines where none should be drawn. With the united drive there will be a common fund where those at home can register their patriotism in dollars that will be turned into service for soldier and sailor by the different organizations all working in harmony. The common drive fittingly bespeaks the determination of the American people to stand together as a solid unit in every effort that makes for the successful prosecution of this war.

"We Have Shed All Our Tears"

"THERE is a terrible significance in the words, 'We have shed all our tears,'" remarks Noëlle Roger, the author of a poignant little book called "The Victims' Return," in which she describes the pitiful state of the people who had been "evacuated" from the occupied districts of France, and first received humane treatment from the kind neutrals of Switzerland. Typical of many tales she heard from the refugees is this account an old peasant woman of Dompierre-au-Bois gave of incidents that happened in the village during the German occupation:

> "They [the Germans] put the whole lot of us in the church, and while we were there, pillaged all our houses one after the other. They threatened to shoot us, and for two days we believed that they were coming to fetch us out to execution, every time the door opened. Some of the women fainted through fright. . . . . A shell burst in the church. Then it seemed as if one could not see properly any longer. Everybody rushed out and then went back again. . . . . We saw the dead and wounded —twenty-two dead and seventeen wounded." It was a terrible scene: families wiped out; a woman lying dead with her six-weeks-old baby in her arms; another killed while suckling her child, which was found alive. . . . . The most severely wounded were left in the church among the dead bodies till the following day. From the uninjured altar the statue of the Virgin looked down on this hecatomb of women, children and old men. "My poor wife kept asking for water," said an old man, "but I was not allowed to take her any, and she died thirty-six hours later."

To those innocent sufferers from the horrors of the German invasion the worst of misfortunes will indeed seem henceforward like ordinary happenings. The souls

of the citizens of Lille, too, are likely to be almost as deeply seared by the memory of the present war as are those of the poor peasants of Dompierre-au-Bois. For in the current *Atlantic Monthly* Vernon Kellog, who was in France in the spring of 1916, thus describes the ruthless "Lille deportations":

> The seizures were made during the successive days and nights of Holy Week [1916] by officers accompanied by squads of soldiers. Mostly they came to the houses at night, especially in the last hours before dawn. They did not take whole families. They did worse. They tore away the fathers alone, or the older sons and daughters, mothers, children of fifteen and up, girls as well as boys: one from this family, two from that, three from another, and so on. They tore families apart, they wrecked families. And with one and a half hour's notice they carried off their selected slaves.
>
> Twenty thousand were taken from families of all grades, piled into cattle trains and transported from their homes to flimsy barracks hastily flung up in the concentration camps and fields of the southern districts. There they were put at work, strong and frail, workingman and office-clerk, sturdy woman and frail girl, adolescent youth and child of fifteen, from dawn till dark, with spade and hoe and cart, in the fields of France—to make German crops; housed together at night promiscuously, like cattle in long sheds; worked by day in groups under overseers, not with whips, but with loaded guns with fixed bayonets.

No doubt one of the powerful motives that is giving such irresistible vigor to the attacks of the American troops on the western front is a grim determination in the heart of every soldier there, that as far as in him lies this war will end with such an overwhelming defeat for Germany that the smiling fields, peaceful villages and busy towns of France and Belgium will never be ravaged again by the Kaiser's pitiless military despotism. When the Allies dictate the terms of peace in Berlin, within a year from now, as we hope, they should exact from the crushed and humiliated autocracy that brought on this war the fullest reparation possible for all the pain, sorrow, and misery that the blameless people of Belgium and France have suffered at the hands of the invader.

Literature

RENÉ BAZIN

THE French author René Bazin, born in 1853, graduated in law at Paris in 1878 and since professor of law in Angers University, first became known to the American public chiefly through his books of travel, "*A l'Aventure*" (1891), "*Sicilie*" (1892), "*Terre d'Espagne*" (1896), and particularly through "The Italians of Today" (1904). But later through the Scribner translations of "Redemption" (1908), "The Nun" (1908), and "The Barrier" (1911), he has been revealed to the New World as a quiet simple soul of sedentary life, which observes well and thinks deeply.

There is in "Redemption" a scene which illustrates well much of the spirit of the work of René Bazin, harvesters cutting grain on the banks of the Loire, whose waters are rising in flood, the stacks of grain which swinging scythes have cut, the women raking it into bundles, the growing menace of the river, the final frantic race into the flood, the cessation of cutting to rake in and save all that has already been cut; the calm, inevitable rising of the river, the whole-souled toil of the workers, the battle with that same nature which gives the grain and threatens to crush it under the flood—this is the adventure of harvest toil and one of the conflicts that arises therefrom.

But conflicts of other kinds also are found in "Redemption" and in "The Coming Harvest" as well—social problems, of the factory and of farmers with their wood-cutting and threshing—and problems of the heart. "Redemption" deals in its opening chapters with a factory situation and with a bitterness of the heart which the workers have for their employer. And there through the gathering dusk daily the weary tramp of poverty passes up the stricken street from the factory to the slums where the workers live. All the while between the two René Bazin has shown the futile barrier of distrust and coldness: The worker and the master no longer work together: one is paid for a certain amount of work done with the aid of a machine, and if the steel of a fly-wheel maim one as it did old Eloi Madiot, the master is more hard and unmoved than the chill machine. It is the factory system of the new industrialism that has taken all the personal touch out of labor and has built dangerous barriers which mean class-enmities and class-struggles. It is only typical of the present that the employer says to an old employee who has been permanently disabled, when that employee asks for a pension: "You are a worthy man. But that does not make it my duty to provide you with an income: You are the victim of your own clumsiness. How can I help it?"

Yet in the face of such a rebuff, Bazin paints the old man as still loyal in spirit to the workshop, still keeping the sense of duty which the master was unwittingly breaking down. The factory burns and the old artisan cannot be kept at home. "Henriette! It is Lemarié's factory," he cried in a voice of horror. "Are you sure?" "I know my own workshop. It is reaching the warehouse—let me go!" "You can't—at your age—with only one arm; no, I won't let you!" He pushed past her, groped his way across the kitchen, seized his hat, and slammed the door behind him crying: "I must! I must! Our place is on fire!" There is loyalty for a good example to the world. Nor can we help feeling as we read this book that barriers are being erected which break many of the useful bonds in our modern life: that these barriers are man-made and that they are the cause of most of the economic discontent and labor trouble. Men cannot be congenial over a wall.

It is rather a useful figure of speech, this one concerning a barrier, for it seems that it is the unpleasantness resulting from barriers artificially dividing things which should be together—that this is the great tragedy of modern life. We see it in *Les Oberlés* (1901), where German nationalism is an artificial barrier between the Alsatians and France. We see the same question of nationality, blood and education, the barrier of 1870-1871, in the story *Le Guide de l'Empereur*. We see another sort of barrier in *Les Noellots* (1890), which in spite of a slightly diffuse structure gives a keen analysis and vivid pictures of two barriers, that between a simple country peasant father and his sophisticated metropolitan son, the first is that between the son himself, who loved the social life and the journalist's career in Paris and yet, not being to the manner born, was never thoroughly happy, and the second is that between the son and the life he coveted but could not gain, for at the end he breaks down and says he "never could be anything but a peasant." These barriers are natural ones, not to be too lightly vaulted by the vain or the ambitious: and René Bazin would have us know that the best and greatest happiness is to be found in staying within reasonable barriers and doing the

work that lies before the hands with cheerfulness, earnestness and sincerity.

Then, in "The Barrier," we have a barrier of a more exacting kind, the barrier of varying religious belief: a man who belongs to the Anglican Church, a girl who is a Catholic, and a Frenchman who is an apostate Catholic. Nor can the force of love itself break down these religious barriers. But it is likewise René Bazin's purpose, in this novel, to show the necessity for strong bonds and religious ties, even more so than in "The Nun." In fact in this book, "The Barrier," in a passage in the education of Catholic children which every Catholic parent ought to read (pp. 162, ff.) there is continual emphasis on loyalty and fidelity as well as devotion. Too often are bonds supplanted by barriers where bonds should be. Nowhere is this better illustrated, perhaps, than when old Eloi Madiot and his nephew have a quarrel over the military service, a topic, by the way, which is often introduced in Bazin. And here we have examples of both a bond and a barrier: the bond which ties the affections of the old man to the army: the barrier between him and the nephew who mockingly asks what he got from it. "Get from it? Get from it?—I was fed, I had tobacco, I had—I do not argue like you, blockhead. I served with my comrades, not for money, but for honor, for pleasure." Between him and the miserable youth, the fourteen years of his life in war and barracks rolled in confusion. There passed before him visions of his comrades, drawn up in ranks, shouldering their arms; of the officers he had loved; music sounding through cathedral domes; flying flags; bayonet charges; drinking bouts after victory; garrison towns; the mess; all the glory, all the careless joy of the service. Visions of it all rushed through his brain. For the moment the old soldier became the incarnation of the old army. He was a willing servant, a willing worker, a willing soldier. He was the kind who by steadiness, keep the bonds. The barriers already exist between different generations and peoples: but personal ambition and labor agitation which might seek to build new barriers must be kept down. The bonds must be maintained.

The novels of René Bazin stand as an interpretation of the life of the plain French people They are mild and unexciting, but they have the ring of truth about them. They analyze social conditions and individual problems. They reveal the existence of certain barriers erected by one man against another. They represent and deplore the creation of these new and unnatural barriers and also deplore the breaking of bonds. The social theory which he advocates is that every one has his own little garden plot to tend, and should tend that and not worry about his neighbor's goods—a theory as old as Langland and More. The things we find in these simple tales are truth, loyalty, duty, and affection. These things, as we see them in each case in the few characters which he puts in the foreground for contrast against the rest of the world—these are the things which make for happiness and for success in life, spiritual success at least, which is more satisfying than material success. There is none of the romance of adventure in this; there is none of the clash of battle, either military conflict or social struggle; there is no rapidity of action or height of emotion. There is simple picturesque sketching of simple picturesque people. For these things people read and will continue to read the novels of René Bazin.

ELBRIDGE COLBY.

ANOINTED, HALLOWING HANDS

Oh wondrous hands! Into whose guarding palms
  Hath God of His own power given,
To lead, King David-wise, with praising psalms,
  Christ-ward along the narrow road to Heaven;
To bless, rebuke, forgive, to feed the flock,
To bar the door to sin, and Heaven unlock.

Oh wondrous hands! At whose still benison,
  Thou comest, Lord, in earth's gifts consecrate,
In sacramental veil, which thou dost don
  Lest eyes should dazzle, that upon Thee wait.
When comes the sun from out the silver east,
We worship Thee, and thank Thee for Thy priest.

Oh wondrous hands! Into whose gentle ward
  Thou givest, Christ, the keys of life and death,
Against the hosts of Satan to stand guard,
  That souls afaint with sin may draw new breath.
From grisly husks on heavenly food to feast,
Thou lead'st us in Thy mercy, by Thy priest.

Oh wondrous hands! Bound with Thy fetters, Lord,
  To break our chains and set us free for Thee,
From lustral birth unto that last glad word
  That bids us welcome to our peace with Thee;
For all Thy gifts, oh Lord, from great to least,
We thank Thee, by the hands of this Thy priest.

CAROLINE C. MACGILL.

REVIEWS

From Bapaume to Passchendaele. By PHILIP GIBBS. New York: George H. Doran Co. $2.50.

The story of 1917 on the western front is told in these pages by a well-known Catholic war-correspondent. It was a year of ceaseless battle and desperate conflict with its days of "attack and counter-attack, all the roads of war crowded with troops and transport, the coming back of the prisoners by hundreds and thousands, the long trails of the wounded, the activity, the traffic, the roar, and welter and fury of war." Day by day Philip Gibbs went through all the stirring scenes that have gone to make history, living the life of the soldier yet seeing much more than the soldier who can only see his own special part. If any man can get a broad view of war it is the war-correspondent who passes from one battle to another feeling the pulse of the whole great movement that is rocking a world to its foundations. The messages written in the field lose nothing of their vividness from the revision that has been made by the author in placing them before the public in book-form.

No attempt is made to disguise the horror of conflict in the story that is narrated of brave deeds, and unselfish devotedness and duty done unflinchingly unto death. Philip Gibbs has lived too long in the world of shell-craters and trenches to give a one-sided picture of the glorious phase of modern battle grounds. Neither demigods nor saints are the soldiers that are going through with an ugly task that has to be finished whatever the cost in blood and sacrifice. They have no craving for the pity of the world beyond the battle lines where non-combatants speak of "our cheerful men." The author finds it difficult to describe these men who have lived in a world all their own, clotted with mud and blood, playing with death from one month to another as campaign followed campaign. His intimate knowledge of the men in the ranks has convinced the author that the "courage, honesty and humanity of these boys were a world higher than the philosophy of their intellectual leaders. I hated the thought that we have been brought to such a pass by the infamy of an enemy caste and by the low ideals of Europe which have been our own law of life." Only the defense of the world's liberty justifies the sacrifice of all this splendid youth "seeing straight, thinking straight, acting straight, without selfish motives, flung into the furnace of war, scorched by its fires, maimed and blinded and smashed."

The narrative does not include the Cambrai battles. For the first time in any published account the names of the regiments are given that battled so bravely for the crest of Passchendaele. As a correspondent with the forces in the field the writer offers

no criticism on success or failure in the individual actions he witnessed. The definite gains however of the campaign in Flanders are summarized in the words of the Commander-in-Chief. G. C. T.

The Origins of Contemporary Psychology. By CARDINAL MERCIER. Translated by W. H. MITCHELL, M.A. New York: P. J. Kenedy & Sons. $2.25.

A Manual of Modern Scholastic Philosophy. By CARDINAL MERCIER and the Professors of the Higher Institute of Philosophy, Louvain. Authorized Translation and Eighth Edition, by T. L. PARKER, M.A., and S. A. PARKER, O.S.B., M.A. With a Preface by P. COFFEY, Ph.D. Vol. II, Natural Theology (Theodicy), Logic, Ethics, History of Philosophy. St. Louis: B. Herder. $3.50.

These are two recent translations of books well known in the original French. The former appeared first in 1897 and the latter in 1909-12. The first-named volume is wholly the work of the Cardinal, the latter is in part his own production, and in part that of other professors in the Institut Superieur de Philosophie de Louvain, but the entire work was done under his direction and patronage. Both translations are well done, in clear, idiomatic English.

In the "Origins of Contemporary Psychology," Cardinal Mercier traces the genesis, development and divagations of modern psychology, from the aberrations of its father Descartes down through three centuries of divergent speculation to its modern high priests, and ends with an exposition of the sane scholastic system with its scientific and satisfying explanation of the roles played by body and soul. That the "Manual of Modern Scholastic Philosophy" has the sanction of the University of Louvain is sufficient recommendation, which is emphasized by the fact that it has run through many editions and has been translated into a number of languages. The second volume is perhaps more interesting to the general reader in its subject-matter than the first, but it maintains the same high degree of excellence and is open to the same criticism, in minor points, to which Father Cahill called attention in an article in AMERICA for June 2, 1917. Both on account of its author and its intrinsic worth it has been deservedly welcomed by Catholic laymen and seminarians. A comparatively brief but comprehensive outline of Catholic philosophy in the vernacular has long been desired, especially by the Catholic laity. Cardinal Mercier's "Manual" satisfactorily meets the need. J. H. F.

Problems of Subnormality. By J. E. WALLACE WALLIN, Ph.D. New York: World Book Co. $3.00.

Dr. Wallin has written a book which has grieved, shocked and scandalized sundry "high brows" and leading lights of social science. This is only another way of saying that he has written an excellent book. Dr. Wallin has no respect whatever for sensation-mongers, or for those "sob-sisters," male and female, who too often escape from the Sunday supplement to lecture in schools of so-called "social science." His intelligent study of real problems will do much to eliminate the absurdities, and place upon a firm foundation whatever is of practical value in the Binet-Simon and similar mental tests. Dr. Wallin is not blind to their real worth; all that he contends for is simply that until we can establish a fairly definite standard, it is unwise to assert with dogmatic finality precise degrees of subnormality. It ought to be clear that unless we know what we mean by a "pound" it is perilous to insist that the weight of a given object is greater or less than a "pound." Yet it is the neglect of this plain truth that has made the mental test, a valuable aid when properly applied, worse than a joke in most American courts. Judges are slow to believe that a murderer or a thief, who has carefully planned his misdeed, with an obvious realization that it was a misdeed, is only "seven years old" by the Binet-Simon, and therefore morally and legally irresponsible. By using a recognized set of mental tests Dr. Wallin ascertained that a group of successful farmers and unusually gifted college students were, with a few exceptions, "feeble-minded." Had these men been on trial for crime it would have been easy for the alienists to depose on oath that the indicted were at best but high-grade morons, not amenable to legal punishment. It is not to be expected that this volume, touching, as it does, so many debated theses in philosophy, will commend itself in every detail to the Catholic student. But he will welcome it as a sane and refreshing criticism of the modern Bedlam school of applied psychology. P. L. B.

The Private Papers of Henry Ryecroft. By GEORGE GISSING. Introduction by Paul Elmer More. New York: Boni & Liveright, Inc. $0.60.

In the introduction to this volume of essays, Mr. More, writing in a Johnsonian manner, observes that "The meditations of Henry Ryecroft are grave without being heavy, learned without being pedantic, wise and skeptical without being frigid; the little book is one of the rare treasures of English literature." "The Private Papers" are semi-biographical in character, are the fruit of the author's last years, and are written in a chastened style that the after-war period will probably find quite obsolete. Those who are familiar with Gissing's private life, and know what the dominant theme is of his novels will be agreeably surprised at the artistic beauty of this book. The author was an ardent lover of good literature and sometimes went without his dinner in order to buy a volume that would feed his mind. His soul, however, does not seem to have profited much by his intercourse with the kings of letters, for his life was loose, and occasional passages in these "Letters" indicate that Gissing was a skeptic though he apparently regretted that his faith had gone. The following passage is a good example of the author's manner:

> I always turn out of my way to walk through a country church yard; these rural resting-places are as attractive to me as a town cemetery is repugnant. I read the names upon the stones, and find a deep solace in thinking that for all these the fret and the fear of life are over. There comes to me no touch of sadness; whether it be a little child or an aged man. I have the same sense of happy accomplishment; the end being come, and with it the eternal peace, what matter if it came late or soon? There is no such gratulation as *Hic jacet*. There is no such dignity as that of death. In the path trodden by the noblest of mankind these have followed; that which of all who live is the utmost thing demanded, these have achieved. I cannot sorrow for them, but the thought of their vanished life moves me to a brotherly tenderness. The dead, amid this leafy silence, seem to whisper encouragement to him whose fate yet lingers: As we are, so shalt thou be; and behold our quiet!

The publishers of "The Private Papers of Henry Ryecroft" have done well to bring out this attractive reprint of the book. W. D.

BOOKS AND AUTHORS

"There are few more impressive sights in the world than a Scotsman on the make." "Every man who is high up loves to think that he has done it all himself; and the wife smiles, and lets it go at that. It's our only joke. Every woman knows that." Both the foregoing propositions are most entertainingly proved in Sir J. M. Barrie's clever comedy, "What Every Woman Knows," (Scribner, $1.00), the first volume of a uniform edition of his plays that has begun to appear. The prologue, explanations and stage-directions with which the author provides the play are so discerning and illuminating that readers of the text, even if they have not seen the comedy acted, can easily imagine how enjoyable it must be on the stage. Few plays read so well as Barrie's.——"The Brown Fairies," (Yale University Press, $1.00), by Ethel M. Gates, will give pleasure not only to

the little ones but to the grown-ups as well, who recall the entertaining evenings spent with Grim and Hans Anderson. The stories themselves are told with much of the simplicity, charm and fascination of the fairy-tale writers with whom we were all so familiar in childhood days.

The *Bookman*, of which the management was taken over some time ago by the George H. Doran Co., with its September number appears in a new dress and make-up. Among the papers in the attractive table of contents are "Kultur as Patron of Danish Letters," by Maurice Francis Egan, in which he tells both of Germany's efforts to Teutonize the Danish mind and of his own attempts to make the Danes familiar with American literature. "It will be seen from this paper," is his conclusion, "that a minister to a foreign country has more duties than supposed by the illiterate—of wearing 'purple pants' and handing tea to princesses!" Christopher Mosley writes a charming description of the "haunted" bookshop of Roger Mifflin, the hero of "Parnassus on Wheels," and "Jeremy," a promising serial by Hugh Walpole, begins. There are two proleptic book reviews that are pleasant to read, one containing passages from the coming biography of Joel Chandler Harris and the other full of characteristic excerpts from Booth Tarkington's new story, "The Magnificent Ambersons." The publishers of the *Bookman* announce that its only purpose will be

> to cultivate and foster the art of reading—to minister to the mind of the reader by directing attention to the best in current literature, including that great number of publications whose genuine service is the proffering of recreation and amusement. The *Bookman* will not, even in any remote sense, be the organ or spokesman for any one publishing house or for any group of publishers.

The contents of the present number seems to indicate that under the direction of Mr. Eugene F. Saxton, the *Bookman's* new editor, "advanced" writers will no longer find the magazine a medium for the propagation of their un-Christian views.

There seems to be little of permanent value in "Ardors and Endurances" (Stokes, $1.25), a young British soldier's book of war-poems and "phantasies." There are a number of free-verse compositions which vividly describe trench-fighting, and "A Fawn's Holiday" contains some melodious lyrics.——Mr. Witter Bynner, the spelling of whose name is so hard to remember, won a Poetry Society prize for producing in "Grenstone Poems" (Stokes, $1.35) "one of the two best books of poetry published during 1917." But there really does not seem to be much in it that is worth while. It has lately transpired that Mr. Bynner is one of the perpetrators of the "spectric-poetry" hoax of last year, a book of ridiculous free-verse, which the reviewers solemnly praised. "Before a Crucifix," which runs as follows, is one of this author's earlier poems:

> At dawn denying Thee, at dusk we sell Thee with a kiss—
> Still art Thou through the many years from that sad night to this
> Content to know the comfort Thou shalt bring us when we weary,
> O Jesus, Son of Mary.
>
> We nail Thee, Christ, all seven days upon another cross,
> With thorns again we crown Thy head and hail Thee with Thy loss—
> Yet wide Thine arms in agony open their sanctuary
> Forgiving us until at last of cruelty we weary,
> O Jesus, Son of Mary.

The fourth edition of "The Trust Problem" (Doubleday, Page, $2.00), by J. W. Jenks, Ph.D., of New York University, and Walter E. Clark, Ph.D., of the City College of New York, is practically a new book. The authors believe that they present "no change of fundamental principle," yet they now incline to the opinion that the degree of power which can be exercised by capitalistic combination is somewhat smaller than was formerly thought, since the regulating power of public opinion and of competition has become stronger. The book is probably too diffuse for use in the classroom, but its value is great as a work of reference. The bibliography indicates a successful attempt at selection, and there is an excellent index. ——"Outlines of Political Economy" (Longmans, $1.75), by S. J. Chapman, now appears in a third edition. Written from an English standpoint and somewhat abstruse for classroom use, the book will be found useful for reference. Dr. Chapman's efforts to avoid the question of free-will, a performance staged in an introductory chapter, lends a rather unexpected touch of humor to a dry-as-dust topic.——"Maids, Wives and Widows" (Dutton, $2.00), by Rose Falls Bres, is not a novel to be read under the summer trees, but a sober production, intended to give a view of the law of the land as it affects the weaker vessel. Some of Mrs. Bres's observations are interesting, if not compelling, and a mere man is tempted to think that there is too much Mrs. Bres and too little law in this rather expensive volume.

The New York *Times* for August 25 devoted half a page to the tributes in prose and verse which were offered by his friends to the memory of Sergeant Joyce Kilmer who was killed, not on August 1, as was at first reported, but on July 30. Alexander Woollcott wrote:

> I want to report to you and to other friends of his on the ninth floor that, three days after the tide of battle had moved on toward the Vesle, I made my way across the sloping meadow just above the Ourcq and, in the name of all of us of the *Times* family, placed a spray of cypress on Joyce Kilmer's grave. Grantland Rice and I searched till we found it. He lies buried beside Lieutenant Oliver Ames at the edge of a little copse that is known as the Wood of the Burned Bridge, so close to the purling Ourcq that, standing by the graveside, you could throw a pebble into its waters. . . . He was killed at the height of the great battle, killed in the climax of what I suppose was the mightiest week his regiment had ever known. . . . When his regiment was crouching for the attack across the Ourcq and he found his own battalion would not be in the lead, he asked and received permission to offer his services to the battalion that would be in the lead. So it happened that he was close to the Major's elbow when the battalion adjutant was killed and, in the emergency of the battle, without commission or appointment, he was serving as a sort of aid to the battalion commander, when a machine-gun bullet dropped him.

The best of the *Times's* poetical offerings to the dead soldier are these stanzas by Eleanor Rogers Cox, entitled "Joyce Kilmer":

> Dead! with that golden splendor all about you
> Of high and pure and selfless sacrifice,
> Dead! and for us, the legioned friends who loved you,
> Deep Sorrow's veil enshrouding heart and eyes.
>
> For us the loss—the thought that no tomorrow
> Shall bring us back the poet-friend we knew—
> The soul to all nobility responsive,
> The spirit gallant, valorous, and true.
>
> The knightly hand that truth's bright falchion wielded
> St. Michael-wise, undaunted, and serene.
> The song that brought new glories to the worship
> Of Christ Our Lord and Mary Virgin-Queen.
>
> The friend so leal to Friendship's fairest meaning,
> The poet chanting down triumphant ways,
> Yet turning still to cheer his wearied brother
> With words of strength-enkindling cheer and praise.
>
> The soldier who at freedom's holy calling
> His splendid all laid freely on her shrine,
> And in far France with Eire's lines advancing,
> Poured out his life's bright sacrificial wine.
>
> The kindly human man whose very presence
> Has blessed and bettered wheresoe'r he trod,
> The saint whose face already shines upon us
> A star to light us to the courts of God.

EDUCATION

One Form of Child-Abandonment.

IT was a bitter cynic who wrote that the more he knew of men, the better he liked dogs. There is no excuse for the sentiment; it is only a part of the truth and, therefore, the worst of all untruths, as every cynical hit is; but there may be some excuse for the man who uttered it. Possibly, he lived in a large city, where the dregs of humanity are caught, where many a boy and girl can truthfully say, "I never had a chance." Perhaps he was a social worker out of joint with the times, and fundamentally unfitted for the task, by his lack of a generous and comprehensive charity. It may even be that he had been a curious hanger-on in some juvenile or domestic relation court, where he had witnessed many a case of child-abandonment, that crime which seems to register the minimum point of humanity possible to man. Yet even so, the comparison limps somewhat. Dogs, so far as my experience goes, do not abandon their helpless young, but human fathers and mothers sometimes do this thing.

The Point of View

WHEN Giacomo Salimbene, finding the fight for existence too keen, betakes himself for parts unknown, it is customary to put a few wheels of the law in motion to catch up with Giacomo. While they are revolving, Giacomo's helpless children and almost equally helpless wife are committed to the gelid mercies of public charity, and a cry of reprobation, directed at the absent Giacomo, is set up by all parties concerned. The cry and attitude of reprobation cost little, but they are not worthless, for they help to keep public opinion healthy. Even if we cannot remake the broken family, it is well to reprobate the wrecker, whether he is a child-abandoner, a successful petitioner for divorce, or just a "plain drunk." But if, instead of taking to flight, Giacomo had decided to remain at home and ease the burden of existence by sending one or two of his offspring to a non-Catholic or anti-Catholic school or institution, public opinion, I fear, would have decided that Giacomo was not a rascal, but a wise man.

Parochial or Public School?

PUBLIC opinion is often a curious judge. In the case of Giacomo, its ruling would have rested on the unspoken, yet too common, supposition that the father's obligation to provide for the physical and mental welfare of his child, is less binding than his duty to care for his child's soul; that, in fact, in case of a conflict, the spiritual claim may and should be ceded. At this present moment, it may be that some Catholic parents, in whom the true Catholic instinct, for one reason or another, has grown somewhat dull, are debating a choice of schools for the boy and the girl. Are Johnny and Alice to be sent to the parochial school, a proceeding which in some cases may involve a trifling expense, or to the public school, where "everything is free"? The descendants of men and women who valued the Faith above all worldly considerations should not hesitate, but all of us are not worthy of our ancestors. The prime question at issue is whether the parents are obliged to take more care of Johnny's soul than of their own temporal advantage. The public school may offer a release from some expense, but what else can it offer? One thing: it may offer the parents the chance to become child-abandoners. As expressed by the Archbishop of St. Louis in a recent Pastoral:

> The child has a natural right to be supported, protected and educated. He has the right to be taught not only all that is necessary for good citizenship here, but, as a child of God, he has even a prior right to know the laws God has given for his moral and spiritual life, and all that is necessary to fit him for citizenship in the kingdom of his Father. But a knowledge of, and an education in, this latter, the Catholic child can only obtain in a Catholic school. Therefore to the Catholic school he should be sent. The parent neglecting to do so violates the natural right of the child, and *is guilty of child-abandonment.* . . . Parents who fail in this without grave reason are held unworthy to receive the Sacraments.

In these vigorous words the Archbishop of St. Louis asserts the inalienable right of the Catholic child to a Catholic training; furthermore, he gives his presentation of this right, fresh point and energy by pronouncing those who violate this right, "guilty of child-abandonment."

Dangerous Education

IT is nothing else. Parents guilty of it can no more be admitted to the Sacraments than anyone who has determined to continue in a deliberate violation of law. The obligation, it is to be noted, rests not upon ecclesiastical, but on the natural law; that is, the Church did not make the law, although in this, as in other instances, she prescribes how the law is to be fulfilled. The natural guardian of the child, failing to provide for its physical welfare, exposes it to the hazard of physical death; the father who does not place his child in a Catholic school exposes it to moral ruin and death. That the danger is not so readily or so quickly discerned makes it not less, but more perilous.

Surely, the times have not grown better since our Fathers in God decreed that the normal education for every Catholic child was to be sought in a truly Catholic school. The world, the flesh and the devil have not been idle. It is almost obvious that there are today malign influences, non-existent even a quarter of a century ago, against which it is exceedingly difficult to protect the child. These influences may be found even in our public schools. It is not detracting from the personal and professional integrity of thousands of public school teachers, to say that Christian uprightness is not always, and what may be called "the Catholic point of view" is never, considered a requisite by the authorities empowered to appoint to the teaching staff. As New York has learned in the last eighteen months, it is possible for teachers to maintain in the public schools an active propaganda in behalf of principles which lead directly to disrespect for all authority, and even to personal immorality. Furthermore, it is fair to conclude that had not the war attracted the attention of the public to the pacifists and the Socialists in the schools, these people would have continued their nefarious work among the children, unhindered. As for the reading prescribed by one New York public school teacher for his class, it is sufficient to say that a majority of the books required, were either not shelved by the public library, or were on the restricted list.

The Catholic Contrast

AT best, the public school teacher can introduce positive ideals of religion and morality only by night and by stealth, thereby degrading the whole subject in the mind of the child. Put religion in the second place, and you divest it of all importance. For the immature mind, it is wholly a question of emphasis. The subjects that count are the subjects that come first, by right, openly, and are followed by an examination. The highest effort of the public school is reached in some "ten thousand dollar code," which an intelligent, well-bred pagan would have scorned. He had his faults, this pagan, but he never thought that a law was worth much unless it had a sanction, and if he believed in one god or in a thousand or in none, he did not hesitate to confess his creed. But even a million dollar code is worth little in a stand-up fight against moral evil. A school is not merely a place where catechism is taught, but no school is good enough for a Catholic child which does not base its

code of morality upon Divine revelation, which does not put God first, not in vague theory, but in every-day reality. Today, evil is rampant, persuasive, cultured, and borrows the guise of an angel of grace. To try to defeat it by the current pseudo-ethical theories of sweetness and light, is as satisfactory as the process of trying to cure a cancer by dusting it with orris root. The immediate effects are pleasant, especially to the operator, but they do not last.

The Great Mother

THE lips of the aged are the custodians of wisdom. Down in Louisville, a town which will find itself without an essential occupation when the Prohibitionists triumph, is a priest aged only in years and wisdom. To his many personal merits he adds this, that he is an editor. Writing in the current *Record,* Father Deppen thus addresses himself to Catholic parents:

> Listen to the Church, obey the Church. The Church is older and wiser than you, and more experienced than you, and she is also more solicitous for your children than even you, their parents. If you would have the peace of God, the joy of a good conscience, and be finally judged "the good and faithful servant," see that your little ones are educated within the sacred walls of the Church. In that Church you live and hope to die. So also see that your children live and die. Make not Our Lord sad or angry. Remember His words: "Suffer the little children to come unto Me, and forbid them not."

I cannot add anything to that: I am not minded even to try. But I wish I could impress upon the mind of all Catholic fathers and mothers their obligation in conscience to send the Catholic child to the Catholic school.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Teaching the Alien

THE sixteen months the United States have spent in raising an army, have taught us several lessons. When the results of the first great registration had been tabulated, it was found that 9,683,445 had been enrolled. Of this number, 1,352,169 were alien residents. The country had no choice but to grant the latter exemption from military service, and they were mainly classified in the fifth group. Considering the fact that many of these men, except for their alien citizenship, were fully fit to assume the task of defending the country in which they resided, and in which the majority surely intended to make a permanent home, we have the explanation of the present very determined movement that this condition shall not be allowed to continue, and that these aliens shall be made an integral part of our national life. In short, they must be Americanized.

Americanization is a hazardous word in Catholic quarters. The term has frequently been made to cloak proselytism. Bigotry has paraded itself so long under the banner of "Americanization" that any movement of this nature is immediately suspected of being anti-Catholic. Even in the present agitation the old enemy has been found to be lurking. Then there is the further stir for the teaching of English to the foreign-born. In the minds of too many enthusiasts, the teaching of English to immigrants is synonymous with the immediate obliteration of the mother-tongues of these people. This is a dangerous experiment, as American Catholics know from their experience in handling the foreign-born classes.

The Necessity of the Work

IN contrast with the Catholic attitude on these two questions are the following incontrovertible facts: The Catholic Church has been easily the first among private agencies in effectively Americanizing the immigrant; the same is true with regard to the teaching of English to the immigrant classes. Furthermore, it can be asserted with conviction that any national program with these two objects in view will succeed only in proportion to the cooperation that is asked of, and received from, the Catholic Church in America. Beyond this point, these subjects, the Americanization of our aliens and the teaching of English to our foreign-speaking peoples, are not linked; and they will no longer be dealt with at one time.

There is not merely sentiment behind this determination that those who come to live with us shall be one with us in tongue. The least argument against permitting the continuation of the present conditions, is the last. It took America fifty years to discover that men who did not speak English would not fit into our military forces; and, having passed through the coming trying years, we trust it will not again be a matter of concern for many decades. The argument for the teaching of English to the immigrants which is worth emphasizing is mainly that such knowledge would be of greatest value to the immigrant himself. Many of the non-English-speaking immigrants think that as long as they live in the great foreign colonies of our cities, where their own tongues are the common languages, their ignorance of English will not be detrimental to them. Against this stands the probability, that, as long as this ignorance continues, they will be compelled to live in these colonies, which is a hard enough life sentence to impose, not to say choose. In addition, the non-English-speaking men and women, in seeking employment, face the greatest handicaps. They will be given the least remunerative and the most arduous sorts of work. Even after they have found employment, their troubles are far from being over, for their lack of knowledge of the country's tongue will add to the hazardousness of their occupations. To what extent this is true is emphasized in the statement of the Ford Automobile Company which reports that by teaching English to their foreign-born employees, accidents have been reduced fifty-four per cent.

Not Haste but Caution

WHAT havoc is done by "too rapid Americanization" is one of the most tragic and insistent stories told by the courts that handle our delinquent youths. Against this style of "Americanization" the Catholic schools have taken the youths, taught them our tongue and the Faith of their parents. The Church schools never considered themselves capable of replacing the father and mother of the immigrant child, as the State schools have done. Side by side with this teaching, the Catholic schools have taught their pupils English, have inspired them with the ideals and the culture of America, have fitted them to take their places in American life and prepared them to gain the first object of their creation. Here is the full explanation of such highly satisfactory statistics as those which showed that only one-seventh of all the boys appearing before Chicago's boys' court, during the first six months' period of the current year, had been educated in the Catholic schools. Furthermore, one can appreciate why Catholics have so large a representation in our armed forces, and whence came the inspiration which led to the enlistment of the Lesniowskis, the Panazzos and other Catholic foreign-born soldiers whose names are filling the casualty lists every day. On the score of teaching English to the children of the foreign-born, Catholics have little to learn, while the State may sit with profit at our feet. There is, though, the other angle, the teaching of English to the adults among the foreign-born. Here we Catholics can learn from the experiences of the State. Night schools are the first suggestion. The school authorities of New York, Chicago, and many other communities have experimented along this line. The highest attendance at the elementary classes of the Chicago evening schools was reached in 1914-15. The figure was 17,646. In 1916-17 it had dwindled to 7,696. A very low estimate of Chicago's foreign-born non-English-speaking adult population

is 150,000. The explanation of the lack of response is simple and not merely a want of ambition among the aliens. The exactions of the daily employment leave little energy to be expended in study at night. Were evening schools the solution, Catholics could quickly step to the fore with their excellent institutions in the heart of the foreign colonies.

Factory Schools

MOST success has met the efforts at teaching English when the classes were conducted in industrial establishments during working hours. This is a method adopted constantly by firms employing non-English-speaking help. One line of endeavor of those working on this problem is to establish by law such schools in all large factories, making attendance compulsory. The classes are to be held during the usual hours of employment, while the employers are to be compensated for whatever financial loss is incurred. Where not enough of this type of help is engaged to warrant the opening of such classes in a factory, a central school in the vicinity of several factories is to be established, which the non-English-speaking workmen and women will be compelled to attend. This is radical legislation. Its adoption seems improbable. Yet the current agitation forces the problem to the front and some action is certain. Catholics cannot but be interested in the matter. Their interest will be a measure of the success with which the movement meets. Surely the Church is concerned in the material welfare of these aliens in America who are of her children. Her interest goes farther than does the State's. She must see to it that in the endeavor to give them material aid, spiritual damage is not incurred. Catholic pastors can impress, first of all, upon the non-English-speaking adults in their congregations, the necessity of learning English, pointing out the added possibilities of securing employment, and the probability of greater remuneration, and insisting upon the stronger tie which will be formed between parent and child, if father and mother learn the language of their adopted country. In some instances it might be feasible to open an evening school which, because of local conditions, may meet with greater success than did Chicago's experiment. Through means of fraternal and parochial societies, opportunity and even added incentive may be given those who ought to acquaint themselves with our tongue.

Cooperation and Watchfulness

THEN, should the State intervene with legislation, such as suggested above or other, Catholics will have to be alert. Constant watchfulness will be necessary to prevent proselyting under the guise of teaching English. This is true even now when the classes are voluntary and conducted in industrial establishments. Heresy in religion and politics can easily be made the subject of lessons in English, but only in the event of Catholic indifference. On the other hand, initiative on our part can rob this movement of any anti-Catholic bias it may have. Employers are constantly growing more ready to adopt methods that assure a more contented, industrious and efficient working-force. Catholic pastors in the foreign sections have an opportunity to induce capable men and women of their own parishes, those who have had the advantages of an education in our own colleges and convents, to offer their services to teach men and women of their own blood the English language. It might even be possible to connect such volunteers with industrial concerns ready to accept and remunerate them for their services. But whatever is done, there must be no laxness on our part. The nation is determined that the foreign-speaking shall be made one with us in language. This is for the country's good and for the immigrants'. That there is a dangerous angle, is no consideration. The danger will be minimized by our earnest cooperation and watchfulness.

L. F. H.

NOTE AND COMMENT

The First Missionaries from Maryknoll

THE *Field Afar* announces that the first missionaries from Maryknoll are about to leave the United States for the mission field in China. The Sacred Congregation of Propaganda in Rome has assigned to the Catholic Foreign Mission Society of America a small part of the present Vicariate Apostolic of Canton, in the portion adjoining Tonkin in the province of Kwang-tung, where there are more than 1,000,000 pagans. There are four in the band of missionaries who will cover the territory mentioned. Their departure will mark an epoch in the annals of the Catholic missions, the entrance of America into the mission field. It should be a stimulus to the mission spirit of American Catholics to realize that the foreign missions belong to them now in a personal way. It has been the cry of the non-Catholic missionary societies that the world must be evangelized during the present generation. Now that American missionaries are formally taking over a portion of the Far East for peaceful conquest, American Catholics will not be outdone by their non-Catholic friends in their enthusiastic support of the mission cause.

Universal Training Association Proposal

THE "National Association for Universal Military Training" advocates in a recent statement a reduction of the draft age to eighteen years, though it would not call young men into service until they are nineteen years of age:

> This association is committed to universal military training and equal national service as the permanent military policy of these United States, and pursuant to this policy we propose the following amendment to the Administration's Man-Power bill, S. 4856:
>
> That in addition to the persons subject to registration and selective draft under the act approved May 18, 1917, all male persons between the ages of eighteen and forty-five, both inclusive, shall be subject to registration and draft in accordance with the provisions of said act; provided, that all registered male persons who have attained the age of eighteen years shall be subject to military training in accordance with regulations to be prescribed by the President, but shall not be called for active service until they have attained the age of nineteen years.
>
> The Association believes that the nation will be more in sympathy with the present military plan if it is known that the actual service age is nineteen years.

The Law of Nations

FATHER CHARLES PLATER'S essay on "Catholics and the Law of Nations" is being distributed by the "British Bureau of Information" in New York. Father Plater, who is the Master of Campion Hall, Oxford, makes a plea for the sacredness of God's law:

> The war aims of the Allies may be condensed into a phrase: We fight to establish the Law of Nations. The war aim of the restoration of Belgium is the outstanding example of the vindication of that law. The war aim of substituting Right for Might is but a statement of the Law of Nations in more general terms. We make war, as St. Augustine says, to secure peace; not any kind of peace, but a peace which recognizes the Law of Nations. We may focus all our aspirations and all our resolves in the demand: "Let the Law of Nations stand."
>
> For recently it has been tottering, and Germany's bull rush has threatened to bring it down with a crash. Yet it is not in Germany alone that the Law of Nations has been undermined. Read modern text-books of international law and what do you find? The authors laboriously collect customs and conventions, tabulate treaties and tell us what has been. Of what ought to be they have little to say. The Law of Nations is relegated to the lumber room. Yet without it treaties and conventions are so many scraps of paper.
>
> Neglect God's law and what is the result? Man's law

crumbles into ruins. For why, after all, should treaties be kept any longer than it is convenient to keep them, unless there be a God who will punish the violation of them? By what means shall we establish international peace unless we take as our starting point the establishment of the Law of Nations?

A league of nations, democratic control of foreign policy, disarmament, all plans for permanent peace, Father Plater argues, are as a body without a soul. The Law of Nations must be their guiding spirit. Our hope is in the force of Christian labor. We must "go to the people," as Leo XIII exhorted, but go to them with a scheme of the universe which does not leave out the Maker of the universe, a scheme which leaves room alike for patriotism and humanity, a scheme which unlike pacifism and militarism, leaves out nothing that is of value.

Labor in War

THE important part to be played by labor in the winning of the war is made clear by the statement of General Crowder explaining the "work or fight" order:

This is not alone a war of military maneuver. It is a deadly contest of industries and mechanics. Germany must not be thought of as merely possessing an army; we must think of her as being an army, an army in which every factory and loom in the Empire is a recognized part in a complete machine running night and day at terrific speed. We must make of ourselves the same sort of effective machine.

One of the unanswerable criticisms of the draft has been that it takes men from the farms and from all useful employment and marches them past crowds of idlers and loafers away to the army. The remedy is simple—to couple the industrial basis with other grounds for exemption and to require that any man pleading exemption on any ground shall also show that he is contributing effectively to the industrial welfare of the nation.

The Government order very wisely forbids able-bodied men to engage in the field of ineffectual employment and stamps idleness as a crime.

Reconstruction of the Disabled

CHARLES M. SCHWAB, contributing to the August number of *Carry On,* a magazine dedicated to the interest of our disabled soldiers and sailors, reminds Americans that the subject of reconstruction bears on every branch of American industry:

The man who has offered his body in the defense of his country must not be allowed to return to us merely as a hero worthy of our sympathy. His physical handicap, whatever it may be, will not, except in rare instances, render him useless as an industrial factor; on the contrary, it will afford a greater opportunity than ever before to utilize his brains upon which he was not so dependent when he went away.

Reconstruction is a very live issue in America. Not an academic problem, but a practical one. For some time it has been gaining in importance as a part of the very fabric of industry, and because our big leaders are blessed with imagination, many of them have already foreseen the necessity of salvaging their man-power, of holding trained and loyal employees and not discarding them on account of a disability for which they are not responsible. Most of them will not have to learn new trades—not more than ten per cent, I am told. But practically all of them can be put back into the industrial life of the country and must be. We need these men, need them badly. Their physical courage proves their worth; and ought to dispel once and for all the notion that they crave pity.

Returning soldiers and sailors can be well employed in industrial work, opening a new field for their energies and releasing able-bodied men for military service.

A False Witness

AN article in the *Florida Baptist Witness* for August 15 warrants the changing of the name of that benighted sheet:

It has been our convictions that the most unreasonably officious, damaging and damnable meddlers which have attempted to impose themselves or itself upon governments in the present world crisis is not the Roman Catholic Church, but the political Roman Catholic Hierarchy.

The way to cure the prejudice against Roman Catholicism is perhaps not to howl it down, but to remove the cause of the prejudice—that is, the Vatican from meddling in politics. This is a big job and goes down to the political roots of one of the strongest and perhaps one of the most corrupt political organizations which today exists in the world.

The present world struggle and the beautiful relations which everywhere exists between the Roman Catholics and others, especially in the States, and the common efforts of Catholics, Protestants and Evangelicals alike may greatly improve future conditions. If it shall be it will be one of the wonders worked out by this present war.

The article concludes with the wish that "the religious lay Catholics will discover the danger of the monster who rules over them and throw off the yoke of religious autocracy and become a great independent, democratic body. This done, religious prejudice will be largely, if not wholly, overcome." Not as long as papers like the *Florida Baptist Witness* continue to display their ignorance and bigotry. As the Government is calling upon all publishers to conserve the stock of white paper, no more patriotic action could be taken by the managers of this magazine than to cease publication. The world of commonsense and truthfulness will be helped by its speedy demise.

Disease and the War

THE *Christian Advocate* considers one of the good effects of the war its influence on public health:

In all previous wars disease has been far more destructive than shot and shell. Of the total losses of the Northern armies in the Civil War about three-fifths were from disease, while similar losses in the armies of the South amounted to about three-fourths of the total. In the Russo-Turkish war of 1878 the Russians lost over 102,000 men, of whom only 16,000 were killed in battle. In the Spanish-American war 345 were killed by guns, but 3,000 were destroyed by germs. In the Russo-Japanese war modern health-preserving measures began to turn the tables on disease, and in the present war the old dreaded enemies—typhoid, cholera, dysentery and typhus—have been put to flight forever.

Crippled by disease, soldiers returned home from former wars practically useless for industrial pursuits. In the present war the reconstruction of disabled soldiers and sailors is a part of the work of the Surgeon General's department of the army.

Avoid the Word "Christianity"

THE most interesting paper in the September *Catholic World* is Hilaire Belloc's article "On the Word 'Christianity.'" He maintains that it is a neologism that has come into currency during the past 250 years and that there was no word "used anywhere until well after the Reformation," which can be correctly translated "Christianity." Mr. Belloc's objection to the term is this:

The word "Christianity" connotes the historic existence of an unreal thing; of something which never did exist, never will exist, and in the nature of things never can have existed. It connotes a common religion which never was or could be. The word "Christianity" connotes a general idea of which the Catholic Church is but a particular example, and that is bad history. There is no general idea of which the Catholic Church is a particular example. The plain historical fact is that the Catholic Church is a certain thing or historical phenomenon or institution from which other things have broken away (forming sects or heresies, as the Catholic Church calls them), but there is no one thing common both to this institution and to the welter of those who have been derived from but have quarreled with it. . . .

There is such a thing, however, as Catholicism, the idea to which the institution called the Catholic Church conforms. But there never has been a real thing to which the idea "Christianity" could correspond. The only real Christianity has always been Catholicism.

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Chronicle

The War.—Minor operations marked the progress of the Allied offensive in the beginning of the week. In the north British and New Zealand troops carried the German positions on the high ground between Peizière and the Havrincourt Wood, while the French advanced east of Avesne in the direction of Clastres. Official reports announced the crossing of the Crozat Canal before Liez. La Fère is the point at the southern end of the Hindenburg line that the French advance is menacing, the Germans still holding Messines Ridge, the northern bulwark of their line. Heavy rains impeded the British troops in their advance on September 10, making rapid progress difficult. Their forward movement was northeast of Neuve Chapelle and west of Armentières. The French continued to push on between the Somme and the Oise, capturing Etreillers and Roupy. Beyond the Crozat Canal Clastres and Remigny fell into their hands. On the following day official reports mentioned only artillery activity on the Aisne and Vesle fronts and in Champagne, while unofficial dispatches credited the French with holding the La Fère-St. Quentin road. Travecy and the heights dominating La Fère were taken from the enemy. Before St. Quentin the British infantry went forward at two points while despite stiff resistance on the part of the enemy they fought their way forward north of Epehy and at Vermand. Franco-American troops under General Mangin foiled the enemy's attempts to break through at Mount de Laffaux northeast of Soissons. The strong Allied position here threatens the German hold on the entire line of the Aisne and the Chemin-des-Dames. September 12 witnessed the launching of the first big American drive. Hurling the enemy back five miles on a front of twelve miles along the line east of St. Mihiel the American First Army under General Pershing delivered a telling blow between the Meuse and the Moselle rivers; tanks, cavalry and air planes cooperating with the infantry. On the front north of St. Mihiel American and French troops pushed the enemy back two miles on an eight mile front, and the town of St. Mihiel was captured. It had been in German hands since September, 1914. The British took Havrincourt and Moeuvres, crossed the Canal du Nord northwest of Havrincourt and took up their positions on the west bank of the canal above Moeuvres, advancing within seven miles of Cambrai. Their position fronts the reformed Hindenburg line from St. Quentin to Epehy. By the capture of Attilly, Vermand and Vendelles they reached a point within four miles of St. Quentin, aligning themselves with the French to the south. On the following day the American advance flattened out the St. Mihiel salient, reducing the front in this sector from forty miles to twenty, and pushing the enemy back to the Wotan-Hindenburg line. Most of the villages taken by the Americans were in good condition, the town of St. Mihiel itself suffering little damage. The Verdun-Toul-Nancy railway line and the railroad running from Thiaucourt to St. Mihiel fell into the possession of the advancing army. The official communiqué reported the capture of more than 13,000 prisoners. The British battling for St. Quentin took Holnon Wood, three miles northwest of their objective, while on their left the French took Savy which is three miles west of the St. Quentin railway station. The French on September 14 began an offensive from the southern end of St. Gobain Wood, before Laon, to the Aisne northeast of Soissons, advancing two miles on an eleven mile front and taking several villages. The full force of their blow was delivered against the western end of the Chemin-des-Dames and its southern flank. Marshal Haig reported British gains east of Havrincourt and in the Lys valley sector in Flanders. More detailed reports from the American forces in the St. Mihiel salient place the number of prisoners taken by Pershing at 20,000, making a total of more than 175,000 prisoners credited to the Allied armies since the first drive of July 18. Following the remarkable success of American arms and general Allied progress on the Western Front during the week came the general peace proposal from Austria, and Germany's separate peace offer to Belgium.

Bulletin, Sept. 9, p.m.-Sept. 16, a.m.

The President in his reply to the strikers at Bridgeport, Connecticut, reminded them that they had agreed to submit to the decision of the War Labor Board. As the members of the board were unable to reach a unanimous decision on all the questions presented, the disputed points were referred to an arbitrator who was unanimously chosen by the members of the Board. The

The President's Answer to the Bridgeport Strikers

attitude of the strikers who rejected the final decision of the arbitrator was condemned by President Wilson, who said in part:

> The arbitrator thus chosen has made an award which more than ninety per cent of the workers affected accept. You who constitute less than ten per cent refuse to abide by the award, although you are the best paid of the whole body of workers affected, and are, therefore, least entitled to press a further increase of wages because of the high cost of living. But whatever the merits of the issue, it is closed by the award. Your strike against it is a breach of faith calculated to reflect on the sincerity of national organized labor in proclaiming its acceptance of the principles and machinery of the National War Labor Board. If such disregard of the solemn adjudication of a tribunal to which both parties submitted their claims be temporized with, agreements become mere scraps of paper. If errors creep into awards the proper remedy is submission to the award, with an application for rehearing to the tribunal. But to strike against the award is disloyalty and dishonor.
>
> The Smith & Wesson Company, of Springfield, Mass., engaged in Government work, has refused to accept the mediation of the National War Labor Board and has flaunted its rules of decision approved by Presidential proclamation. With my consent the War Department has taken over the plant and business of the company to secure continuity in production and to prevent industrial disturbance. It is of the highest importance to secure compliance with reasonable rules and procedure for the settlement of industrial disputes. Having exercised a drastic remedy with recalcitrant employers it is my duty to use means equally well adapted to the end with lawless and faithless employees.
>
> Therefore I desire that you return to work and abide by the award. If you refuse, each one of you will be barred from employment in any war industry in the community in which the strike occurs for a period of one year. During that time the United States Employment Service will decline to obtain employment for you in any war industry elsewhere in the United States, as well as under the War and Navy Departments, the Shipping Board, the Railway Administration and all Government agencies, and the draft boards will be instructed to reject any claim of exemption based on your alleged usefulness on war production.

Several labor leaders have expressed themselves entirely in accord with the President's action, and the Central Federated Union in New York voted in condemnation of the Bridgeport strikers. The threatened strike of puddlers in the steel mills in eastern Pennsylvania and New York has been postponed to await the hearing of their demands by the National War Labor Board.

Belgium.—The special correspondent of *La Croix,* writing from La Havre, paints a pitiful picture of conditions in Belgium. The price of food is seven times more than it was before the war. Such household necessities as eggs, rice, butter, lard, farina, sugar, coffee and tea command prohibitive prices which only the rich are able to pay, and even the rich find it difficult to procure them. The future is black with menace. Public canteens have been set up which furnish the poor with the bare means of subsistence, the little portions of bread which can be offered them being very much adulterated, black, heavy and indigestible. Private benevolence has thrown in its resources with those of the public committees, and both are carrying on a losing fight against starvation and disease. The young, in particular, are suffering severely. Tuberculosis is growing enormously: in Liege alone, it is stated, there are 17,000 persons under sixteen years of age, victims of the terrible scourge, and remedies are not to be had.

The Food Situation

The land, even under present conditions, is producing enough food, especially potatoes, to supply the needs of the Belgians; but unfortunately the Germans, under the pretense of combating food-monopolies, have created what they call *Zentralen,* in which they concentrate all the products of the land that they can seize. These *Zentralen* were heralded as instruments for bringing back the golden age. In reality they reserve and distribute food-products only to the German civilians and the army. The Belgians are stripped of all supplies and are obliged to pay fabulous prices for whatever they can hide from the vigilance of the German police. Concealment of food is very dangerous and is punished by frightful penalties.

The spirit of the Belgians, however, is unbroken, their resistance unrelenting, and their confidence in victory unfaltering. They persistently refuse to make any terms with the enemy. They have vehemently opposed the efforts of the Germans to substitute Flemish for French in the schools. The inauguration of the Flemish university at Ghent, although launched with great eclat, and manned by professors procured with great difficulty and at very high salaries, has fallen flat. The Germans have been able to obtain as members of their "Council of Flanders" only obscure individuals heavily burdened with debts or some few officials long known for pro-German sympathies.

Belgian Spirit Undaunted

Manifestations in favor of Germany are rare and have to be afforded the protection of the police, and in some cases, in spite of protection, those who took part in them were severely handled by the people. The same individuals go about making manifestations in different cities. The Germans give incorrect accounts of the meetings which do take place. At Arendonck, for instance, the "Activist," as the pro-German propagandists are called, had four persons for his entire audience; the following day the Activist newspapers announced an enthusiastic reunion, which, it was declared, 700 persons had attended. The people show their detestation of the Activist movement in the most pronounced way; the Activist leaders have been condemned as traitors, and many summary executions have already taken place, and there is open talk of setting fire to the houses of the Germanophiles. Dark days of reprisals are in store for them, when the German retreat from Belgium begins.

France.—The text of the discourse made by the President of the French Republic when he conferred on

Marshal Foch the insignia of his office is eloquent in its appreciation both of the distinguished merits of the General himself and also of his brave soldiers of the allied nations. Recalling the many claims to public recognition which the military genius of Marshal Foch unquestionably possesses, the President said:

Tributes to American Soldiers

> Once you had been invested, through the generous approval of the British and American Governments, with the power of Commander-in-Chief of the Allied armies you set yourself to bring about unity of strategic action, so necessary in the face of the powerful organization of German discipline, and scarcely had the first waves of the formidable American tide come rolling to the front, when, by the succession and combination of your well-chosen operations, you surprised and beat back the enemy, first at the Marne and the Aisne, then on the Avre, the Somme and the Oise; you have broken the German offensive, foiled their plans, exhausted their best reserves, captured large bodies of their troops, their cannons, their machine-guns and their ammunition. The glory of it belongs to you, Marshal, and to all the armies you command.

Shortly after the conclusion of the ceremony, Marshal Foch gave an interview to the press representatives, in which he deprecated prophecies and contented himself with stating that the campaign was progressing satisfactorily. He added:

> As for the admirable troops, you may say all that you can, and you will not say enough. It is impossible to exaggerate when speaking of their courage and their heroism. Despite blinding heat, despite fatigue, despite all difficulties, they continue to advance. It makes no difference whether they have been fighting without ceasing, whether they are allowed to rest, whether they are relieved; no matter what is asked of them, they carry out the order superbly.

After paying a high tribute to the splendid success of the British, he referred to the Americans:

> You may say of the Americans that they are fine soldiers; the only complaint that can be made of them is that they are too eager. I am obliged to restrain them. No army could receive a more glorious compliment. The only thing they ask is to advance and do their utmost to kill the Germans.

This highly commendatory criticism has often been passed on our soldiers, but it is extremely gratifying to have it corroborated by their Generalissimo.

In spite of the fact that Malvy has gone into exile, his case is still occupying a considerable place in Parliamentary concerns. It has already been recorded in AMERICA that his exile did not involve civic degradation, but it was generally taken for granted that it carried with it the loss of his seat in the Chamber of Deputies. It now appears that the latter penalty is by no means certain. A commission of forty-four members was recently appointed by the Chamber to decide whether he should be regarded as having forfeited his seat as a deputy. On it are serving M. Viviani and M. Painlevé, who testified in favor of Malvy, and twenty-one of his other special friends. The chances are therefore that a decision will be rendered in favor of Malvy retaining his political rights. It is even hinted that he may be allowed to return from exile in order to attend the coming Parliamentary sessions.

Malvy's Political Rights

Ireland.—For some time past petulant and untrustworthy propagandists have been spreading the reports that the Pope was preparing a letter condemnatory of the Irish hierarchy. This pernicious rumor has finally been set at rest by the following splendid letter which was recently sent to Ireland by the Holy Father:

The Pope and the Hierarchy

> To Michael Cardinal Logue, Archbishop of Armagh, and the other Archbishops and Bishops of Ireland.
>
> To our dear Son and to our venerable Brothers health and Apostolic benediction. It is with much satisfaction that We have learned through the letter which you collectively addressed to Us on the twentieth of last June, that the decree proclaiming the truth of the martyrdom of the Venerable Oliver Plunkett has been received with profound joy by the entire Irish people.
>
> We knew well that this would be the case, venerable Brothers, for We were aware of the veneration in which you hold this invincible champion of the Church, who jealously guarded, at the price of his own blood, the sacred patrimony of the Faith, the glorious heritage you have received from St. Patrick. The true representative, in that, of the generous Irish people, who have always been the energetic defenders of the Faith on their native soil and its distinguished propagators in the most distant lands.
>
> Of your faith and of your attachment to the Seat of Truth, We have found proof, venerable Brothers, in the expressions you make use of in the rest of your letter, receiving with gratitude the new code of canon law, and protesting against the insidious campaign of calumny and hatred to which Our person and Our action are at present subjected.
>
> Of your own accord, venerable Brothers, you recall, in this connection, the efforts We have made from the very beginning of Our pontificate to assuage the consequences of the terrible conflict, and to hasten the end of the horrible butchery.
>
> The unjust campaign, of which We are now the object, shall not diminish Our ardent wish and Our unflagging efforts in behalf of humanity as a whole, for we are certain that once these stormy times have been terminated and men's minds have recovered their calm judgment, the nobility and impartiality of Our charitable action will be everywhere recognized.
>
> In the meantime, it is your duty, venerable Brothers, as it is the duty of the other Bishops, and of each and every one of the clergy, to see to it that, amidst these multiplied attacks, the Faith be preserved untainted in the heart of the Christian people, and that all remain closely united to Holy Mother Church and to her supreme Pastor. We realize how numerous and serious are the difficulties, with which at the present moment the episcopate and the clergy of the entire world have to cope; but We are confident that they will imitate the Christian force of which the Venerable Plunkett gave so admirable an example, that they will unite to it the wise prudence and the moderation which the Apostolic ministry of its very nature demands, especially in situations of a very grave and delicate character; thus they will be able to fulfil their mission and to pave the way for better times for the Church of God.
>
> As an earnest of the Divine assistance which, with this object in view, We invoke from heaven, and in testimony of Our very special good-will, We grant, out of the affection of Our heart, to you and to all the Faithful, the apostolic benediction.
>
> Given at Rome, at St. Peter's, in the Vatican, July 31, 1918, the fourth year of Our pontificate. POPE BENEDICT XV.

Rome.—The very day the condemnation of M. Malvy, the French Freemason, was announced, the Havas

Agency published a dispatch, dated from Amsterdam, and communicated to the entire press, which stated that Pope Benedict XV, on the occasion of his onomastic feast, had addressed a telegram to the Emperor William, couched in expressions of deep regard, in which, it was said, the Pope had gone so far as to invoke on the work of the German Emperor and on his august family the blessings of the Almighty. The Havas Agency added the following significant comment: "The language would be quite in agreement with the Pontifical message." The anticlerical press of all countries, without investigating the accuracy of the dispatch or the grounds on which it rested, at once accepted it at its face value, professed itself scandalized and professed to find in it another proof of the pro-German sympathies of the Holy Father. The object of the publicity of the press comments was obviously to divert attention from the treasonable activities of the protegé of the Freemasons.

Another Falsehood Disproved

It may be remarked in passing that, if the report had been true, there would have been nothing in the Pope's expression to give color to the charge of pro-Germanism, for he would merely have been using the polite formulas, traditional with the Vatican for many centuries in responding to the felicitations sent to the Holy Father by the heads of State. As a matter of fact, however, the Havas Agency dispatch was false. On August 22, the *Osservatore Romano,* published this official denial:

It has been stated at Amsterdam that in answer to a telegram sent to the Holy Father on the occasion of his onomastic feast by the Emperor of Germany, the Pope responded by invoking the Divine benediction on the work of the Emperor. We are authorized to declare that this information does not correspond to the truth. The Holy Father, in his telegram, thanked the Emperor for the good wishes and benedictions which he had invoked on the charitable work of His Holiness.

It is impossible, in truth, to deplore sufficiently either the bad faith with which reports are invented or falsified in order to rouse public opinion against the Holy See, or the lightness with which such information is accepted as true. The boldness of the false report passes belief. The actual fact is quite the contrary of that given to the public. It was not the Holy Father who invoked the Divine blessing on the work of the German Emperor, but the latter who called down God's benediction on the charitable work accomplished by His Holiness.

Russia.—The Committee of Public Information has begun the publication of a series of seventy documents which make startling disclosures concerning the relations of the Bolsheviki and the German Government. They were obtained by Edgar Sisson, the committee's representative in Russia. These documents are in part originals, annotated by Bolshevist leaders, and in part photographs of originals, the rest being circulars which complete the scheme of German intrigue.

The Bolshevist Treachery

The documents show that in June, 1914, before a pretext for going to war had been discovered, before the assassinations at Sarajevo, Germany was perfecting her plans for world conquest, by distributing to all industrial concerns sealed industrial mobilization plans. They also show that four months after the war began, and more than two years before the United States accepted Germany's challenge, the German General Staff of the High Sea Fleet had called for the mobilization of "all destructive agents and observers" in the United States and Canada in order to prevent ships from sailing from the American ports to England, France and Russia; explosions, strikes, delays, embroilments, difficulties, the employment of anarchists and escaped criminals being recommended as apt agencies for this purpose.

It is also clear from the documents that the present heads of the Bolshevist Government, Lenine and Trotsky, and their associates, are German agents; that the Bolshevist revolution was started and financed by Germany; that the Brest-Litovsk treaty was a betrayal of the Russian people by the German agents, Lenine and Trotsky; that a German-picked commander was chosen to "defend" Petrograd against the Germans; that German officers were secretly received by the Bolshevist Government as military advisers, spies upon the embassies of Russia's allies, officers in the Russian army and directors of the Bolshevist military, domestic and foreign policies; that the Bolshevist Government has played false with the Allies, the Russian people, and in particular with the Russian working classes whom they pretend to represent; and that it is not a Russian Government at all, but a German Government, acting in the interests of Germany.

Detailed proof is given of the sums of money put at the disposal of the Bolshevist leaders by Germans for the purposes of peace propaganda, the upkeep of the Red Guards, the maintenance of agitators throughout the country, and for the seizure, and, should it be deemed necessary, the destruction of Japanese and American war materials at Vladivostok. There is also a complete summary of a proposed German control of all Russian industries, one condition being the exclusion from Russia for the space of five years after the conclusion of hostilities of all American, British and French capital, and for the same space of time of all mechanics and workmen of nations other than Austria and Germany.

Letters are reproduced which show the arrangements made by the Bolshevist and German leaders for the assassination of the Russian Nationalist leaders, the destruction of the Polish legionaries in the Russian army, the disorganization of the Rumanian army and the deposition of the Rumanian king, the elimination of patriotic Russian generals and the substitution for them of officers satisfactory to the German Government, the suppression of patriotic agitation, the theft of the papers of the Italian Ambassador at Petrograd and an attack to be made on him, and the employment of Germans in Russian uniforms against the Russian nationalist armies.

Another group of letters points out how the Germans betrayed the Bolshevist leaders in their dealings with the Ukraine and made a separate German peace with the anti-Bolshevist leaders.

The Epidemic of Vulgarity

EDWARD F. GARESCHÉ, S.J.

CONSIDERING the influence of print it is really astonishing that society is not more deeply corrupted. One would think that the stuff they read would make half the world criminal and the other half crazy. Look over the heaps of magazines of every color that litter the newstands and conjecture what influence they are likely to have on the credulous, receptive, and uninstructed mind! It is sensationalism and emotionalism that give the current fiction of the masses what the chaste authors would call its kick, and the sensationalism runs into the lurid and the emotion verges to the vile. We are overcome by an avalanche of vulgarity. It is this that impresses itself on the character of the age more than the offenses of current literature against the laws of morals. The trivial, the cheap, the falsely sentimental really does get into the minds and the lives of the people who read in their idle and receptive hours the huge piles of stuff that one finds on the "news butchers'"—is not the title significant?—stalls.

It is a supreme calamity to have an immoral mind, but it is also a great misfortune to have a vulgar mind. Vulgarity is a degradation. If the heaps of "current fiction" and "light literature" that clutter the newstands are making our people more vulgar, they should assuredly be cleared away. Evidently there is profit in vulgarity and it will require no little power of protest to stamp out this plague at its fountain head, the conscienceless publishers.

The dictionary defines vulgarity as meanness, grossness, coarseness of manners, but of course, the word in its original derivation comes from the Latin term for crowd. So that in its literal sense "vulgar" means according to the taste and manners of the crowd. Combining these meanings of the word one comes to a conclusion that is not very complimentary to the multitude, to wit, that the taste and manners of the crowd are mean, gross, coarse by habit and preference. At least it will be interesting to inquire whether this low taste of the multitude is a cause or an effect, in other words, whether vulgarity is only a necessary response to the ingrained and natural craving of the many for what is mean, gross, and coarse, or whether the apparent taste for meanness, grossness and coarseness is only the result of being fed upon things unworthy, low and mean.

The second theory is far more probable. Taking the common run of men and women one may say that their taste depends in great measure upon what their imagination, intelligence, and feelings have been fed on. One must, of course, except the two extremes, those who have naturally such sound and excellent taste that it will scarcely be corrupted by a diet of vulgarity, and those whose natural equipment is so gross and mean that they will scarcely relish higher and nobler things even when urged upon them. But both these classes are the exception, the second almost as much so as the first. Take the child of the slums out of his gross environment and give him only what is noble, beautiful and lofty to contemplate, and his love and desire will be fixed on the higher things. Set the child of artists and poets in the sour and crude atmosphere of the slums and he will batten on vulgarity.

This may be seen clearly in those stages of society when refinement and the taste for beauty were in the air and common to high and lowly. In the fortunate middle age, when Catholicism had sway to exercise its refining influence, the recreations, the delights of the poor were often as refined as those of the learned. The fireside legends of those days were literature, the ballads were poetry. The art of glorious cathedrals and the paintings of the masters stirred the common people as much, though with a less conscious joy, as they did the small company of the learned. More, the craftsman who wrought the iron for the minster's door was no less an artist in his way than the sculptor who carved the statuary above it. The taste of the people in those times whether for things to be heard or things to be seen, was not vulgar in the evil sense. The culture of the mind was, it is true, rarer than now; the culture of the heart, which is refinement, was far more common.

What has changed all this and made vulgarity, the taste of the crowd, once more a synonym for baseness and coarseness as it was in the pagan times? Unquestionably the destruction of Catholic traditions brought about in the sixteenth century is in great part responsible. The ancient monasteries were centers of culture. Catholicism is the great patron of the great arts. True Christianity is of its nature inimical to coarseness, baseness, meanness. Let the Church have a free sway and she will refine any stratum of society. The corruptions that preceded the revolt of Luther weakened her refining influence on great bodies of society, and that revolt killed it altogether. It is significant that whenever our separated brethren become highly cultured in the true sense they recur to Catholic models. Tennyson rewrites the "Mort d'Arthur," Longfellow translates Dante; the best modern art is busy with the great Catholic originals, architecture hangs on the summits of the medieval masters, musicians over the unapproachable creations of men who were Catholic or touched with Catholic inspiration. The huge destruction of lovely works of art that was wrought by the barbarous "reformers" was an allegory. Their principles destroyed culture in the hearts of the peoples no less than their hands destroyed its masterpieces.

But there is a still more fecund source of vulgarity that has risen in modern times. It is the immense increase

of information and curiosity without a corresponding increase in the true culture of the taste and feelings. Education is almost universal. Culture is, even more than of old, the possession of the proportionately few. If a man knows how to read and not what to read his case is more desperate so far as culture is concerned than that of him who does not read at all. A man may be cultured with the knowledge of but a few excellent books, or without books at all, from intercourse with those who have good taste and fine feelings. So, too, one may be an omniverous reader and withal very vulgar minded. To read everything that comes one's way is, nowadays, save to the solidly mature, quite ruinous to culture.

Again, the immense demand for reading and for all things else that can be heard or seen, such as songs, pictures, shows, sensations, experiences, which finds its supply in books, magazines, picture books (for the young and for those who should have somewhat outgrown them), moving pictures, vaudeville, plays, operas, good and bad, and all the hectic array of commercialized amusements which cater to a world too nervous to stay at home, requires an immense diversity of material to supply it. Consider the appalling bulk of written matter that is needed to feed the ogre of the daily press. It is impossible, considering the present state of education, that there should be enough cultured persons on earth, male and female together, to shovel provender for that insatiable monster. Therefore, tribes of "pen-pushers" have grown up and since they must, come what may, turn out in a given time a certain bulk of matter, it is inevitable that their product should be tinged with vulgarity. For human nature has two sides, the base and the noble, and literature in its wide sense appeals to one or the other. To appeal to the noble side one must have discrimination, taste, skill, and a power of patient application. To appeal to what is baser in us is easy, obvious and, alas! natural. The angel in men often needs awakening, the animal is always awake and hungry. Therefore, it is only natural that the tribe of pen-pushers, being pressed for copy, write vulgarity. And since vulgarity appeals to one side of human nature very strongly it is no wonder that it finds a sale. The publishers, who in many instances are no better and no worse than any other tradesmen, see their business flourish, and rejoice. And, alas, again! the situation promises to grow worse instead of better as the demand grows, the state of culture is progressively injured, the scribes and their congeners in other lines of commercialized amusement—for in that class must modern publications be set—grow more hurried and badgered, the monetary rewards of vulgarity increase, and so also does vulgarity. What are we Catholics to do to stem the tide? When vulgarity goes so far as to become indecent we can protest and claim the enforcement of the law. But what of that even more dangerous kind that invades even chaste minds and lowers the standards and aspirations of our own people? We cannot shield them from it nor keep it from them for it goes everyplace and is heard and seen everywhere. Our only and best resource is to fortify them against it. The work must begin in the schools.

The Translation of Catholicism

MICHAEL WILLIAMS

IN the course of a very interesting and valuable article in a recent number of AMERICA, Mr. Henry Somerville let fall some observations concerning a subject which deserves the earnest attention and study of all thinking Catholics. The theme of his paper was "A Social Mission to Protestants." He pointed out that a tremendous opportunity for Catholic workers was indicated by Cardinal Bourne in his recent pastoral on "Catholics and Social Reform," wherein his Eminence declares that many of the utterances of the leaders of "modern unrest" are merely exaggerated or confused statements of the main principles of Catholic social philosophy, and, therefore, Catholics should not find it difficult to put before the most ardent advocates of social reform a practical program embodying their own ideals in a more coherent and satisfying form than they could do it for themselves. Then Mr. Somerville goes on to say that this view is not only profoundly true and important as it applies to social problems, but also as it applies to international law and all world problems that are based on moral principles, as well as to "purely religious questions, to the fundamentals of Christianity." He refers to his own practical first-hand experience amongst Protestant social workers, as a member of an inter-denominational social-service conference, in support of his statement. This experience proved to him that Protestant social workers held opinions that fundamentally were Catholic. In expressing their views, however, Protestants, he says, become "sentimental rather than intellectual." They "feel" that so-and-so is right, and this-or-that is wrong; but they rarely are able to give a statement of the reasoned principles of their beliefs. Mr. Somerville's Protestant co-workers could be "enthusiastic about the living wage, but they could not themselves have based it on the bed-rock of natural law, as Leo XIII did. They would have been indignant with the profiteering that the war has shown to be so shocking, but they would not have known the constructive doctrine of the just price that medieval thinkers stated so precisely. A score of similar examples might be given." And Mr. Somerville declares that unquestionably Catholics can express for Protestants their own righteous, though

vague, emotions and feelings, because Catholics possess a tradition of logic, of definiteness, of striving after clarity, or arguing from principles. But—and it is a formidable "but," indeed—Mr. Somerville hastens to add, Catholics may intellectually express the Protestant's emotional opinions better than the Protestant may do, only when "we are ourselves not too absolute"; and provided we "try to understand the Protestant point of view."

For, says this acute and practical writer, "it is a curious fact that because Catholics hold truths intellectually rather than sentimentally, they often realize less of their force. There is a wealth of sociology in every seminary's course of ethics, and even in the catechism, but how few are aware of it. How few can translate the technical terms of theology into the language of the newspapers. . . . We Catholics learn old truths in an old way, and we do not discover their perennial newness. . . . If we Catholics made a greater and more sympathetic attempt to understand the difficulties of Protestants, we should get a better appreciation of our own solutions."

I have often thought about this problem so eloquently stated by Mr. Somerville. Years ago, at a time when I was engaged in writing a series of articles on hygiene for a great New York Sunday newspaper, I remember being deeply impressed by a remark made by Professor Irving Fisher, of Yale, who was one of the principal sources of material for my articles. "One of the greatest needs of science today," said he, "is a body of translators, I mean, a corps of writers able first of all to understand scientific works, and capable of re-expressing them accurately yet simply in order that the great public may be reached and influenced by the mass of scientific knowledge at present lying idle and unapplied on the shelves of libraries and laboratories." If this is true, as true indeed it is, of science and its unapplied principles and knowledge, how much more is it not true of Catholic ideas, ideals, and teachings? I am firmly persuaded, along with Mr. Somerville, that one of the great needs of today is a body of writers and speakers able to spread Catholic truth in speech understood by the people, not only the Protestant public, not only the non-Christian public, but the less instructed and at present rather indifferent mass of the Catholic public.

In other words, we need a well-organized, widely circulated, vivid and popular translation of Catholicism into terms of journalism, into terms of sociology, into terms of trade unionism, into terms of the popular lecture platform, yes, and I would go so far as to say, into terms of the soap-box orator, of the street-corner forum.

Translation? Yes. For, so far as the great public is concerned, a very large part indeed of Catholic theology, and of the books, essays, sermons, and articles in which efforts are made to spread Catholic theology among the people, is set forth in a strange and unintelligible language. The language of by far the greater number of people in the United States is a corrupt language; a language abounding in words which have been torn away from their true meanings and now express ideas and connotations startlingly different from their true definitions. I do not mean by this, the way in which English as written and spoken in our country differs from English as written and spoken today in England. For the English of England, today, is also a corrupt and misleading tongue. And this for the same reason that it is corrupt and misleading in this country, namely, because from the time of the terrible disaster of the Luther-Henry VIII rebellion the greater number of writers and speakers of our tongue—and often, too, the most eloquent and forceful ones—have been using words in a sense differing more or less, but increasingly more, from their true, or Catholic sense.

Take such a basic and wonderful word as "charity," for example. You know what it means in Catholic theology. You know, and I know, how that meaning has been worked out and applied by the Church. You know, indeed, that in a sense the Church is nothing but the mechanism for the dissemination, the distribution, of God's charity among men. You recall St. Paul, with his, "Though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing." But you also know that to millions of poor people, the word is something that makes their hearts sick, and causes their very souls to shudder; it is a word of shame, a word that rings with the accursed chime of the chains of slavery. And when a dictionary is consulted, what do we find? Well, in my dictionary (the Standard) the Christian, the Catholic, the Pauline meaning, the true meaning, of charity, is given last of the five main definitions of the sacred word. The principal, present-day meaning of the word is defined as "Liberality to the poor; the spirit of charitable giving," and the authority quoted to back up this definition is not any out-of-date saint, but a professor of political economy, who says, "We are beginning to hear of a science of charity: and it is sorely needed, for old-fashioned alms-giving is a curse."

This distortion of the meaning of words, of which the above is a capital case, is multiform and well-nigh universal. How could it be otherwise? Private judgment is at work, here, splitting, separating, dissolving the strands of language, as it breaks up the definitions and the dogmas of faith when once the authority founded by God Himself, and by Him maintained through all the ages, the Church, is ignored.

Do you say: "Well, but if this is the case, why ask that Catholic ideas and teachings be expressed in a corrupt form? Why urge that truth be told in untruthful words?" I do not; nor does Mr. Somerville, urge anything of the kind; but I do urge the necessity of reaching the millions of souls now plunged into the horrors and agonies of the world-wide catastrophe, and who soon must face the terrific labor of remaking the shattered forms and systems of society after the war; of reaching them with statements of Catholic ideas in forms they can

appreciate. And in order to do this, I feel sure that Catholics must come more generally to understand that many, and many a Protestant or Socialist writer or speaker or political leader who now is writing and talking for social reform is really making for the same solutions as are offered by Catholic sociology, but is lost and wandering in the mazes of his perverted and erroneous language. In order to argue with such a man, still more, in order to convince him of the value of Catholicism, we must be able to understand what he is driving at, and we must make *him* understand what *we* are driving at. And I am sorry to say that a very great deal of our Catholic writing and speaking is couched in terms too rigidly conventional, too narrowly academical, to convey its teaching in a living, vitalizing fashion.

The remedy? I venture to suggest that it lies in the encouragement of more, and yet more, and more, "popular" restatements, re-expressions, of Catholicism. Let not, however, the higher circles of Catholic literature, and study, be for a single moment discouraged. On the contrary, without the work of the best and highest scholarship and research of which we are capable, attempts at popularization would be futile. The higher, "purer" work fills the magazines, the arsenals, the storehouses of Christian knowledge. But we do need well-trained and enthusiastic "interpreters," "translators," distributors of this knowledge; which when it is put into practice, means power. I believe that many more Catholic schools and colleges should give a practical training in journalism, and in applied sociology, to their students than are doing so today. Catholicism possesses the solution, and the only safe and enduring solution, of the entangled problems of this apocalyptic crisis. Our libraries, our seminaries, our books, are like the granaries of Egypt in the days of Joseph when famine was upon all the world beside. Our Bishops are the custodians of this treasure. They, from the great Leo XIII down to today, including our present great Pontiff, are the teachers, the sacred spokesmen, and throughout the world their voices are uttering the message of Christ. But they need helpers. The help that at present they need is particularly the help of writers and speakers who can interpret Catholicism to the bewildered millions who wander outside the walls of the Fold.

Christian Science Testimonies

FRANCES BEATTIE

"TESTIMONY in regard to the healing of the sick is highly important," wrote Mrs. Mary Baker Eddy in the "Church Manual," Article VIII, Section 24, page 47, when she formulated the by-laws of the Mother Church, "impelled by a power not one's own." These testimonials are published in the periodicals of the Christian Science Publishing Society, the *Christian Science Journal,* seemingly the headquarters for the output. The June number of this periodical, page 150, gives the testimony of a "Scientist" in San Francisco who was cured of "some form of blood poisoning," and "can truly say that I am healed of . . . [that disease] and also of sleeplessness, stomach disorder, chronic bowel trouble, corns, as well as of using profane language and indulging in other bad habits." Page 151 quotes a Pennsylvania woman who, "through the reading of 'Science and Health,'" was "healed of stomach and bowel trouble. My husband was healed of rheumatism in one treatment, after suffering more than a year under medical treatment." Further, the woman's son, not interested in Christian Science, was cured of acute appendicitis, was able to sit up three days after the practitioner had taken the case, and was back at work in three weeks. A man in Montreal (page 154) expresses his "deep thankfulness to the giver of all good, our Father-Mother God," and his "gratitude to His messenger, Mrs. Eddy," for having been cured of a "tubercular disease of the lungs" from which he had suffered nearly four years. After having been "confined to bed for nine months," finally given "only about four hours to live," this lucky Canadian heard of a Christian Science practitioner, and "in two months was able to take a position." A sister of this man adds her testimony on pages 154-155, stating that she became interested in Christian Science "through the healing of my brother, who was in a dying condition with lung trouble when Christian Science restored him to perfect health." This woman was "taken suddenly with what the doctors termed erysipelas," and, holding to the truth, she was cured, "a practitioner lovingly gave me absent treatment." Further: "Another time I badly scalded my arm, which to material sense was one big blister, but the pain was instantly overcome by declaring the truth."

A woman in Portland, Oregon, "on the journey from sense to soul," declares (page 159) that Christian Science has brought "many proofs of the power of Truth to overcome discord of whatever name or nature in our home." What a pity Mrs. Eddy had not made this discovery before she divorced Daniel Patterson, her second husband. A woman in Idaho, suffering with Bright's disease, and told that there was no hope for her recovery, was "healed in one Christian Science treatment, after twenty-seven years of suffering" (page 159). An Oklahoma enthusiast's testimony, published on page 160, tells the world that he has "been healed of chronic rheumatism of years' standing, heart trouble, nervous chills which were most terrible, sore eyes of a bad type, coughs and colds which I always had during winter months, and many other ailments." This happy fellow now aims "to make it my daily task to do my Father's business, and to read the Bible and our text-book, which are my only companions and comfort."

The *Christian Science Sentinel,* for June 8, publishes the prize batch of testimonials, however, relating instances of a lost fortune returned, and a child playing safely with a double-edged razor, through the power of

"Science and Health." A woman of Oakland, California, relates on page 814, the loss of a purse containing considerable money. A daughter, carrying the purse in her muff, lost it, and it was not missed for two hours or so.

> We took a lantern and searched as diligently as was possible by this light, and returned next morning and went over the ground as soon as it was light enough to see, again searching thoroughly. We had all been working for some time on the problem of seemingly great financial loss, in which our home and the means of much greater educational advantages for the children had apparently been swept away.

Then there occurred a "clearer realization of what true substance is," for the family decided to advertise the loss in the daily paper. Half an hour later, the phone rang with the news that the purse had been returned to the identical newspaper office, though it was the one most inconvenient of all to reach *before the lost advertisement had been printed,* the finder only accepting his car-fare as a reward. Thus did "Science" come to the rescue!

The same woman concludes with a still better tale. Caring for the eighteen-months old son of a friend, a babe who had never heard the word fear, she left him alone for "from fifteen to twenty minutes." She noticed him "biting on what I supposed was my shoe buttoner," and went on with her work, "at the same time going over portions of the week's Lesson Sermon. . . . 'God, the Preserver of Man,' being the subject. Her work and reading completed, the woman asked the child to give her what was in his mouth, and "he immediately laid in my hand a double-edged razor blade which some one had used and failed to put in its right place. It had been in his mouth for at least twenty minutes, and there was not an atom of anything on it but the moisture from his mouth!"

A San Francisco woman was "instantaneously healed of facial paralysis," another was cured of an "injury to the hip" of at least eight years' standing, in two weeks' time, by "absent treatment" (page 815). A Washington woman (page 816) was "almost instantaneously healed of a badly ulcerated tooth," another woman of Oklahoma "healed of an ulcer on the eyeball, and of an injury to the spine, caused by a fall" (page 817). A Colorado man decorates the same page with his tale of a cure of "sciatic rheumatism, lumbago, and many other erroneous conditions, also of a bad temper and the use of profane language."

But why marvel? Mrs. Mary Baker Eddy herself provided for the giving of testimonies through the Christian Science periodicals, and she says of herself, in her "Miscellany," page 105, ss.:

> After my discovery of Christian Science, I healed consumption in its last stages, a case which the M. D.'s by verdict of the stethoscope and the schools declared incurable because the lungs were mostly consumed: I healed malignant diphtheria and carious bones that could be dented by the finger, saving the limbs when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had eaten the flesh of the neck and exposed the jugular vein so that it stood out like a cord. *I have physically restored sight to the blind, speech to the dumb and have made the lame walk.*
> The list of cases healed by me could be made to include hopeless organic diseases of almost every kind. I name those mentioned above [pneumonia, among the others] simply to show the folly of believing that the immutable laws of omnipotent Mind have not power over and above matter in every mode and form, and the folly of the cognate declaration that Christian Science is limited to imaginary diseases. On the contrary, Christian Science has healed cases that I assert it would have been impossible for the surgeon or *materia medica* to cure. O petty scorner of the infinite, wouldst thou mock God's miracles or scatter the shade of one who "shall abide under the shadow of the Almighty"?

While the *Christian Science Monitor* calls attention to the fact that ten relief workers have been sent to France "from the headquarters of the church in Boston," to extend the war relief work of the Scientists in France, and that such aid is not confined to Scientists but is extended to all worthy of help, the *Christian Science Journal* for June says, referring to the sending of knitted goods to men in the army and navy:

> Christian Scientists, however, will not lose sight of the fact that the above-named activities can only supplement the primary metaphysical responsibilities for which their membership in the Church of Christ, Scientist, stands. Prayer without ceasing, based upon the realization and demonstration of the facts of divine science, is the hope of the world.

With babies playing with keen-edged razors and men and women healed of tuberculosis and cancer by Christian Science, what need the Christian Science soldier fear at the front? The New York *Times,* June 9, in its magazine section, prints: "Christian Scientists as Warriors," describing the work of the Scientists and extolling the cause. The article is so pleasing to the Scientists that it is reported that it is to be reprinted and given wide circulation among the newspapers of the world. The *Times* quotes an editorial in the *Christian Science Sentinel,* April 27, which reads:

> Members of this [Christian Science] invincible army wear the uniform of their country and go where their duty calls upon them to be, finding no "valley of the shadow of death" to go through, because they maintain the assurance that God is life and man cannot be separated from God. Consequently, amid trials they are not afraid and give courage to their comrades.

"In a recent issue of the *Christian Science Monitor,*" continues the New York *Times,* "we find this:

> Now, in destroying an unreal mental phenomenon there is no difference whether it be a torpedo in the Atlantic, a shell in No Man's Land, a wound in a dressing station, or a fever in a base hospital. You do not turn aside a torpedo or a shell in flight, or a bayonet thrust, any more than you will away a fever. What you do is to realize that these things are "not made of things that do appear." You endeavor to grasp the fact that, inasmuch as a lie cannot be about nothing, your torpedo, shell, bayonet thrust or fever must be a lie about some truth, which, when you know it, frees you from the effect of the ignorance bred of the material concept. . . . When once you have grasped that metapsysically, and attuned your life to that precept, you will find how

utterly impossible it is that the false concept for a lie, whether in the shape of torpedo, shell, bayonet thrust or fever, shall ever come nigh you.

The testimony then proceeds to show that Christian Science soldiers came back from Flanders and France unscathed, "while soldiers of other beliefs and no beliefs passed on into the land of silence." It is related that two Science boys in the British army, half their regiments cut to pieces, read the Sunday lesson in a shell-hole and marched off to safety. A non-commissioned officer of the old American regular troops was wounded in the arm and dropped from loss of blood on his way to the front-line dressing station. But he practised Christian Science and "in a short time the flow of blood stopped;" he then helped another wounded American on his way to the dressing station, "and promptly returned to the American trenches." A New Yorker cured himself of acute appendicitis and went on with the fight. There is always an opportunity for absent treatment, and there are Science practitioners at the front. How sad the Kaiser would be if he had to face an entire army of Scientists.

The Colleges and the War

M. J. AHERN, S.J.

WAR is a serious affair, as the United States now knows by experience. A new draft has been put into effect and by it more than 2,000,000 men will soon be added to our army in France. Of these about 1,400,000 will be between the ages of nineteen and twenty-one. New line officers, 60,000 of them, are necessary for the efficiency of this great force, and the Government has turned to the colleges for aid in training these men. The Reserve Officers' Training Corps, the R. O. T. C., established in many colleges, had been of immense service in this respect, but it was at best too desultory a process of officer-training to be retained under the present imperative necessities of the service. Accordingly a plan was adopted by which every co-operating college became practically a military academy on the West Point model. The students were to enlist in the army and be furloughed back to the college for the training that would make them fit candidates for officers' training camps. It was found however that, under the new draft law, this furlough, though feasible, would be considered, if it did not practically amount to, a class exemption. So the plan of the Students' Army Training Corps, or S. A. T. C., was modified to overcome any reasonable objection or opposition. Representatives of all the colleges were invited to a conference with Government officials, the conference for the Eastern colleges being called for Plattsburg on September 3 and 4, when some 300 delegates from more than 200 colleges from Maine to Florida spent two strenuous days of discussion and inquiry about the project. Most of the delegates lived in the barracks and "messed" in the same way as the 4,000 students sent from the colleges for summer training at request of the War Department. Before going to Plattsburg the college men got a general notion of the work expected of their institutions from this statement issued by the Government:

1. All young men who were planning to go to school this fall should carry out their plans and do so. Each should go to the college of his choice, matriculate, and enter as a regular student. He will, of course, also register with his local board on the registration day set by the President. As soon as possible after registration day, probably on or about October 1, opportunity will be given for all the regularly enrolled students to be inducted into the Students' Army Training Corps at the schools where they are in attendance. Thus the Corps will be organized by voluntary induction under the Selective Service Act, instead of by enlistment, as previously contemplated. The student, by voluntary induction, becomes a soldier in the United States Army, uniformed, subject to military discipline, and with the pay of a private. They will simultaneously be placed on full active duty, and contracts will be made as soon as possible with the colleges for the housing, subsistence, and instruction of the student soldiers.

2. Officers' uniforms, rifles and such other equipment as may be available will be furnished by the War Department, as previously announced.

3. The student-soldiers will be given military instruction under officers of the army, and will be kept under observation and test to determine their qualification as officer candidates and technical experts, such as engineers, chemists and doctors. After a certain period the men will be selected according to their performance, and assigned to military duty in one of the following ways: (*a*) He may be transferred to a central officers' training camp. (*b*) He may be transferred to a non-commissioned officers' training school. (*c*) He may be assigned to the school where he is enrolled for further intensive work in a specified line for a limited specified time. (*d*) He may be assigned to the vocational training section of the Corps for technician training of military value. (*e*) He may be transferred to a cantonment for duty with troops as a private.

4. Similar sorting and reassignment of the men will be made at periodical intervals, as the requirements of the service demand. It cannot be now definitely stated how long a particular student will remain at college. This will depend on the requirements of the mobilization and the age group to which he belongs. In order to keep the unit at adequate strength, men will be admitted from secondary schools or transferred from depot brigades as the need may require.

Students will ordinarily not be permitted to remain on duty in the college units after the majority of their fellow-citizens of like age have been called to military service at camp. Exception to this rule will be made, as the needs of the service require it, in the case of technical and scientific students, who will be assigned for longer periods for intensive study in specialized fields.

5. No units of the Students' Army Training Corps will, for the present, be established at secondary schools, but it is hoped to provide at an early day for the extension of military instruction in such schools. The secondary schools are urged to intensify their instruction so that young men seventeen and eighteen

years old may be qualified to enter college as promptly as possible.

6. There will be both a collegiate section and a vocational section of the Students' Army Training Corps. Young men of draft age of grammar school education will be given opportunity to enter the vocational section of the Corps. At present about 27,500 men are called for this section each month. Application for voluntary induction into the vocational section should be made to the local board, and an effort will be made to accommodate as many as possible of those who volunteer for this training.

Men in the vocational section will be rated and tested by the standard army methods, and those who are found to possess the requisite qualifications may be assigned for further training in the collegiate section.

7. In view of the comparatively short time during which most of the student-soldiers will remain in college and the exacting military duties awaiting them, academic instruction must necessarily be modified along lines of direct military value. The War Department will prescribe or suggest such modifications. The schedule of purely military instruction will not preclude effective academic work. It will vary to some extent in accordance with the type of academic instruction, *e.g.*, will be less in a medical school than in a college of liberal arts.

8. The primary purpose of the Students' Army Training Corps is to utilize the executive and teaching personnel and the physical equipment of the colleges to assist in the training of our new armies. This imposes great responsibilities on the colleges and at the same time creates an exceptional opportunity for service. The colleges are asked to devote the whole energy and educational power of the institution to the phases and lines of training desired by the Government. The problem is a new one and calls for inventiveness and adaptability as well as that spirit of cooperation which the colleges have already so abundantly shown.

9. The plan contemplates the making of contracts with all institutions having units of the Students' Army Training Corps for the housing, subsistence and instruction of the student-soldiers to take effect on or about October 1, 1918. A separate statement of this date sets forth the procedure and principles governing these contracts.

This was good as far as it went, but the War Department felt that explanations would be demanded, and it wisely detailed Lieutenant-Colonel Clark, Secretary of the Committee on Education and Special Training; Major Orton of the General Staff, and Dr. Mann, Chairman of the Advisory Board, to answer difficulties and clear up doubtful points. At the risk of some repetition, it will be well to explain their ideas. They soon made it clear that the S. A. T. C. was not devised as a benefit to education but as an asset for the army. Students between the ages of eighteen and twenty-one will be inducted into the army by the local draft board of the district in which their college is situated. This induction will not be left to the discretion of the district board, which will be instructed by the War Department to induct every student who is duly registered at a college authorized to maintain an S. A. T. C. Upon induction the status of a student is that of a private of the United States army on active duty. Hence he will receive the pay of a private, and in addition will be maintained and educated at the expense of the Government which will make contracts with the various colleges for the housing, subsistence and instruction of the student-soldiers. As long as the present military emergency endures the colleges will lay aside the customary classification of students into Senior, Junior, Sophomore and Freshman classes; they will be grouped instead in three classes according to age, forming the military classes of eighteen, nineteen and twenty years, and as they will practically all be assigned to active duty in the field by June 1919, the tentative arrangement is to leave the twenty-year class not more than three months in college, while the nineteen and eighteen-year classes will remain not more than six and nine months respectively. Certain exceptions may be made in the case of students engaged in technical studies of military value, such as medicine, engineering and chemistry, to the extent demanded by the needs of the service. But there is to be no deferred or favored class. Even the length of time students of the various ages are to remain in college will be determined largely by developments in Europe, so that the number of months of college work may be decidedly less than that given above. Whatever the duration of each period, at its end the student-soldiers will be selected according to their performance and assigned either to a commissioned or non-commissioned officers' training school, or they may be transferred to a cantonment as privates, or, if they have ability as technicians, they may be assigned to the vocational training section of the S. A. T. C. In certain cases they may be left at college for further intensive work in certain special lines for a limited time. The question of awarding academic credits is left to the individual college to determine; but obviously, except for exempt or rejected students or for those under eighteen, the colleges, in the ordinary sense of four-year schools with course arranged to secure credit towards degrees, are suspended in operation for the period of the war, and are practically taken over for strictly military purposes by the Secretary of War. Where dormitories or fraternity houses of sufficient and sanitary accommodations exist at colleges and universities they will be used as barracks. In the absence of such facilities, the War Department will build and furnish barracks similar to those in the cantonments without expense to the colleges, and will supply besides all necessary uniforms and other military equipment.

The military training, which will be given under a commanding officer assigned by the Adjutant General, with a corps of subordinate officers in the ratio of one officer to every seventy-five students, will have for its prime object the acquirement of military discipline. Close-order drill will, as the most effective means of inculcating military discipline, form the staple of the training, although musketry, bayonet exercise and physical drill will be rigidly taught to inspire confidence in the power of the rifle and for developing an offensive spirit and a strong physique. Infantry training alone will be given both because it is fundamental in all branches of the service and because the War Department has at present complete teaching facilities for this

branch only. Assignment to various other branches will be made at the officers' training camps and at the cantonments. Eleven hours each week will be devoted to practical military training and two to lectures on strictly military subjects.

The educational program for the S. A. T. C. recognizes a vocational section and an academic section. The vocational section of the S. A. T. C. will be established in such institutions as have facilities for training technicians for the multiple needs of a vast army. The plans for this section provide for possible promotion to the collegiate section provided the student-soldier shows aptitude for a more academic training.

In the academic section a course in war aims is to be given to all the student-soldiers. This course is described as "a course on the remote and immediate causes of the war and on the underlying conflict of points of view as expressed in the governments, philosophies and literatures of the various states on both sides of the struggle. The purpose of this course is to enhance the morale of the members of the corps by giving them an understanding of what the war is about and of the supreme importance to civilization of the cause for which we are fighting." The course is designed to occupy a minimum of three hours per week during the first nine months, divided into three units of three months each, "the first three months to be devoted mainly to the historical and economic causes of the war, the second three months to the study of the points of view of the various nations engaged, as expressed in their governmental institutions, and the third three months to the study of their points of view as expressed in their philosophies and literature."

In the academic section the trend of all the courses is to be towards utility in making officers, and the colleges are to help in all ways possible in achieving the most rapid and complete results. Therefore the academic work is to be along military lines; and while detailed programs were not available at Plattsburg, a general idea of the Government's demands could be gathered from the explanation of Dr. Mann. The student-soldier should be taught to some extent both to read and speak military French and as much German as possible. His program should include English composition, so as to enable him to acquire precision in formulating and writing military orders, history, geography, literature, psychology and economics, drawing, including topography and map-making, mathematics, physics and chemistry, some astronomy and geology and the elements of meteorology. Ethics should be included in the war aims course. As the average stay at college of any of the student-soldiers will not be over six months, obviously these courses will cover merely the bare essentials of the subjects. But the work will be intensive, and so adjusted that each lecture period of one hour shall be accompanied by two hours' study or laboratory work. The academic rating is to be kept separate from the military rating. But there will be ample sanction for academic discipline in that, if a student-soldier persistently neglects his studies, the college authorities may report him to the commanding officer of the college, who will recommend his transfer to a cantonment. It is hoped and expected that the colleges will administer their entrance requirements even more rigidly than usual. And high school authorities are urged to intensify their courses so as to reduce the age of high school graduation, which averages a little over nineteen.

A temporary contract will be made by the War Department with each college to run about sixty days from October 1, 1918. Under this contract the college will be paid one dollar a day per student for housing and subsistence and a *per diem* amount for his tuition based on the tuition fees in vogue at the college in 1917-1918. In addition to the latter laboratory fees and books are to be paid for by the Government. At the end of the sixty-day period a permanent contract will be made for nine months, subject to renewal, or revocation for cause at any time. The entity and power for usefulness of the colleges will be safeguarded so that when the contract ends the colleges will be in condition to resume their functions of general education.

Such are the essentials of the plan of the War Department in regard to utilizing the enormous facilities of the colleges of the country in an effort to bring about a speedy and victorious termination of the war. If the spirit manifested by the educators gathered at Plattsburg is any criterion, the co-operation of the colleges will be whole-souled and enthusiastically loyal. It is frankly recognized that enormous difficulties must be met before the confusion caused by such a revolutionary upheaval of academic methods can be overcome and the full effectiveness of our colleges realized in the new plan. There could scarcely be offered a more impressive tribute to the value of a college education than this appeal of the Government to the colleges in this most momentous crisis in our nation's history.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Laymen's Week-End Retreats

To the Editor of AMERICA:

The sixth annual series of Laymen's Week-End Retreats was held at St. Charles Seminary, Overbrook, Pa., from August 23-26 and August 30-September 2. As usual they were well attended, some 400 retreatants in all being present. The retreatants went away filled with increased religious ardor, due to the devotional environment of the seminary and the inspired eloquence of the retreat-master, Rev. T. J. Shealy, S.J. The report of the secretary showed that about 1,600 retreatants had attended since the inauguration of the retreats at Overbrook six years ago. It was also shown that retreats are now being held annually in various parts of the country through the exertions of the Philadelphia association.

Admiral W. S. Benson, U. S. N., first Vice-President of the association, attended the first retreat. As the Admiral read the stations of the cross, attended by Captain Clarence Carr, U. S.

N., and Lieutenant John J. Ferrick, U. S. N., all attired in the regulation naval uniform, he impressed the retreatants with his sincerity and devotion. The Admiral is a convert to the Faith. At the experience meeting he stated that he attributed all of his success and all of his ability to cope with the serious and intricate war problems he meets to the inspiration he received at the retreats. The Admiral is a daily communicant. It is related that on one occasion when leaving a church he was met by a fellow-officer who said to him: "Well, Admiral, were you praying?" The Admiral replied: "I was just reporting to my Commander-in-Chief."

On Saturday, August 31, His Grace, Most Rev. D. J. Dougherty, Archbishop of Philadelphia, paid an official visit to the retreatants. He endorsed the good work heartily, gave to it his official sanction, promised to co-operate in the laudable work in every way in which his personal effort could be of service and stated that he desired to commend publicly the unselfish work and untiring zeal of Father Shealy.

At the experience meetings it was noted with pleasure that the veteran retreatants had learned to use the name of Christ in their public expressions in a reverential and trustful manner. It was decided that one of the most effective ways that could be used to retain and practise the good lessons of the retreat is to acquire the habit of approaching Holy Communion daily. One gentleman stated he lived in a city of 60,000 population, about 6,000 of whom are Catholic. He gave it as his opinion that there would be a revolutionizing of religious sentiment in his city if 200 Catholic men would become daily communicants.

It was suggested that the influence of the retreat would be very much enhanced and its effects made lasting, if all the retreatants would use their influence to increase the circulation of AMERICA. This, because AMERICA espouses to an eminent degree all of the sublime principles commended by the retreats. Retreatants, therefore, should subscribe for AMERICA, they should read it assiduously and support it ardently. By so doing they would assist greatly to bring into their own lives, and into the lives of their fellow-men, that ardent and loyal zeal for religion which the retreats endeavor to develop.

It is the confident opinion of the retreat leaders that their efforts will result finally in forming a sturdy militant laity that will be of great assistance to the Church in its battle for virtue.

JOSEPH A. MCNAMEE.

Atlantic City.

The Pope and the Kaiser

To the Editor of AMERICA:

It was within a few minutes after I had read Mr. J. C. Walsh's article in AMERICA for September 7, under the title "Is a New Anti-Catholic Drive Imminent?" and with his summary of the pro-German accusations hurled at the Pope still fresh in my mind, that I chanced to take down from the book shelf an old bound volume of the *Century Magazine*. The date of the volume was 1905, and my eye was especially attracted by one title, "Impressions of the German Emperor," by Andrew D. White, one of our former ambassadors at Berlin. The article is a part of Mr. White's volume, "Chapters from My Diplomatic Life."

Mr. White was one of our most highly regarded diplomats, an educator, a man of letters, and at all times he was held up as a good American citizen, although his writings show no love for the Catholic Church or its Apostolic head. Enemies of the Vatican, therefore, should be willing to accept the testimony of Andrew D. White, who, in describing the Kaiser's relations with his Catholic subjects, said:

> A good example of the curious union, in his mind, of religious feeling, tolerance and shrewd policy is shown in various dealings with his Roman Catholic subjects. Of course, he is not ignorant that his very existence as King of Prussia and German Emperor is a thorn in the side of the Roman Curia. . . . He is perfectly aware of the part taken in that quarter against his country and dynasty at all times, and especially during the recent wars; and yet all this seems not to influence him in the slightest as regards justice to his Roman Catholic subjects. He does, indeed, resist the return of the Jesuits into the empire—his keen insight forbids him to return to the policy of Frederick the Great in this respect—but his dealings with the Roman Catholic Church at large shows not merely wisdom, but kindliness. If he felt bound to resist, and did successfully resist, the efforts of Cardinal Rampolla to undermine German rule and influence in Alsace and Lorraine, there was a quiet fairness and justice in his action which showed a vast deal of tolerant wisdom.

Mr. White, when he wrote this article, had been hobnobbing with the Kaiser for about eight years. He had received the Royal Gold Medal of Prussia from the German Emperor, and, in common with almost everyone in the United States, including Theodore Roosevelt, then President, looked upon the head of the German Government as a wise and humane ruler. The article is given over to fulsome praise of the Kaiser, who is described as a ruler pretty nearly perfect. The diplomat's assertions with regard to the Vatican's attitude toward the German monarchy are interesting only as showing how an American statesman regarded the relations existing between Potsdam and Rome.

Mr. White refers to the "Hohenzollern common sense," and asserts that the Hohenzollerns have given to the world "various strong types," such as the Great Elector, Frederick II and William I.

> Mainly under them, and men trained or selected by them, Germany, from a great confused mass of warriors and thinkers and workers, militant at cross-purposes, wearing themselves out in vain struggles, and preyed upon by malevolent neighbors, has become a great power in arms, in art, in science, in literature; a fortress of high thought, a guardian of civilization; the natural ally of every nation which seeks the better development of humanity!!! (Wonder points inserted.)

Ten years after a presumably wise American diplomat has rendered this glowing eulogy of the monarch of Potsdam, "so hated by the Vatican monsignori," the same Kaiser is condemned by the world at large as a beast and a vulture. It would appear that the Ambassador, praising the now despised Kaiser to the disparagement of the Pope, unwittingly paid the Vicar of Christ a high compliment. If the enemies of Rome say that the turn of events prove that Mr. White's estimates and conclusions were wrong in their entirety, we can say that as far as Mr. White's appreciation of the Kaiser's greatness was concerned the Kaiser misled the Ambassador as he misled nearly everyone with whom he came in contact. As for the analysis of the relations between Pope and Kaiser, Mr. White, in all probability, wrote what the Kaiser would have dictated. As American Ambassador, Mr. White had been exalted by the Emperor of Germany; he had been his friend and confidant. If there was one thing he should have known with certainty it was the Kaiser's opinion as to what the Pope thought of the Kaiser.

Mr. White, in an earlier chapter, refers to the young Kaiser's summary dismissal of Bismarck and the displeasure it created in some quarters of the empire. He adds: "And yet, to me, admiring Bismarck as the greatest German since Luther, but reflecting upon the vast interests involved, this act was a proof that the young monarch was a stronger man than anyone had supposed."

Of course, since that was written the world has materially changed its opinion as to the vaunted greatness of Bismarck and Luther. As for the former, attention to his personality is drawn largely from the action of those communities that were named in his "honor," and which are earnestly striving to adopt more respectable "monickers." The discarding of Bismarck monuments and memorials also directs attention to "the greatest German since Luther." Fixing upon qualities to determine the greatness of conspicuous Germans is a difficult problem these

days. But one thing is certain: after reviewing the events of the last four years more people than ever before will heartily agree that the present King of Prussia is the worst German since Luther.

Garrison, N. Y. STEVE O'GRADY.

Apropos of Dress

To the Editor of AMERICA:

It was both consoling and refreshing to read in a recent issue of AMERICA that the International Federation of Catholic Alumnæ, which was to have held its convention in St. Louis from October 16 to 20 inclusive, has placed the ban on evening dress being worn at any of its functions in the future. God grant that this attitude may be productive of glorious results for our beloved Church and country! Among these results, let us trust that not the least glorious will be the setting of a loftier standard in the matter of woman's dress.

No sane person, I daresay, will accuse one of squeamishness for deploring the prevalent styles in female attire. One would have thought that America's entrance into the war would be the signal also for greater circumspection in milady's wardrobe. But alas! the modes which have been flaunted in the face of high heaven during the summer months have been more than sufficient to make the modest blush and the angels weep. Sad to relate, even the purest of our young women seem not to scent the evil. Disporting their charms in imitation of many of the half-clad creatures of the stage and the underworld, only too many, suspecting no irreverence, unceremoniously invade our churches, and fear not to kneel at the altar to receive the God of purity into their insufficiently covered breast. But, we are flippantly told that "to the pure all things are pure." Thus distorted, the principle is as ill-smelling as the much abused "art for art's sake." Can we ever imagine the spotless Mother of God thus flimsily attired? Our Christian sense revolts at the very thought. Still, Mary is the type of all that is fairest and noblest in womanhood. The mere sight of her, so demure and modest, but withal so queenly, aroused none but the holiest memories in the beholder. On the other hand, judgment day alone will reveal the countless evil suggestions that had their origin in the shameless negligee of the present votaries of the goddess of style. How many souls may possibly have been lost as a consequence, we dread to conjecture. Must not every honest lover of woman and souls immortal pause and gaspingly ask: "O God, how far will the pendulum still swing before women return to an appreciation of their truer and nobler self?"

I think, we all grant that the evil is widespread. But are we without a remedy? The fine instincts of the members of the I. F. C. A. inspire us with a well-grounded hope that means will be found to readjust conditions. All must agree that our Catholic women, but especially our convent-school graduates, are, by reason of their faith and education, particularly obligated to close up the sluices before the waters of indecency break through and carry away the protecting barriers of maidenly reserve. The Alumnae have a golden opportunity of vindicating anew the principles of womanly modesty and of flinging defiance at the conscienceless dictators of fashion who seem bent on exploiting the honor of their sex. However, if the remedy is to be availing, it will not suffice to draft a set of resolutions commending in merely general terms modesty in dress. It is imperative that definite measures be adopted. I am willing to concede that women know best how to reach woman's heart. Still, I trust, it will not appear presumptuous to inquire by way of suggestion if it would not be feasible to inaugurate some concerted plan of action. Could not the Alumnae be persuaded, for instance, to sign a pledge plighting themselves to eschew both the nude and diaphanous in wearing apparel? Further, would it not be possible to appoint permanent committees vigorously to prosecute the campaign in their respective home towns? The work of these committees might embrace various activities, e. g., urging other members of their sex to sign a pledge similar to that previously signed by themselves, bringing pressure to bear upon manufacturers to supply garments that will meet the requirements of modesty, protesting to the offenders against indecent representations used to advertise certain articles of dress. Such a campaign launched by women themselves, if supported by the whole-hearted cooperation of the clergy, could not possibly fail of success.

Let no woman fear that I wish to interfere with the styles. I am too wise to imagine that mere man can hope to come between milady and her modes. Let our women adopt any style they list. Be it ever so bizarre, provided it offend not against modesty, we shall not complain. Neither am I fatuous enough to wish our sisters to go about in dowdy or frumpish attire. But, we do beseech them, for the love of all that is holy, not to lower themselves and their sex in our estimation by slavishly harnessing themselves to the chariot of sinful fashion. Perhaps some may smile at my efforts and exclaim: "Time wasted." But my faith in womankind and her inborn love of virtue teach me to hope for the dawning of a better day. As I view it, all that is needed is a courageous band of women with initiative who, recking not ridicule, are prepared to undertake the conquest. Given such a band, we shall soon behold a transformation that at present is almost the desperation of the age. Doubtless many women with more far-reaching vision than I am possessed of, will be able to offer valuable suggestions. A calm discussion of the subject, devoid of acrimony, should do much to help along the cause. The subject is too sacred to call for pleasantries. Many may be pleased to brand me as a misogynist. On the contrary, I prefer to call myself a philogynist.

Newburg. M. A. G.

Why Do Catholics Lack "Prestige"?

To the Editor of AMERICA:

Mr. O'Grady, in your issue of August 31, seems a bit excited in his criticism of Dr. Muttkowski. His failure to convince is not due to lack of effort, but rather to the poverty of the subject he selected; he had nothing to work on. Says Mr. O'Grady:

> When Mr. Muttkowski says that he "feels certain" that the newspapers would proclaim the Masonic affinities of Schwab, Ryan and Stettinius if they possessed such, he shows how little he knows of the rules of metropolitan journalism. If the United States calls a man to a post of honor and responsibility, there is absolutely no news or importance attached to the fact that that man is a Catholic or a Methodist, a Mason or a Knight of Columbus. In the published accounts of big events involving the life and progress of the Church, the daily papers, almost without exception, are lavish in their praise and space.

Your correspondent's reflections are given for the benefit of Catholic readers who lack the proper appreciation for all the "lavish praise and space" given by the secular press, and result from twenty years of active service on the staff of the metropolitan press.

Since reading Mr. O'Grady's contribution, the wonder grows whether he might have got a better idea of the real power behind had he spent a few of those years in the business department—let us say, the advertising department.

Let us take up the assertions in the order made, to wit: (1) That there is absolutely no news or importance attached to the fact that a man called to a post under the Government is a Mason, as viewed by the editors of the metropolitan press. (2) That the daily papers are lavish in their praise and generous with their space when recording events vital to the Catholic Church. The press of the week before last refutes the first contention, and proves the case for the other side.

Recently a local lawyer was commissioned a major in the judge advocate department of the national army. From the

published accounts of that appointment one may judge whether the secular press placed a news value on the Masonic affiliations of the recipient of that commission. One Manhattan journal, in a double-column spread, which included a picture of the Major, used this head: "High Masonic Dignitary Gets Major's Commission in Army." And this, as a qualifying head: "——, of Thirty-third Degree Scottish Rite, Joins Judge Advocate Office." The body type of this article occupied seventy-five lines, nearly half of which were consumed in recording the Major's Masonic alliance. Other New York papers carried a news item similar in tone.

From New York to Garrison is a far cry, but, surely, Mr. O'Grady has heard of Billy Sunday, and his tabernacle. In the Manhattan Hall of Records are filed the plans of that structure, the seating capacity of which is stated to be 12,500; nevertheless the whole secular press of Manhattan Island told, day after day, of an army of 40,000 persons at the tabernacle, all eager to catch every word that fell from the lips of the Evangelist in his exhortations to walk the plank.

When John D. Rockefeller, Jr., or Mrs. Helen Gould Sheppard, or any more or less prominent Protestant, hit the trail the same vehicles of publicity told of the incident, referring to them by name; the particular creed of the individual was not recorded. But when, in an unguarded moment, a former Corporation Counsel of New York, a man presumed by the press to be more prominent than the average layman in Catholic circles, walked upon the platform, ye gods! how the news editors grabbed at that choice morsel and proclaimed it in an article on which was placed this head: "Big Roman Catholic Hits the Trail." Will Mr. O'Grady explain the news value of that heading? Was it intended to be in derision of our ancient Faith?

Possibly not, but the writer of that head judged, and judged rightly, that the Catholic who walked the plank at Sunday's tabernacle scandalized the crucified Christ who died to redeem him.

The second assertion needs no comment other than to ask your Garrison correspondent in what papers he read of the defense as given by those in charge, and at the time offered, of the Catholic child-caring institutions when they were fighting for their existence at the inquisition constructed and advanced by two financially powerful Protestant foundations, ably assisted by a former City Administration.

Brooklyn. JOHN M. WHALEN.

Greek Catholics and Schismatics

To the Editor of AMERICA:

Father Asman in AMERICA, for September 14, performed a valuable service by protesting against calling members of the so-called Orthodox sects of the Orient "Greek Catholics." The expression is of sectarian origin and implies the untenable "Branch Theory." None of the Oriental sects ever call themselves Catholic except for controversial purposes. In the countries where they predominate, even more than anywhere else in the world, the name Catholic is understood by every one to mean one "in the Roman Communion."

In this respect they are precisely like the older Protestant sects, any "intelligent" member of which will insist, on occasion, that he belongs to the Catholic Church. But every one of the sects in question is heretical as well as schismatic. The sectarian portions of the Pure Syrian, Coptic and Ethiopic rites are Monophysites, and therefore confessedly heretical; the separated part of the Armenian rite (Pseudo-Gregorian sect) is charged with the same heresy; that of the Syro-Chaldean rite professes itself Nestorian. All the remaining professedly Christian sects of Oriental rites call themselves "Orthodox"; but in fact their approximation to orthodoxy, however close, is no closer than that of the others named and is very far from complete. Since the orthodox sects are not really orthodox, and since orthodoxy is, of its very nature, a note of the true Church alone (included under Apostolicity), they should be named, like other sects, from their principal leader or founder, and called Photianist.

Although the Photianist sects are very numerous, all of them, except the Bulgarian-Photianist sect, are ostensibly in fellowship with one another. Among these the only one of any great size is the Russian-Photianist, which is generally hated by the others, because of its systematic efforts to absorb them all. This sect, which calls itself "The Holy Orthodox Church of Russia," is not Greek, because part of it belongs to the Armenian rite and perhaps another small fragment to the Syrian rite, although the latter is probably Græco-Syrian, of the same rite as the Catholic Melchites.

The most intelligent names for the primary subdivisions of the Oriental rites are those ordinarily used in the Roman Curia; and not the misleading and confusing neologisms of Dr. Fortescue, for instance, his constant reference to the Photianist Antipatriarch of Constantinople as "The Ecumenical Patriarch," a title officially condemned by the Holy See centuries ago, even in its application to the real Patriarchs of that See. Dr. Fortescue is a specialist, and an extremely competent and trustworthy one, in the history of liturgy and ritual, but he confuses the rites as organic portions of the Church (including the sects constituting their disrupted fragments), with rites in the liturgical sense. According to the Roman nomenclature the many sub-rites of the Greek rite are called Pure Greek, Græco-Melchite, Græco-Bulgarian, Græco-Roumanian, etc., etc.; just as those of the Syrian rite are called Pure Syrian, Syro-Maronite and Syro-Chaldæan (including the Syro-Sorian or Syro-Malabar). The rite to which the Greek portion of the Russian-Photianist sect belongs is one of a number of Græco-Slavonic sub-rites.

Until the collapse of the Czardom, most of the Ruthenian Church was in or from Austro-Hungary. Of late it has spread rapidly in the Ukraine, because a large portion of the people of that country have been for centuries kept out of Catholic Unity only by force. But it is the Church, apparently, to which all Græco-Russian Photianists would belong, under the Apostolic regulations governing perpetuation of rites, if they abandoned their schism.

Uniate is a most excellent word; but it is an abuse to apply it to Catholics of Oriental rites only. The Italo-Greek portion of the Pure Greek sub-rite of the Greek rite has always belonged to the Patriarchate of the West and has never been in schism. Some sects of the Armenian rite, to say nothing of others, have always been in communion with Rome. The ecclesiastical province of Venice was in schism for several centuries under a pseudopatriarch, but Catholics belonging to it are not for that reason distinguished as United Latins. We are, strictly speaking, all Uniates because we are in Holy Unity, united in the faith and fellowship of the Apostolic See of Rome and members of the One Universal Church. In the first century Catholics were called saints, because they belonged to the Holy Church, were called to be saints, in the strict sense of the word, and were surrounded by strikingly unholy sects. Then they began to be called Catholics because they belonged to the Universal Church and not to any of the petty local sects pretending to be Christian. In the time of the great dogmatic controversies they were more commonly called Orthodox, in contradistinction to the surrounding heretics. In the Middle Ages they were called simply Christians. In modern times they have been called Catholics, as distinguished from Protestants. In the future they may well come to be called Uniates, as distinguished from separatists of all stripes, Christian and non-Christian, organized and unorganized, religionists and secularists. This appellation would be much less of a novelty than are many details of Dr. Fortescue's terminology.

Sound Beach, Conn. MERWIN PORTER SNELL.

AMERICA

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"Follow Fashions Slowly"

IN a letter published in another column of this issue of AMERICA a correspondent sorrowfully protests, in the name of Christian modesty, against the way women dress nowadays. He writes:

> I am too wise to imagine that mere man can hope to come between milady and her modes. Let our women adopt any style they list. Be it ever so bizarre, provided it offend not against modesty, we shall not complain. Neither am I fatuous enough to wish our sisters to go about in dowdy or frumpish attire. But we do beseech them, for the love of all that is holy, not to lower themselves and their sex in our estimation by slavishly harnessing themselves to the chariot of sinful fashion.

It is in following the extremes of fashion that the danger lies. The woman who in selecting a gown consults not only her purse and her good-taste but her Christian conscience too, will not seriously offend against modesty in her attire. The extremists are always to blame, and in every age they have deservedly brought down on themselves the jibes of the satirists and the denunciations of the clergy.

In the seventeenth century, for example, "The Simple Cobbler of Aggawam," which was the pen-name of the Rev. Nathaniel Ward, the Puritan parson of Ipswich, Mass., was so distressed by the mere recollection of the extravagant fashions he had seen the women of England affecting, that he felt bound in conscience to devote to the painful subject several pages of a pamphlet. He begins:

> I shall make bold for this ônce to borrow a little of their [women's] loose-tongued Liberality and misspend a word or two upon their long-wasted but shirt-skirted patience. . . . I honour the woman that can honour her selfe with her attire: a good Text always deserves a fair Margent. . . . To speak moderately, I truly confesse it is beyond the ken of my understanding to conceive how those women should have any true grace or valuable vertue, that have so little wit as to disfigure themselves with such exotick garbes, as not only dismantles their native lovely lustre, but transclouts them into gant, bargeese, ill-shapen-shotten-shell-fish Egyptian Hyeroglyphicks, or at best into French flurts of the pastery. . . .
>
> I desire all Ladies and Gentlewomen to understand that all this while I intend not such as through necessary modesty to avoyd morose singularity, follow fashions slowly, a flight shot or two off, shewing by their moderation that they rather draw countermont with their hearts, than put on by their examples. I point my pen only against the light-heeled beagles that lead the chace so fast that they run all civility out of breath, against these Ape-headed pullets which invent Antique foole-fangles merely for fashion and novelty sake.

Of a surety this sage counsel proves that the zealous "Cobbler of Aggawam" was far from being so "simple" as he would fain have us think him. "Follow fashions slowly" was his frequent exhortation, no doubt, to the godly matrons and demure maidens of his flock, and so richly did they all profit, we may piously believe, by Parson Ward's ghostly concern for their manners and morals, that while carefully avoiding on the one hand "morose singularity" in dress, on the other hand they so highly honored themselves in their attire that we have no record of Parson Ward's ever being forced to note with sorrow among the women of his New England congregation any Ape-headed pullets whatever (perish the thought!), nor a single gant-bargoose, let alone an ill-shapen-shotten-shell-fish Egyptian Hyeroglyphick.

The Eye of the Bigot

OVER in France, where the times are strenuous, the Knights of Columbus, the Y. M. C. A., the Salvation Army, and the children of Israel, are engaged in a tireless competition to make the times less strenuous. But the keen competition, far from destroying, rather suggests and effects cordial cooperation. As the President of the United States has recently written, "the services rendered by all these agencies to our army and to the Allies are, essentially, one and all, of a kind." None know this better than the brave men and women who are following the forces abroad. Dictated by love and gratitude, the services of the aforesaid societies are never restricted to one class, for they make no distinction of Jew and Gentile, Greek and barbarian. Those to whom they minister are all children of our common Father in Heaven, and this sonship is the sole and sufficient claim of the soldier who in weariness of mind or body seeks a refuge in the hut, the home, or the chapel, erected by these associations in France.

It is, of course, obvious that any propaganda intended to stir up hostility among these organizations is little short of treason to our cause. In a very true sense, its effect would be to give aid and comfort to the enemy. No propaganda of this kind will meet favor in the more literate sections of the country, in which Catholics and non-Catholics have been living in harmony these many years, knowing and appreciating one another's good qualities. But where dense ignorance and a bitter hatred of everything that is Catholic still dominate public opinion, it is quite probable that certain men and women will think that by opposing Catholic war work, they are doing God and their country a service. Thus, for instance, the editor of the *Presbyterian of the South*, quoted in the

Herald and Presbyter for September 4, can see in the efforts of the Knights of Columbus, exerted for all without distinction of creed, nothing but "a Romanist propaganda." He warns his readers, therefore, that to help the war work of the Knights of Columbus is equivalent to furthering the cause of "Romanism."

No doubt, the excuse of this editor, who probably knows his constituency and the best methods of appealing to their bigotry, is that he wrote before the publication of the President's letter, ordering the united drive for funds in support of all the war-work agencies. Since the publication of that letter, it can hardly be presumed that these militant Presbyterian editors will oppose the drive on the ground that the Knights are one of its beneficiaries. But the spirit which dictated the original offending article, the spirit of bigotry, dies hard. Had the Knights refused to engage in their work of mercy, they would have been pointed out as an irrefutable example of Catholic indifference to the public good. Even now, having engaged in this work, and with such splendid success, they cannot hope to escape obloquy. For in the eye of the bigot, Catholic activity for God and country, and Catholic inactivity, are equally reprehensible.

Forward, the Middle-Aged!

TWO "middle-aged men" they were, and they spoke together on the morning of September 12. "Do you expect to go across, Bill?" asked the man with greying temples, as he slipped his blue card into an old pocket-book. "Well, yes," replied Bill, thoughtfully. "Hadn't looked at it much that way before. Was thinking of the wife and the children. But after this morning I'm ready. Believe I'd like to go. We've got to see this thing through, you know. If they want a fight, we'll let 'em know they've been in one."

There was no bluster about this man on Registration Day, just as there was no bluster when we went into this war. As the typical American would outline the situation, "It's all a business proposition." Maddened with innocent blood and an unchecked lust for domination, Germany deliberately provoked a friendly and unoffending people into war. Her whole attitude towards the United States was equivalent to a declaration that we might choose between an alliance with the Hohenzollerns and a repetition within our own borders of the blood and butchery of Belgium. It was thoroughly characteristic of German militarism, malicious, arrogant and supremely stupid, and has met a thoroughly characteristic American answer. "It's no quarrel of our choice. We didn't want war. You forced it on us. Now take the consequences."

That, too, is the spirit of the "middle-aged men" who registered on September 12. It is the spirit that is the seed of victory, complete and unquestioned. These millions would prefer to remain at home with their wives and their children, busy in the profitable pursuits of peace. But if their country calls, there will be no "quitting," no holding back. Looking on the matter as "a business proposition," they will carry it through, quietly, calmly, in a business-like manner to a successful end. German diplomacy and German "efficiency" have written many a strange page in history, but they overtopped the high mark of fatuity when they planned the program, one result of which was Registration Day, September 12.

Before and After

FOLLOWING the President's announcement of the joint drive for all war activities that is scheduled to take place during the week of November 2, the press gave great publicity to the statement of John R. Mott, who said:

> This is not to be a Y. M. C. A. campaign nor a Knights of Columbus campaign, nor a Salvation Army campaign, it is to be a campaign for the men over there in France and in the cantonments on this side and on our brave ships everywhere; a campaign for the maintenance and increase of morale.
> The dollars given the common fund will reach the boys through seven different channels; and no matter what sign is painted over the door of any hut and any hostess house, its door will be open to every boy equally.

The ordinary reader perusing this news item would very naturally conclude that Mr. Mott and the organizations he represents were for the united drive from the beginning. The very opposite is true. At a meeting held in Washington in the early summer, the Government proposed a united effort to the different organizations engaged in soldier and sailor welfare work. The Knights of Columbus immediately put themselves on record as favoring this proposal. Mr. John R. Mott, speaking for the Y. M. C. A. and the Y. W. C. A. put himself on record as opposing the combined drive, because those who supported his organizations, and the public whose support these organizations would look for after the war, were unwilling to rally to the common drive in which two of the organizations engaged in war work were represented. Then came a second meeting of the representatives of the war-work agencies, and Mr. Mott was asked if there was any change in the attitude of his organizations. He answered that he could report no change.

President Wilson settled the matter in his letter to the chairman of the committee on Training Camp Activities and Mr. Mott very properly announced the agreement of the Y. M. C. A. to the Government plan for a common effort saying: "The President has raised the standard to which every man and woman in the nation can and will rally loyally." The standard was raised two months ago by the Government. The Knights of Columbus were the first to rally to the call for a united drive, while the now repentant Mr. Mott was the first to stand opposed to the proposition. It would have been much more honorable and more American if Mr. Mott in his statement to the press had said: "I was very much opposed

to a united drive, and at two meetings of the war-work agencies voiced my protest. Now that the President has spoken I see the un-American attitude of my former position, and very heartily endorse the present plan." That would have been real Americanism, fair and sincere.

The Military Value of the "Pom"

A HEARTLESS economist recently computed that the 6,000 dogs in the single State of Kansas consume each day food enough to support 1,000 French babies. He then raised the question: Is each of these prosperous Kansan canines engaged in an essential employment that will hasten the victory of America and the Allies? No doubt a good proportion of those 6,000 dogs are leading rather useful lives as hunters, shepherds or watchers. Thus they more than earn the food they eat, and they cannot be justly charged with snatching food from the mouths of needy French and Belgian children. But what can be said in defense of those Kansan dogs' innumerable kith and kin that enjoy a life of idleness and ease in all our large cities and in countless suburban homes? Though we have now been in the war nearly a year and a half, milady's Pekinese or Pomeranian seems to be as well-fed and well-cared for as formerly. A large part of a maid's time appears to be spent in keeping the pampered little animal clean, healthy and good-tempered, and the weekly cost of the delicate fare such pets must have would doubtless represent in patriotic war stamps a comfortable sum.

When our solons arrange the scale of taxes on luxuries, therefore, the toy dog should by no means escape. The smaller the animal is, the bigger should be the revenue it yields to the community war chest. A tiny "Pom's" military value would thus be made equal to that of half-a-dozen Great Danes. Large dogs that are purely ornamental, but consume considerable costly food, need not all be encouraged to live. A little judiciously administered chloroform will save these dogs' owners both food and taxes. As the one great task before the country now is to win the war as quickly as possible, useless pets that waste money, food or labor which would otherwise promote relief work of various kinds should be taxed out of existence.

A Recipe for Serenity of Soul

IN the current *Bookman* are quoted two letters written to his children by Joel Chandler Harris, the renowned creator of "Uncle Remus." The communications seem to betray the secret of that delightful author's perennial cheerfulness and remarkable serenity of soul. To one of his sons he wrote:

> By being as nice and as clever as you know how to be you can always make a good impression anywhere you go. You know how your own folks (except me) misunderstand you when you give way to your foolish little temper; strangers will misunderstand you even worse. My plan has always been to *conceal my feelings* about *small* and *unimportant* matters, and be genial and funny even when I didn't feel like it. A little practice goes a long way. I have got so now I feel genial all the time.

And in a letter to his daughter he said:

> Now, how do you suppose I can find any news to write while all this is going on? More than that, how do you suppose I survive the infliction? Well, I'll tell you, Billy-Ann—I laugh at it. I'm just as happy, almost, when things are going wrong, as I am when they are going right; and for a very good reason. It doesn't amount to a row of pins. There's nothing funnier than to see small troubles disappear when you laugh at them. They seem to get ashamed of themselves and run away.

Though Joel Chandler Harris did not become a Catholic till near the end of his days, passages like those quoted above show that he understood and practised long before his conversion well-known principles of Catholic asceticism. Some clear and simple rules for preserving perfect serenity of soul which a consummate master of the interior life once laid down for his followers are virtually embodied in the foregoing letters. "A little practice goes a long way." By schooling one's self to act counter to one's natural inclinations in little things, great strength of will and force of character are developed. To smile at trifling annoyances, to banish small troubles with a merry jest, to remember always that most of the things we worry about never happen at all, to see that the heart is kept full of sunshine and the forehead free from scowls, habitually to put a kind construction on the sayings and doings of others, and to show a practical belief that as God's in his heaven, all's well with the world: those are the lessons that the genial author of Uncle Remus's tales taught in his life and writings, and, better still, they are practices which are based on the soundest principles of the Church's attractive asceticism.

Waiting

"SEEMS like most things come out all right," wrote that excellent thinker, Mrs. Wiggs of the Cabbage Patch, "if you jest wait long enough." That is only another way of saying with Browning, that since God is in His heaven, all's well with the world. Or, if the comparison be allowed, the words are a deduction from St. Paul's heartening philosophy, that to those who love God, all things, even things which appear to be unmitigated evils, work together unto good.

But the trying period is the period of waiting. Until the longed-for surcease of sorrow comes, we can pray or repine, work or rebel. But rebellion against the chastising fatherly hand of God cannot lessen sorrow. Only love can do that. "There are in this world blessed souls whose sorrows all spring up in joys for others," writes an American novelist, "whose earthly hopes, laid in the grave with many tears, are the seed from which spring up healing flowers and balm for the desolate and distressed." Sorrow has no bitterness, if it teaches love for those whose burdens are heavier.

Literature

THE INVENTOR OF PORTMANTEAU WORDS

WHEN Lewis Carroll in the sixth chapter of "Through the Looking Glass" first laid down the principles governing the correct exegesis of that imperishable poem, "Jabberwocky," there was opened in the development of the English language a new era which is rightly considered of the highest importance to the student of our tongue. For the distinguished author of the Alice books has not only enriched the language with a number of words which it is hard to see how even Shakespeare managed to do without, but he has set down in such luminous terms and illustrated with such felicitous examples the principles governing the formation of "portmanteau words" that since Carroll's time a countless number of them have been coined.

The secret of the new art was first divulged when Humpty Dumpty in expounding to Alice the opening stanza of "Jabberwocky," explained that "'*Slithy*' means 'lithe and slimy.' 'Lithe' is the same as active. You see, it is like a portmanteau—there are two meanings packed up into one word." In his admirable preface to "The Hunting of the Snark," Mr. Carroll subsequently threw a flood of light on the psychology of the coiner of portmanteau words when he remarked:

> Take the two words "fuming" and "furious." Make up your mind that you will say both words, but leave it unsettled which you will say first. Now open your mouth and speak. If your thoughts incline ever so little towards "fuming," you will say "fuming-furious"; if they turn by even a hair's breadth towards "furious," you will say "furious-fuming"; but if you have that rarest of gifts, a perfectly balanced mind, you will say "frumious." Supposing that when Pistol uttered the well-known words: "Under which king, Bezonian? Speak or die!" Justice Shallow had felt certain that it was either William or Richard, but had not been able to settle which, so that he could not possibly say either name before the other, can it be doubted that, rather than die, he would have gasped out, "Rilchiam!"

Other examples of portmanteau words from Carroll's own writings which will at once occur no doubt to the reader, are "snark," "chortle," "galumphing," etc. The mysterious animal that bears the name first quoted above is obviously a creature uniting in itself the characteristics of both the snake and the shark; that complicated emotion which can find adequate expression only in a mingled chuckle and snort is of course a "chortle"; while "galumphing" vividly describes a rapid movement of which the component parts are a gallop and a jump.

That portmanteau words are not confined necessarily to the English tongue was proved to admiration by the late Mr. A. A. Vansitart, of Trinity College, Cambridge, who translated "Jabberwocky" into sonorous Latin elegiacs, ingeniously finding an Ovidian equivalent for even the most Carrollian words of the original. Here, for instance, is the first stanza:

Coesper erat: tunc lubriciles ultravia circum
Urgebant gyros gimbiculosque tophi;
Maestenui visae borogovides ire meatu;
Et profugi gemitus exgrabuêre rathae.

['Twas brillig, and the slithy toves
Did gyre and gimble in the wabe;
All mimsy were the borogroves,
And the mome raths outgrabe.]

"*Coesper,*" it will be noted, is a perfect translation of "brillig," being made up of "*coena,*" meaning "supper," and "*vesper,*" signifying "evening." "*Lubriciles*" is of course formed from "*lubricus*" and "*gracilis,*" becoming excellent Latin for "slithy." As for "*utravia*" ("wabe") and "*maestenui*" ("mimsy"), the cultivated student of portmanteau words will at once recognize their felicity. As for the useful words that since Lewis Carroll's time have been added to the English language simply by applying the rules he left us, they are too numerous to quote. An entire menagerie of altogether new animals, for instance, has been created by an imaginative artist and the young men of Oxford by coining such expressive portmanteau words as "brunch," which is a meal served between the hours of breakfast and lunch, and "unctimonious" (unctious + ceremonious), which vividly describes the Pecksniffian air affected by some Evangelical ministers, have without question wonderfully enriched the English tongue.

Charles L. Dodgson, the inventor of the portmanteau word and of the thousand other bits of delicious nonsense that have made "Alice in Wonderland," "Through the Looking Glass," and "The Hunting of the Snark" immortal masterpieces, was born in a Lancashire parsonage in 1832, went to Rugby and was graduated with distinction in Oxford in 1854. Subsequently he became lecturer in mathematics at Christ Church and was ordained a deacon of the Establishment. Owing to an impediment he had in his speech, his extreme shyness, and, as it would seem, also because of his love for the theater, he never became a "priest." The first of his renowned books, "Alice in Wonderland," was practically composed during a boating expedition he made on July 4, 1862, with the three little daughters of Canon Liddell, the second oldest being "Alice." The Rev. Mr. Dodgson at first had no intention of publishing the story, but his friend George MacDonald persuaded him to show it to Macmillan, who accepted the book at once. John Tenniel, happily, was then persuaded to draw the pictures for it, and exactly three years after little Alice Liddell first heard the story she received a presentation copy of "Alice in Wonderland" from "Lewis Carroll," the pen name over which the Rev. Mr. Dodgson wrote his parodies and nursery classics. The book received a prompt and enthusiastic welcome. Edition after edition left the press, it was translated into half a dozen foreign languages, dramatized and made into an operetta. In 1871 "Through the Looking Glass" appeared, and five years later "The Hunting of the Snark" was published. The author's fame was now secure. Though Lewis Carroll before his death in 1898 had written for children a rather "improving" book called "Sylvie and Bruno" and some clever parodies, and the Rev. Charles L. Dodgson had composed a number of erudite treatises on mathematics, it is as the creator of Alice's wonder-world that his name will live.

Lewis Carroll's readers, young and old, will never agree, of course, as to which is the most amusing chapter, the cleverest verses or the most ridiculous character in his works. "A Mad Tea-Party" and "The Mock Turtle's Story" are perhaps the funniest chapters in "Wonderland." "Through the Looking Glass" has no chapter fully equal to them, though "It's My Own Invention" is ridiculous enough. Carroll's parodies of well-known poems have now become almost as familiar as the verses they imitate. Was it Southey or Carroll who first wrote "You are old, Father William"? The admirably sustained absurdity of "The Hunting of the Snark," particularly the cantos entitled "The Bellman's Speech" and "The Baker's Tale," with their smoothly flowing verses and clever rhymes, places the masterpiece in a class of its own, while the tragedy described in "The Walrus and the Carpenter" abounds in quotable lines. When charged with veiling a mystical allegory under his description of the bootless quest of the Snark, the author promptly denied that he ever had any such purpose. Some commentators, however, find in the epic an admirable morality on the emptiness and worthlessness of worldly success, while others find it a solemn allegory on the elusiveness of earthly fame. Carroll, after all, is by no means the first poet who "builded better than he knew." As to which is the most entertaining character of Lewis Carroll's creation grave doctors differ widely. Is the Cheshire Cat, with its exceedingly persistent grin, a more ingenious conception than the tearful Mock Turtle? Is the truculent Queen of Hearts, mainly

occupied in ordering others to be beheaded, more amusing than the amiable White Queen, who keeps her credulity in perfect condition by believing "as many as six impossible things before breakfast"? Who shall say?

Lewis Carroll in writing the Alice books, though he probably little realized it at the time, not only created a new mythology for the nursery but founded a school of humor. Such sparkling wits as Sir W. S. Gilbert, Edward Lear, Oliver Herford, Carolyn Wells, etc., owe much of their inspiration, no doubt, to Lewis Carroll. His correct taste safeguarded him from the dangers of overdoing the ridiculous or the absurd, perils which too many of his imitators are not so successful in avoiding. He has been parodied and paraphrased a thousand times, words, characters and phrases from his books are now imbedded in our literature and in the language of everyday life, and though he wrote his books primarily for the little ones of the nursery, it is children of a larger growth who enjoy them most.

WALTER DWIGHT, S.J.

REVIEWS

The Oxford Stamp and Other Essays. Articles from the Educational Creed of an American Oxonian. By FRANK AYDELOTTE. New York: The Oxford University Press.

The enthusiastic American (Rhodes) Oxonian, and the Professor of English are writ large upon these ten educational essays, here gathered into a modest two hundred pages from the *Atlantic Monthly,* the *Nation,* and the other magazines in which they first appeared. They have a certain timeliness and larger purpose than the mere exposition of educational ideas, in that they are from the pen of one very loyal to the purpose of the Rhodes Scholarship Foundation. The bulk of the volume deals with educational ideas, and that with a sincere enthusiasm, a nice moderation and a clear vision of the finer and more solid things. Without narrowness of outlook the author urges that we have to learn from Oxford the value to university experience of a larger leisure and a fuller collegiate social life impregnated with intellectual interests, quoting Cardinal Newman very effectively in his support; of athletics purged of the gladiatorial character, eliminating the spectator by making him a player, and finally of making the study of literature and composition not so much a study of its history or its forms, as of the contents, of the ideas, and insisting that the first aim in the study of an author, as in learning to become one, is to have a care of *what* is said, not so much *how* it is said.

To the American Catholic educator these ideas are familiar, not only as facts, but also, except for the fascinating but hardly practical use of a large leisure *as* an educational instrument, as things of daily practice. Again some of these ideas he would supplement and fix on more solid, ultimate grounds. One of the papers, "Robert Louis Stevenson's Darkening Counsel," is a thrust at those who on the authority of R. L. S. advocate the practice of imitation—"playing the sedulous ape," *qua* ape—for the acquisition of a style; it turns the tables on them. "The Religion of Punch"—the adoration "of the ability to achieve the end without the means"—has some good things on the taint of charlatanism in our American educational ideals.

J. A. W.

The Mythology of All the Races. In Thirteen Volumes. LOUIS HERBERT GRAY, Ph.D., Consulting Editor. Vol. III. **Celtic.** By JOHN ARNOTT MACCULLACH, Hon. D.D. (St. Andrews). **Slavic.** By JAN MACHAL, Ph.D. Boston: Marshall Jones Company. $6.00.

The work and labor required to write the volumes which make up what may be called an "Encyclopedia of Mythology" are truly monumental. For the student of comparative ethnology and for all those interested in the history of the development of human opinion and thought, the work will have a wonderful fascination. Nothing can be more interesting to us than to learn what were the ideas of the various races as to the origin of the world, man's relation to the universe around him and to the God or deities from which he imagined he had sprung. It is a difficult field of study and investigation. It craves wary walking, for everywhere there are stumbling blocks in the way. As a rule the authors have successfully avoided them. They have not tried to read their own views into the myths they are studying, but treat them objectively and on the whole without bias. This undoubtedly greatly enhances the value of the work. The present volume keeps to the high standard of scholarship reached in the preceding treatises, which have already been noticed in AMERICA. Owing perhaps to the nature of the matter treated, the mythology of the Celtic races and that of the Slavic and Baltic groups, the present volume may have a still wider appeal than the former tomes in which the mythologies of the East were so admirably studied.

Professor Machal gives a most interesting account of Slavic myths. The chapters on the "Household Gods" and on the "Navky," or souls of the children that have died unbaptized, and on the "Rusalky," or water-nymphs, will be read with especial pleasure, not only because of their intrinsic merit, but because of the light they throw on the mysticism and melancholy of the Slav nature.

Professor Macculloch, already known by his former work, "The Religion of the Ancient Celts," gives an exhaustive review of Celtic mythology. He sums it up in these words: "Romance and love, war and slaughter, noble deeds as well as foul, wordy boastfulness, but also delightful poetic utterance; glamor and sordid reality, beauty, if also sordid conditions of life, are found side by side in these stories of ancient Ireland and Wales." The myths, he adds, seldom exist as the pagan Celts knew them. They have been altered in many ways, for they have been remolded by romance, pseudo-history and Christianity. He recognizes that we owe a debt of gratitude to the Christian scribes and poets of early medieval Ireland and Wales, who wrote down or re-edited these mythic tales of the pagan period. Any one who reads them will come to the conclusion that the "editors" enriched the world with a series of battle pictures and romantic episodes second to none in all the poetic record of the race.

J. C. R.

The Vandal of Europe: An Exposé of the Inner Workings of Germany's Policy of World Domination, and Its Brutalizing Consequences. By WILLIAM MÜHLON, Former Director in Krupps. Translated with an Introduction by WILLIAM MCPHERSON. New York: G. P. Putnam's Sons. $1.50.

This is a prominent German's indictment of his own country's pitiless military autocracy. The book is cast in the form of diary written from the first days of August until early in November, 1914, and contains opinions of the Prussian system of waging war, which, if known at Berlin, would probably have sent Herr Mühlon to prison. "Our whole conduct toward Belgium," he frankly owns, for instance, "was so brutal, so tricky, so against all political committals and obligations, so poorly prepared for by diplomatic means, that Belgium could not possibly assent without becoming contemptible for all time." The author piously, but very hastily discerns in the death of Pope Pius X "a symbol of the collapse in this war of his church, its teachings and its morals." Herr Mühlon is on surer ground when he tells us why the German common soldier "becomes frightful," for he lacks "any higher capacity of discrimination" and "recognizes no such thing as individual conscience." His pages about the way that the Germans themselves were often the "franc-tireurs" that brought so many horrors on poor Belgium are also very enlightening. The sound conclusion which the author reaches is: "If we want to restore to mankind its most

essential basis—which is mutual confidence—we must, above all things, combat the idea that there may be a different morality for different individuals or for different human institutions."

W. D.

BOOKS AND AUTHORS

The Catholic Mind for September 22 contains valuable matter for our teachers and educators. In explaining "Why Men Sin," Father Hull tells in clear, non-technical language how nature and grace cooperate in the formation of character. He well observes that:

> A good deal of our religious and moral training in schools is in the hands of Brothers, nuns or lay-teachers who have not done theology. Hence the question arises whether the principles bearing on this subject are always sufficiently familiar to our teachers; whether certain failures to build up character in our pupils, and the numerous collapses which take place after leaving school, are not due to this deficiency.

In another paper Father Hull answers satisfactorily the question so often put nowadays: "Is Catholicism of Pagan Origin?" He proves conclusively that "Whatever the Church has assimilated of pagan usage was something quite natural and proper in itself; adopted because it was human, not because it was pagan." In the third article of the number R. H. Smith, S. M., briefly shows what "Our Country's Debt to the Catholic Schools" is. Father Reville continues his list of books on apologetics and controversy.

Mr. Robert Cortes Holliday of the publishing house of George H. Doran has been made the literary executor of the late Sergeant Kilmer, whose widow writes:

> I know from his references to the subject to me that it was the desire and understanding of my husband, Joyce Kilmer, that in the event of his death Robert Cortes Holliday, whom he regarded as his oldest and closest friend, should act as his literary executor. This is also my wish.

Mr. Holliday announces that he has in preparation a biographical memoir of his friend, and requests that anybody who has letters from Sergeant Kilmer be kind enough to send them, or typed copies of them, to Mr. Holliday's address, 68 Seaman Avenue, New York City. All such communications will be returned, if desired, as soon as practicable.

To give American readers an idea of the atmosphere in the countries under the shadow of the battle-clouds Winston Churchill has published "A Traveler in War-Time" (Macmillan, $1.25), his experiences in England and France. The book contains good descriptions of what a traveler would encounter in going up and down the land that has been close to war for four long years. Not less interesting is the author's account of the persons he met during his trip. He is unhappy, however, in his allusion to the revival of religion in France, which Churchill calls a note "of mystic exaltation to be succeeded by a period of realism." Everything is to be attributed to science, and if we are able to face facts "as many anointed chaplains in Europe are doing" we will realize that God is on the side of intelligence, and we will begin to "embrace the religion of self-reliance." The writer's descriptive power is beyond question, probably at its best in his impressions of London during an air-raid. The book closes with an essay on "The American Contribution and the Democratic Idea." In this essay the author makes a plea for a new and distinctly American system of education.—— "Germany Her Own Judge" (Houghton, Mifflin), translated from the German of H. J. Suter-Lerch, though written primarily as a reply to German propaganda in Switzerland, is a valuable addition to our war-literature. Though the author's education and earlier sympathies were German, his present convictions, that this is neither a defensive nor a preventive war on Germany's part, are expressed in no dubious form. The chief value of the book arises from the fact that the author bases all his proofs on German official acts and documents.

In Mr. Theodore Maynard's latest book, "Folly and Other Poems" (Erskine, MacDonald, London, 5 shillings), is this Chestertonian "Ballade of a Ferocious Catholic," which all American Papists of a militant type will doubtless read with high glee:

There is a term to every loud dispute,
  A final reckoning, I'm glad to say:
Some people end discussion with their boot;
  Others, the pigs, will simply walk away.
  But I, within a world of rank decay,
Can face its treasons with a flaming hope,
  Undaunted by faith's foemen in array—
I drain a mighty tankard to the Pope!

They do not ponder on the Absolute,
  But wander in a fog of words astray,
They have no rigid creed one can confute,
  No hearty dogmas riotous and gay,
  But feebly mutter through thin lips and grey
Things foully fashioned out of sin and soap;—
  But I, until my body rest in clay,
I drain a mighty tankard to the Pope!

I've often thought that I would like to shoot
  The Modernists on some convenient day;
Pull out eugenists by their noxious root:
  The welfare-worker chattering like a jay
  I'd publicly and pitilessly slay
With blunderbuss or guillotine or rope,
  Burn at the stake, or boil in oil, or flay—
I drain a mighty tankard to the Pope!

L'ENVOI

Prince, proud Prince Lucifer, your evil sway
  Is over many who in darkness grope:
But as for me, I go another way—
I drain a mighty tankard to the Pope!

BOOKS RECEIVED

American Book Co., New York:
New Medieval and Modern History. By Samuel Bannister Harding, Ph.D. $1.60; Alice's Adventures in Wonderland. By Lewis Carroll. Edited by Clifton Johnson. $0.60; First Principles of Agriculture. By Emmet S. Goff and D. D. Mayne. $0.96; Happy Tales for Story Time. By Eleanor L. Skinner and Ada M. Skinner. $0.64.

The Century Co., New York:
The Flame that is France. By Henry Malherbe. Translated by V. W. B. $1.00.

Thomas Y. Crowell Co., New York:
War Verse. Edited by Frank Foxcroft. $1.25.

Dodd, Mead & Co.:
The Heart of Alsace. By Benjamin Vallotton. $1.50; Herself—Ireland. By Elizabeth P. O'Connor (Mrs. T. P. O'Connor). Illustrated. $2.50.

E. P. Dutton & Co., New York:
The War Dog. By Edward Peple. $0.50; The Silent Watchers. England's Navy During the Great War. What It Is and What We Owe to It. By Bennett Copplestone. $2.00.

The Examiner Press, Meadows Street, Fort, Bombay:
The School of Love and Other Essays. By the Rev. Alban Goodier, S.J.

The Herder Book Co., St. Louis:
The True Apostolate. From the French of Dom J. B. Chaulard, Abbot of Sept-Fous. By Rev. Ferreol Girardey, C.SS.R. $1.00.

Houghton Mifflin Co., Boston:
The Victims' Return. By Noëlle Roger.

B. W. Huebsch, New York:
Letters and Leadership. By Van Wyck Brooks. $1.00; Ireland: a Study in Nationalism. By Francis Hackett. $2.00.

P. J. Kenedy & Sons, New York:
The Mystical Life. By Dom S. Louismet, O.S.B. $1.00; The Greater Value. By G. M. M. Sheldon. With a Foreword by C. C. Martindale, S.J., and Pictures by Gabriel Pippet. $0.55.

Longmans, Green & Co., New York:
Virgil and Isaiah. A Study of the Pollio With Translations, Notes and Appendices. By Thomas Fletcher Royds, B.D. $1.75; The Dartmoor Window Again. By Beatrice Chase. $2.00; Financial History of the United States. By David Rich Dewey, Ph.D., LL.D. Sixth Edition. $2.50.

Erskine MacDonald, Ltd., New York:
Folly and Other Poems. By Theodore Maynard. 5 shillings.

Charles Scribner's Sons, New York:
Lovers of Louisiana (Today). By George W. Cable. $1.50; Quality Street, a Comedy; The Admirable Crichton, a Comedy. Both by J. M. Barrie. $1.00 each.

Silver Burdett & Co., Boston:
General Science. By Charles N. Lake, M.A.; Correspondencia Comercial-con Ejercicios. By Max A. Luria.

Ex Aedibus Universitatis, Romae:
Argumenta Sociologica Digesta ad Usum Privatum Academiae Sociologiae in Universitate Gregoriana. C. Macksey, S.I., Auctore.

The Webb Publishing Co., St. Paul, Minn.:
The Desired of All Nations. A Drama of the Holy Nativity. In Three Acts with Prologue. By George Benson Hewetson. $0.25.

Yale University Press, New Haven:
The Evolution of the Earth and Its Inhabitants. By Joseph Barrell and Others. $2.50.

EDUCATION

The New Code and Education

THE illustrious author of "The Purple Cow," has anathematized all and sundry who invoke the tattered phrase "a far cry." Nevertheless because, geographically speaking, it seems to fit the case, I venture to remark that from the Bishop of Rome on the Vatican Hill beyond the Tiber to young Johnny O'Connor on Vinegar Hill beyond the tracks, is indeed a far cry. Yet on second and subsequent thought, it would appear that the distance between Johnny and the Pope is not so great, and the abbreviator of the distance is the new code of canon law. For in this *corpus juris* the Holy Father, following the constant tradition of the Church, has expressed his ardent desire and his command, that Johnny's guardians send him to a Catholic school.

Why Catholic Schools?

THAT the normal place for the Catholic child is the Catholic school, is a proposition not open to debate. As a rule, it is questioned only by fathers and mothers whose motives are not above suspicion, parents in whom the faith, exposed to all manner of worldliness, has grown weak. It is indeed a sad thing, especially in these democratic days, that young Harold Hannecy, whose grandfather's pay-roll name was Hennessy in the days when he swung a pick on Fourteenth Street, should be forced into a class-room with young Mickey O'Toole, son of the noble Hannecy's chauffeur. However, even for the child of a man whose soul is so mean that it seems scarcely worth saving, the Church is genuinely solicitous. She is anxious to undertake the task of impressing upon Hannecy, *fils,* the fact that he has an immortal soul, whose eternal destiny is determined in this world. She also desires to bring home to this young sprig of alleged aristocracy, the truth that all service ranks the same with God, and that a man's worth is measured by his own, not by his grandfather's, achievements. The Church knows, what his fond parents do not seem to know, that this youngster has a soul, and that, if caught young enough, he may be transformed into a useful citizen of this world, and a future dweller in the lasting Kingdom of God.

First Principles

SOME thirty years ago, the Reverend Thomas J. Jenkins wrote an excellent little book, "The Judges of Faith." In the preface, Father Jenkins remarked that the argument he had shaped in favor of a Catholic education for Catholic children, was supported by a respectable showing of authority. First of all, it was backed by the conciliar and private rulings of no less than 380 Church dignitaries. Next, Father Jenkins was able to quote from twenty-one plenary and provincial councils and six diocesan synods; from the utterances of two Roman Pontiffs and two Sacred Congregations; from the decisions of seven Cardinals, thirty-three foreign Archbishops and Bishops, and eighty members of the American hierarchy. The general tenor of these testimonies was that the only fit place for a Catholic child was the Catholic school, that the Catholic child placed in a non-Catholic or anti-Catholic establishment was in grave danger, that the parent was bound by the strictest of obligations, arising from the natural, the Divine, and the ecclesiastical law, to provide for the spiritual welfare of the child, and that parents who deliberately neglected this grave obligation, could not be admitted to the Sacraments.

These documents belong to the period 1836-1886, and it is, of course, obvious that the list of testimonies has greatly increased since that time. It is quite probable that there is not a single member of the American hierarchy who has not addressed frequent pastorals to his flock on the necessity of securing to every Catholic child his right to a Catholic education.

The new code of canon law, therefore, simply restates in compact legal form, the constant tradition of the Church in the matter of the education of the child. The fundamental proposition is thus presented in canon 1113:

> Parents are bound by a most serious obligation to procure as far as possible the religious, moral, physical and civil education of their children, and to provide also for their temporal welfare.

To every Catholic, the proposition is so clear as to admit of no dispute. The obligation is "most serious," it embraces a complete scheme of education, and it binds first of all, the parent. There is a tendency today, and in many localities more than a tendency, to regard the proper training of the child as a prerogative of the State, rather than a primal parental duty. But to educate the child is a responsibility as well as a right, and both right and responsibility belong to the parent first. No law may deprive him of the right, and no State can relieve him completely of the responsibility. In canon 1372 this Catholic position is once more affirmed:

> 1. All the Faithful are to be trained from childhood in such a manner that not only is nothing to be taught them which is opposed to the Catholic religion, but that religious and moral training hold the first place.
> 2. The right and most grave duty of giving children a Christian education belongs not only to the parents, according to canon 1113, but also to all who hold their place.

After reading these clear precepts, it is impossible to understand how anyone laying claim to the name of Catholic, can lightly send a Catholic child to a non-Catholic school.

Gravity of the Obligation

YET it is probably true that many fathers and mothers who would shrink with horror from an invitation to eat meat on Friday, have no scruple in flouting the stringent law of the Church on education. Surely, there may be reasons, in given instances, which to some extent will justify the placing of a Catholic child in a non-Catholic school, just as at times, specific circumstances allow one to eat meat on Friday, or to absent one's self from Mass on Sunday. But these reasons should be seriously considered by the parents, and submitted to the proper ecclesiastical authority for final decision. This is not a counsel of perfection, but an obligation imposed by positive law. Canon 1374 of the new code enacts that

> Catholic children must not attend non-Catholic, neutral, "mixed," schools which are open to non-Catholics. *It is for the Bishop of the diocese alone* to determine, in conformity with the instructions of the Holy See, in what circumstances and with what safeguards against the danger of perversion the frequentation of such schools may be tolerated.

Of course, no power on earth, not even the Pope himself, can grant permission to attend a school so dangerous as to constitute a proximate occasion of ruin to the child's faith or morals. Nor is the "dangerous school" rare. Experience has shown that many a school, thoroughly respectable, in the cant sense of the phrase, has ruined first the faith, and then the morals, of the unfortunate Catholic child brought under its influence.

The English Declaration

IN August, 1905, the Bishops of the province of Westminster issued a formal declaration on the subject of education. This declaration which anticipated and sums up the spirit of the legislation now in force, was reaffirmed and reissued by the hierarchy of England and Wales, at their annual meeting in Low Week of the present year. The text follows:

> 1. We desire to call the earnest attention of all Catholics to the grave departure from Catholic teaching and tradition, and to the very serious dangers to Catholic faith and spirit, which are involved in the placing of Catholic children, *of whatever class in life,* in non-Catholic schools. Owing to the usually proximate nature of these dangers, it is, under ordinary circumstances a grievous sin on the part of parents to expose their children to such risks, and this has been expressely declared in the instruction of the Holy See, and of the Bishops of the province. There is, not infrequently,

also *a grave sin of scandal; for when Catholics, and especially those in a prominent position, make use of non-Catholics schools, they affect injuriously the whole Catholic position, leading many to follow their example,* and making it increasingly difficult to provide, maintain, and improve our own schools and colleges. 2. We recognize, indeed, that in some rare cases, where no other means of entering a particular profession can be found, parents may be justified in exposing their sons and daughters to such risks, provided that they take all possible precautions to render them remote; but we declare that these exceptional cases in no way justify a like course of action where preparation for a career in life may be obtained without any similar necessity of attending non-Catholic places of education. *The social advantages to be gained at certain schools, manifestly do not constitute such a necessity.* 3. No individual priest or confessor is entitled to decide where necessity of this nature exists, but the matter is one to be referred to the Ordinary of the diocese for his counsel and judgment. 4. We again call upon the clergy and the laity alike to support by every means in their power our existing schools of all grades, and to make every effort to increase and improve them, and 5. We appeal to our flocks to adhere faithfully to those principles of loyalty to the Church and the Faith for which their forefathers made so many sacrifices, not only of worldly position and success, but even of life itself.

Certain passages in this wise document have been put in italics. They serve to show that England, like the United States, has its "weak-kneed" Catholics, who find in "social advantages" an excellent remuneration for the loss of faith.

PAUL L. BLAKELY, S.J.

ECONOMICS

An Analysis of Socialism

AN analysis of Socialism must be limited to an exposition of the popular conception of what it means. Socialism in reality is some undefined state of society which, it is prophesied, industrial evolution will bring into existence. Almost universal, among Socialists as well as anti-Socialists, is the belief that Karl Marx outlined a Socialistic scheme or an ethical economic program in "Capital." This is well illustrated by an editorial in the New York *Evening Call* for March 14, 1918, the principal Socialist organ in the United States. The all-knowing Dr. Crane, from his throne in the New York *Globe,* had casually observed:

> Supposing Karl Marx from his seat among the clouds, should get out a new volume on Socialism, would he not be likely to embarrass Mr. Trotsky and others who are now reshaping the universe according to the principles of "Das Kapital"?

On which the *Call* comments, in part:

> Now, if we were angry at the doctor, we should possibly say that he would be surprised to know that there isn't a word about Socialism in "Das Kapital"; that it is nothing more than "a critique of capitalist production"; that Marx sticks consistently to his subject, and never leaves it to develop "principles" for "reshaping the universe," or anything remotely connected with that subject.

Yet, in the popular notion, an analysis of Socialism is an analysis of the Socialist's bible, Marx's "Capital," and only in that fact is there justification for the title of this paper.

WHAT THE WORKER EARNS

BUT perhaps the "analysis" will resolve itself into a mere summary of Marx's explanation of the mode of capitalistic production, and may be termed simply an elucidation of Marx's teaching, which teaching is as little understood by those who vote the Socialistic ticket as by the opponents of Socialism.

The Church, as is made clear in an Encyclical of Pope Leo XIII., demands that the worker get all that he earns, in these words: "It is just and right that the results of labor should belong to him who has labored." Marx teaches, preposterous though it seems, that it is under capitalistic competition that the worker gets the full value of his labor. No doubt the publication of the first volume of "Capital" many years before the other two books of the work, is the chief cause for the misconception of Marx's analysis. In his first book he laid the foundation for the presentation of his subject. In it he did not treat the matter of competition among capitalists at all. And without competition among capitalists, who will deny that all the worker will get is enough to keep him fit for his most efficient effort? Marx does not say anything worse than that.

A summary of "Capital," complete, most consistent with the false deduction that the workers must be exploited by the capitalist, is presented by Edward Aveling, Fellow of University College, London, in his book, "The Students' Marx." He presents the following:

> Competition among the laborers enables the capitalist to beat down the price of labor, and the falling price of labor enables him to lengthen the working-time.
>
> Then follows competition among the capitalists. To undersell one another, they leave out from the price of the commodity the unpaid part of the labor-price, making a present of this to the buyer. Next, they leave out from the price of the commodity part of the abnormal surplus-value created by the extension of the working-day. Hence an abnormally low selling price of the commodity, which henceforward is the basis of a low wage for an excessive working-time.

But if competition among the capitalists forces them to leave out from the price of the commodity, all the unpaid part of the labor-price, sufficient competition must also force them to leave out from the price all the surplus-value created by the extension of the working-day. Also, the workers are the majority buyers; and when the unpaid part of the labor-price is made a present to them, and the abnormal surplus-value is left out from the price, they have not been mulcted to the extent that Socialist propagandists contend, nor as much as minimum-wage advocates would hold. In any event, if there is exploitation, it is clear that it is society that benefits and not the particular employer.

COMPETITION IN A LIMITED MARKET

IT seems, so idealistic is Marx's representation of the capitalist system, under competition, that the general understanding was, and still is, that he must be prophesying conditions in an Utopian state of society. John Spargo, the most pretentious writer among the Socialists of this country, summarizes it all in these words:

> Whatever the necessary basis for a Socialist system of remuneration may be, it is not the determination of the value of the individual labor product, and the payment of value for value. Marx's theory of value (as we have seen) is not the basis of an ethical system of distribution to be realized in an ideal society, but a general explanation of the workings of capitalist society.

Of course, it is only under competition in a limited market that full justice to the worker must be attained. For it is clear to anyone, that that which goes to foreign markets, under the euphonious title of "our favorable balance of trade," must represent that which the workers produced but which is not available to them; it merely extends the capitalists' ownership of the earth. It means that the exporter has his wealth and has shipped it, too.

If, then, the desideratum is that the worker receive the full product of his labor, the way is not in the direction of what is understood to be Socialism. Rather is it to be secured through competition in a limited market. This does not mean a constricted market, but a market reasonably great; not a varying market, this year supplying Africa and the next year shipping to Asia, wherever the greatest profit may be obtained, but a regular market.

A well-informed Socialist will not disagree with any of the foregoing, but he will say it is impossible to prevent the operation of home-produced capital in fields afar, and that competition among capitalists cannot persist, because it would end in the ruin of the weaker competitors. It is his belief in "economic determinism," a doctrine akin to fatalism, that gives him that

feeling of enervation. But the worker should force the condition under which he gets all he is worth, and under which he can increase his worth; and he should have as little interest in the capitalist's difficulties as the capitalist altruistically displays in the prosperity of his employees.

Control of Economic Factors

THAT men may hope to control their economic life, instead of being doomed to be subject to it, is encouraged even by Spargo. He writes:

> Marx and Engels sometimes, in controversies with their critics, over-emphasize the influence of the economic factor in social evolution and made their statement of the theory too absolute. This Engels himself freely admitted toward the close of his life. Thus in 1890 he wrote to a student: "Marx and I are partly responsible for the fact that younger men have sometimes laid more stress on the economic side than it deserves. In meeting the attacks of our opponents it was necessary for us to emphasize the dominant principle denied by them; and we did not always have the time, place or opportunity to let the other factors which were concerned in the mutual action and reaction get their deserts." (The "Economic Interpretation of History," pp. 142-143.)

Spargo further says:

> It may also be admitted that, even in the statements of the theory by Engels toward the end of his life, the sense of proportion is not perfectly maintained, and that the sphere of influence ascribed to spiritual and idealogical factors is too limited.

Economic determinism, so qualified in progressive degrees, can be accepted without revulsion by Christians. It is not fatalism. It does not exclude "spiritual factors" dominant in life, but implies and postulates them.

M. P. Connery.

NOTE AND COMMENT

A Forum for Citizenship

NEW YORK Catholic ladies have done an excellent work in establishing a forum where the women of the city can learn and discuss the views of prominent public men on the rights, duties and privileges of voters. Beginning September 28 and continuing for eight successive Saturday afternoons free lectures will be given in Cathedral College by men well versed in statecraft. Amongst the speakers will be the Hon. A. E. Smith, State Senator Wagner, Job Hedges, Dr. James J. Walsh, Dr. John A. Ryan and others equally capable. It is to be hoped that the response of the women will be hearty and persistent. Now that the ballot is in their hands it is their duty to use it well. This, however, presupposes an intimate knowledge of the problems that are vexing city, State and nation.

The I. W. W. of American Politics

THE systematic anti-Catholic campaign now carried on throughout the United States has met with scant approval in its latest outburst of bigotry at Baltimore. Both the *Star* and the *American* express their indignation at the campaign of hatred and abuse against Catholics carried on by the blatant Waldron, as State organizer of the Great Secret Order and the "Free Press Defense League." Under the heading "Disloyalists," the former paper writes:

> Any men, no matter what their religious or political beliefs, who will at such a crucial time in national life, when every move should be for unity and good feeling, join in such a disgraceful meeting as the anti-Catholic gathering held in this city last night, deserve to be abhorred and ignored by all right-thinking men. Statements made publicly that a venerable prelate is an "arch-fiend," and that "Catholics murdered Lincoln and McKinley and would murder Wilson, if they could," are so ridiculous as to place them in a class attributable only to men who are insane, and in ordinary times could well be merely laughed at as the vaporings of idiots. At such a world crisis as this, however, any men who attempt to sow the seeds of discord among the American people are disloyalists. Such men should be branded as would-be assassins of religious liberty and the world democracy for which the Allies stand. Every true American will know how to treat such a tribe.

The *American* parallels the connection existing between the Great Secret Order and the Republican party with the relation between the I. W. W. and the representative trade unions.

K. of C. Secretaries

THE Knights of Columbus War Service is steadily growing. A force of 100 secretaries has recently left New York for service in Italy. They are to be detailed for work among the American and Allied armies on the Italian front, with headquarters at Genoa. Attention has already been called to the new branch established in Switzerland whose duty will be not merely to aid and comfort the soldiers interned in that neutral country, but likewise to come to the assistance of civilians. In addition to these new undertakings, seventy-five secretaries, selected because of their special qualifications, have been assigned to transport service. They will brave the menace of the submarines and other dangers of the seas to entertain and serve our American soldiers while enroute for their ports of debarkation.

The Rosary in Battle

THE *Stars and Stripes,* in its issue for August 2, tells how "Scotty" fell, a private of Company H, known as the "Indians," because of their terrible warwhoop as they went dashing into battle. Scotty had accounted for thirty enemy soldiers before he himself fell, pierced through the head and heart. The article continues:

> But the men of Company H had another character. They were good Catholics, most of them. No one knows where they got the idea or who first suggested it, but had you been watching at dawn on the morning of the 18th, you would have found that when they went over the top, each one of the Indians wore something that is no part of issue regulations looped around the left shoulder strap of his blouse. It was a rosary.

There are no braver men than those who hold in their souls the certainty of another and a better world and whose lips have been taught to repeat with tender affection the Angel's message to Mary.

Another Masonic Hit and Another "Miss"

IN the May issue of the *American Freemason* there was an article entitled "Campaign for Pure Manhood," in which this passage occurred:

> In the Philippines the old Spanish law is still in force. Such institutions [bawdy-houses] are still licensed in Manila. and a tax, maybe a stamp, placed on the inmates. The money collected is paid to the Bishop, whose hospital cares for those "inmates."

After reading this outrageous passage the editor of America wrote a note of inquiry to a well informed friend who has lived in Manila for more than twenty years. The answer is as follows:

> (1) There is no such hospital whose money is paid to the Bishop. (2) There was one owned by the city. (3) At the request of the city authorities some Sisters of St. Paul were given charge of it with the intention of making it a House of the Good Shepherd. (4) As the Sisters of the Good Shepherd could not be got from anywhere, the whole thing was turned back to the city authorities.

Since the editor of the *American Freemason* is a persistent gentleman, it is safe to say that, some time before his death, he will have the consolation of hitting upon at least one true accusation against the Catholic Church or some of its ministers. Thus, from a Masonic viewpoint, his life will not have been entirely in vain.

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The War.—On the western front, in the Balkans and in Asia, the week was marked by a series of Allied successes. On the western front, in Flanders, in the Lys salient south of Ypres, near Voormezeele, the Germans slowly withdrew under pressure from British troops aided by an American force. In the northern part of this sector, the British moved forward along the Ypres Commines Canal below Zillebeke Lake and improved their positions south and east of Ploegsteert. The Wytchaete-Messines Ridge is thus being enveloped on the north, east and south. On the southern tip of the salient the British advanced toward La Bassée and captured the important railroad junction of Auchy on the canal southwest of La Bassée.

Bulletin, Sept. 16, p.m.-Sept. 23, a.m.

On September 16, the offensive against St. Quentin was renewed. On that date the 4th British Army under General Rawlinson, and the 1st French under General Debeney moved directly forward against the defenses of the city. The objective was the St. Quentin Canal, which runs north to Cambrai where it links up with the Scheldt Canal. The Allied attack was made on a twenty-two mile line extending from north of Gouzeaucourt ten miles southwest of Cambrai to Castres, four miles southwest of St. Quentin. The Hindenburg line was pierced at two important points, at Villeret, southeast of Hargicourt, and then from Holnon to Pentru. On September 18, the enemy made a counter attack in force against Moeuvres which lies close to the Hindenburg line almost due west of Cambrai, and also tried to turn the Allies back at Havrincourt. For a while the Allied troops yielded Moeuvres, but on the following day they reoccupied part of its outer lines and completely reoccupied it two days later. On September 19 French troops under General Debeney, in a series of operations designed to envelop the city from the south, captured Essigny-le-Grand. An advance here eastwards of a little more than two miles would flank the canal front. On September 22 English troops east of Epehy and Australians near Hargicourt made new inroads into the outer defenses of the Hindenburg line northwest of St. Quentin.

The Somme salient is by these operations almost entirely wiped out. The portion still remaining to the enemy is the slice from La Fere north through Benay and Gauche to Bellinglise, nineteen miles long by two miles wide, and a five mile strip south of Lens. A part of the Wotan switch line extending from Drocourt to Biaches also remains in German hands. The Oise salient, too, was entirely reconquered, and the French made steady advances beyond St. Gobain Forest and along the streams which flow into the Ailette towards Laon, which is in range of their guns. American troops co-operated with the French north of the Vesle and gradually pushed the enemy westward toward the Canal de l'Aisne which connects the two rivers north of Reims. In the lately recaptured St. Mihiel salient the Americans were busy with continual but on the whole minor and preparatory operations. Several of the outer forts and defenses of Metz were under fire from their long-range guns.

On September 18 the Allied armies in Macedonia, mainly composed of Franco-Serb and Greco-British contingents, and under the supreme command of General Franchet d'Esperey, began a vigorous attack against the enemy's lines. These were held chiefly by 250,000 Bulgars, supported by several Austrian divisions and some German artillery. The first assault was made by the Franco-Serbs between the Vardar River and Lake Doiran on a ten-mile front, netting a gain of five miles. Immediately after, assisted by a Jugo-Slav division, they advanced on a twenty-mile front from Blatets west to the Cerna and gained Rasembey, fifteen miles up the river. In the first three days forty-five villages were reported taken by the Allied forces, and the Dopropolie plateau, with some of its peaks rising to a height of 5,000 feet, was stormed. British and Greeks advanced in the region east of the Vardar between Lake Doiran and Lake Tachino. By September 21 the Serbs east of Monastir were less than eight miles from the highway connecting Prilep with the Vardar River. The dispatches of September 23 reported the Serbs within four miles of the Uskub-Salonica railroad.

British and French forces in Palestine under command of General Allenby resumed their offensive on September 19. Attacking on a front of sixteen miles between Rafat and the sea, they advanced twelve miles along the Lydda-Damascus railway. This brought Allenby's forces to within ninety miles of Damascus, his immediate objec-

tive. Aleppo, the ultimate objective of the advance, is 288 miles away. Seven hundred miles across the desert to the east, in Mesopotamia, is General Marshall with an Anglo-Indian army. He was last reported sixty miles south of his objective, Mosul, on the Tigris. By September 22 the British had completely trapped the Turkish army between the Jordan and the Mediterranean. Allenby's forces, sweeping across the field of Armageddon, had by that time advanced sixty miles. They took 18,000 prisoners and 120 guns. Nazareth was captured and the gateway opened to Damascus and Aleppo. On the Caspian sea the Turks recaptured Baku.

The President's Answer to Austria

On September 17, Secretary of State Lansing gave out the United States reply to the Austrian peace proposal, in the form in which it was handed to the Swedish Minister, Mr. W. A. F. Ekengren, now in charge of Austro-Hungarian interests in this country. After recalling the suggestions made in the Austrian note, Mr. Lansing thus addressed the Swedish Minister, who, as intermediary, brought us the Austrian note:

> In reply I beg to say that the substance of your communication has been submitted to the President, who now directs me to inform you that the Government of the United States feels that there is only one reply which it can make to the suggestion of the Imperial Austro-Hungarian Government. It has repeatedly and with entire candor stated the terms upon which the United States would consider peace, and can and will entertain no proposal for a conference upon a matter concerning which it has made its position and purpose so plain.

The substance of the reply had already been given to the public by Mr. Lansing on September 16, in a statement authorized by the President. Almost coincident with this summary note was Belgium's rejection of Germany's offer for a separate peace. Speaking for his nation, Premier Cooreman characterized the Teutons' proposal as empty, fallacious, void of any promise of reparation, and without the least renunciation of political domination.

Russia and President Wilson

The reign of terror in Russia, of which news has leaked out in spite of the suppression of all newspapers except those controlled by the Bolsheviki, has received official confirmation in the President's appeal to the world for assistance for the unfortunate Russian people. This appeal, which was sent by Mr. Lansing in the form of a telegram to the representatives of the United States in the capitals of allied and neutral countries, is as follows:

> This Government is in receipt of information from reliable sources revealing that the peaceable Russian citizens of Moscow, Petrograd and other cities are suffering from an openly avowed campaign of mass terrorism and are subject to wholesale executions. Thousands of persons have been shot without even a form of trial; ill-administered prisons are filled beyond capacity, and every night scores of Russian citizens are recklessly put to death, and irresponsible bands are venting their brutal passions in the daily massacre of untold innocents. In view of the earnest desire of the people of the United States to befriend the Russian people and lend them all possible assistance in their struggle to reconstruct their nation upon principles of democracy and self-government, and acting, therefore, solely in the interest of the Russian people themselves, this Government feels that it cannot be silent or refrain from expressing its horror at this existing state of terrorism. Furthermore, it believes that in order successfully to check the further increase of the indiscriminate slaughter of Russian citizens all civilized nations should register their abhorrence of such barbarism. You will inquire, therefore, whether the Government to which you are accredited will be disposed to take some immediate action, which is entirely divorced from the atmosphere of belligerency and the conduct of war, to impress upon the perpetrators of these crimes the aversion with which civilization regards their present wanton acts.

This message is taken to be a reiteration of the President's determination to befriend the Russian people, as voiced in his speech of May 18, 1918, when he said: "So far as I am concerned, I intend to stand by Russia as well as France. The helpless and the friendless are the very ones that need friends and succor."

Canada.—The Canadian papers report the appointment by the Holy See of a bishop for the Canadian forces at home and overseas, in the person of the Right Rev. Bishop Emard of Valleyfield, Quebec.

An Army Bishop

There are 64 Canadian priests in the service: of these 50 are rated as English and 14 as French, though all speak both languages; 13 of these chaplains are members of Religious Orders and 46 are diocesan clergy. The 5 dioceses of the maritime provinces are represented by 14 priests, the 11 dioceses of Quebec by 1, the 10 dioceses of Ontario by 23 and the dioceses of the West by 6. Antigonish, London and Pembroke have each sent 5 chaplains. The Religious Orders are represented as follows: Oblates 8, Franciscans 3, Jesuits 3, Basilians 2, Dominicans 1, Benedictines 1. One chaplain was killed in action, 3 have been wounded, 1 has won the D. S. O., 6 the M. C., and 5 have been mentioned in dispatches.

France.—The women of France have given another proof of sterling Catholicism and stanch attachment to the Holy See. The following letter, which is dated July 29, but which only lately reached the United States, is a touching expression of faith and of devotion to the Holy Father. The translation is taken from the *Irish Catholic* of Dublin:

The Widows of France

> Most Holy Father: French war widows to the number of 200,000, humbly prostrate at the feet of your Holiness, beg you to accept the expression of their inviolable fidelity to the Roman See. As heads of families they take at your feet the sacred pledge to bring up their children in the love of the Church, and promise your Holiness to teach them the grave duties which this love and this attachment imply. They supplicate you, Holy Father, in exchange for this promise, to offer to God their broken lives and all their sorrows, in order that, accepting this offering, the Divine Majesty may be pleased to transform their tears into a torrent of benedictions which will fall back upon their children, and bring back to the feet of your Holiness a renewed France. Holy Father, those who suffer most for France and who hold her future in their hands are happy and proud to proclaim themselves aloud the most faithful daughters of your Holiness.

As an expression and reminder of this act of homage, which was undertaken under the patronage of Cardinal Luçon, Archbishop of Reims, and seventy-six French Archbishops and Bishops, those who were associated in it presented to the Holy Father a book made of parchment in which were written both the letter and the names of all those concerned. Together with the volume the ladies presented the Pope with vestments, altar linen and the sacred vessels needed for the Holy Sacrifice, in order that He might deign to use them at the Mass, which He promised to say for their intentions. On the base of the chalice were inscribed in diamonds the words: "From the widows of France to His Holiness, Benedict XV."

Ireland.—The *Irish Catholic,* under date of August 24, 1918, published this rather startling letter from the Primate of All Ireland:

Cardinal Logue and Palestine

To the Editor of the *Irish Catholic:*

I have received through the French Embassy in London a letter from the Vicar-General of the Catholic Greek Patriarch of Jerusalem. In the letter he states that large sums of money have been collected for sufferers from the tyranny of the Turks in Palestine. This money is employed in providing food and clothing for the poor sufferers, and workshops are opened for the employment of the women and girls. He complains that the Protestants are served first; next to them the Greek schismatics, and the Catholics are served last, or rather generally not at all, up to the time of his writing. He says he has consulted the Catholic parish priests of Jaffa and Ramleh, who affirm that women and girls are not accepted in the workshops unless they consent to join the Protestants in prayer, a condition for the relief of pressing needs to which we are well accustomed in Ireland.

He asks me to come to the relief of the Catholics by having Catholic members appointed to the committees and employed in the distribution of relief. This, of course, is out of my power. The only thing I can do is to direct public attention to the matter through the press.

There was general rejoicing when the Holy Places in Palestine had fallen into the hands of Christians. It would be lamentable if Catholics, in Palestine and Syria, should wish to be back under the rule of the Turks, which is not unlikely, should discrimination, such as is referred to, and efforts to rob them of their faith, be persisted in. I am, dear sir,

Yours faithfully,

Armagh, August 19, 1918. ✠MICHAEL CARDINAL LOGUE.

The discrimination under stricture contrasts so strangely with promises made by the Americans interested in this particular charity that the grievance will no doubt be quickly remedied.

The Irish papers, especially the capable *Leader,* are making much these days of a new book, the "Complete Grammar of Anarchy," a compilation which contains extracts from the speeches of the clumsy politicians who hold Ireland's fate in their hands. Some idea of the temper of these men can be gained from these extracts. On October 5, 1912, Mr. Asquith, speaking at Ladybank said: "The reckless rodomontade at Blenheim in the early summer, as developed and amplified in this Ulster campaign, furnishes for the future a complete Grammar of Anarchy."

Enshrined Anarchy

To this Carson replied:

The Attorney General says that my doctrines and the course I am taking lead to anarchy. Does he not think I know that? Does he think that after coming to my time of life, and passing through the various offices and responsibilities I have accepted, I did this like a baby, without knowing the consequences?

And Mr. Asquith, speaking in the English Parliament, July 31st, 1913, declared:

What answer are you going to make to the vast majority of the Irish people when they resist the considered determination of Parliament and appeal to the language of the Right Hon. Gentleman to justify their action?

Later, on March 13, 1914, the present Lord Chancellor, in a speech delivered at Swansea, felt that civil war was the path of danger, but it was also the path of duty; and he was convinced that no other alternative was left to the loyalist of Ulster.

On December 5, 1915, Pretyman Newman gave expression to the following thoughts, at Potter's Row:

If Mr. Asquith did employ the British army, he would break the back of the army, and if by any chance he should bring bloodshed in Ulster by means of imperial troops, then, to his mind [Mr. Newman's] any man would be justified in shooting Mr. Asquith in the streets of London.

One of the Irish journals points out that all this makes interesting reading, especially in view of the fact that Ulster, Belfast excluded, is Nationalist.

Italy.—In the July 8, 1918, issue of the *Gazzetta Ufficiale* there appeared the text of the recent decree which provides for the establishment of the Central Commission, which is to study conditions that will prevail during the period when the nation is passing from the state of war to the state of peace. The Commission is divided into two sub-commissions, the first dealing with juridical, administrative and local questions, and the second with economic questions. The Central Commission is under the presidency of S. Orlando, and the sub-commissions under Senator Scialoia and S. Pantano, respectively.

Commission on After-War Problems

The sub-commissions are divided into twenty-seven sections, as follows: (1) juridical international questions, (2) revision of war legislation, (3) regulation of administrative functions and taxes in the provinces and communes, (4) State administration, (5) reconstruction of invaded provinces, (6) financial provisions, (7) colonial questions, (8) private rights, (9) rights arising from obligations taken on themselves by the members of the Entente, (10) social legislation, (11) problems concerning worship, (12) military justice, (13) agricultural production, (14) industrial production, (15) hydraulic and electrical forces, (16) co-operation and labor, (17) credit, (18) commerce, (19) mercantile marine and

naval works, (20) communication and transportation, (21) public works, (22) emigration, (23) professional and art studies, (24) social hygiene, (25) civil assistance, (26) demobilization, (27) *provincie irredente*. The Commission is made up of about 600 members, among whom are eighty-eight senators and 135 deputies, many functionaries of the State, representatives of industrial pursuits and the liberal professions, and a number of women. An attempt has been made to satisfy all parties, but the Socialists have been shown an evident partiality.

Mexico.—Dissatisfaction and consequent turbulence are still common in Mexico. Sometimes the prevalent discontent manifests itself in unexpected ways, as is apparent from these abstracts from a manifesto recently circulated in Pueblo:

National Unrest

The Government is for the most part composed of elements that are neither honorable nor efficient. It is altogether unpopular, its mandates are ill-considered, and very often opposed to the law. Señor Venustiano Carranza, head of the Government, is lacking in practical wisdom, whatever his pretensions. He has no strength of character and mistakes obstinacy for that quality. He permits, tolerates, and even suggests misdeeds of every kind in order to keep his hold on the men who support him in his post. No reliance can be placed on his promises, as is proved by the way he deceived the public first by the Vera Cruz affair . . . and again by the "Plan of Guadalupe," and by the fake elections. He acted in the same way towards companies and private individuals. The public in general, and the middle classes in particular are in great misery: some few there are who are growing rich under the shadow of the Government, by tolerating immorality and by other illicit means. Work is scarce, because property, industry, and native and foreign capital have been systematically destroyed, and because there is no security. Civilians, and still more the military, commit assaults of all kinds with impunity, because the central Government is not only weak but also immoral.

Amongst the troops themselves there is much discontent and many chiefs are awaiting an opportunity to abandon the Government, which has few munitions of war and little money. The great majority of the people do not pay their taxes because they are illegal and ruinous. Public opinion is entirely adverse to the Government, expresses a profound hatred for it, collectively, and individually for the elements which compose it. The moment is approaching when this hatred will break out in a violent and overwhelming form, destroying native and foreign lives and interests.

The revolt against the Government has mustered approximately 300,000 men, for the most part badly armed, with few guns or ammunition, and little money; otherwise they would already have overthrown this régime. The principal chiefs are united under the flag of the Constitution of 1857, determined not to lay down their arms until the evil which afflicts the country has been done away with. These chiefs, in arms against the Government, are in agreement with a respectable group of competent men, beloved and appreciated in all classes of society, working together in perfect harmony, without distinction of politics or religious beliefs, fully determined to lead the country along the path of order and true progress, giving protection to all interests created under the true, legitimate laws of the country. For while it may be true that these laws require some reforms, these must be carried out with wisdom and justice by the employment of the legal methods already established, and on a basis of the fullest respect for acquired rights.

The humanitarian, honorable, and sensible course to take for the benefit of natives and foreigners alike is to support and aid these chiefs to succeed in overthrowing the usurping and anti-Constitutional Government of Señor Venustiano Carranza and his followers, so that a representative Government may be promptly established, one whose acts will be moral, conscientious, above all things just.

The peaceful inhabitants of all the towns are ready to support such a Government, not only with money but also with arms. The whole country is tired of civil war, and desires to put a stop to the anarchy and the immorality which are consuming the nation.

A letter from AMERICA's correspondent in Mexico bears out most of the above contention. It reads in part as follows:

The unfortunate Government is morally and materially ruined: many of the officials are so corrupt that they can be bought for small sums of money. The country is dissatisfied and restless: twenty-four States are nursing grievances. Even the Germans, whose Government is in sympathy with ours, despise this régime, although they would like to provoke a conflict between Mexico and the United States, in order to distract your attention from the European war. Mexico hates the new and intolerable Constitution, and is anxious for a general amnesty, religious liberty and cooperation with the Allies.

Poland.—The appointment of Mgr. Ratti, Apostolic Delegate to Poland, has aroused a great deal of enthusiasm among the Polish people. Both clergy and people vie with each other in manifesting to the Holy See, in the person of its official representative, every mark of respect, and his visitation of the dioceses has been marked by the most filial and devoted expressions of attachment to the Holy Father. One of the most important of the results of his mission has been the decision, taken by the Polish episcopate, to found a Catholic university at Warsaw on the plan of the Catholic universities at Louvain, Paris and Washington. Already the general outlines of the scheme have been formulated by Mgr. de Ropp, Archbishop of Vilna and formerly member of the Duma. These tentative plans will be submitted for approval at an early date to the Bishops of Poland and later to the Pope.

Catholic University of Warsaw

Hitherto the only institute of higher education for the Polish ecclesiastics has been the Academy of Petrograd, which, owing to the distance from Poland and the rigid supervision of the imperial bureaucracy, did not and could not attract many of the Polish priests, failing, as it did, to correspond to the needs of clergy or the wishes of the Holy See. The project of the new university which is to be situated at Warsaw, has received a warm welcome from both clergy and laity, and already between four and five million dollars have been subscribed for the foundation. The Academy of Petrograd will continue to exist, but it will be used to meet the needs of the Catholics of Russia. In order to give an added impulse to the religious movement in Poland the Holy Father has appointed six new titular bishops.

John Cardinal Farley

JOHN C. REVILLE, S.J.

ON the afternoon of Wednesday, November 29, 1911, His Holiness Pope Pius X imposed the cardinalitial berretta on their Eminences Cardinals Falconio, di Belmonte, Farley, Bourne, Amette, O'Connell, Dubillard, de Cabrières, Bisleti, Lugari, Pompili, Billot, and van Rossum. In answer to the address in which Cardinal Falconio, the dean of the newly created Princes of the Church, thanked the Holy Father for the honor conferred on them, the Pope referred to the enthusiasm with which the appointment of the American Cardinals had been greeted by the people of the United States, and the popular demonstrations which had accompanied their departure for Rome. He thus expressed his happiness and his hope, when turning to the newly appointed American Cardinals, he said:

> The enthusiasm with which the news of your elevation to the Sacred College was received, the demonstrations which were made for you by all classes of citizens, the acclamations, accompanied with blessings, wishes and affectionate greetings on your departure from New York and Boston, and finally your triumphant voyage across the ocean protected by the Papal flag, afford me not only hope, but certainty that the Lord on your return will multiply the fruits of your Apostolate, and that over the hospitable land which receives all peoples of the world, and with well-ordered liberty provides for the universal well-being, the Lord will reign and His glory will shine therein.

On the heart of one of the hearers, the good shepherd whose loss the archdiocese of New York now mourns, these words made a deep impression. He quoted them among the very first sentences which he spoke in St. Patrick's Cathedral on his return from the Eternal City. The priestly heart of John Farley could not but be responsive to the unsolicited manifestations of joy of his own flock and of those outside the fold over the great honor conferred upon him when he was appointed to the College of Cardinals. But his soul was above any thought of worldly honor or prestige which such a position might give. A supreme honor had been conferred upon him; that would only enlarge his influence and opportunities and add a brighter flame to his pastoral zeal. Like Pius X, he had but one hope, that on the return to the land so beautifully described by the Holy Father as the land of a generous hospitality, the land of well-ordered liberty, he might more fully, more chivalrously, even than before, were that possible, carry out the ideals for which from his boyhood days he had ever striven.

In the lives of those men who work especially for God there is a wonderful unity. That unity we find in the life of John Cardinal Farley. It was not without a special meaning that the Papal flag floated at the masthead of the ship that bore him across the seas to receive from the hands of Pius X the insignia of his office. It was a long time since that flag had been seen on the highways of the ocean. It was a splendid augury that on one of the rare occasions when it floated there in the last half-century it should be unfurled over an American Cardinal whose whole life as priest, bishop and Prince of the Church was one continued act of loyalty to the Chair of Peter, whose one dream from childhood to the last hours of his pastoral duties in the greatest diocese in the western world, was to extend the kingdom of God and the love of the Church of Rome and of Christ in the hearts of men.

John Farley was essentially a priestly soul. It is as a priest that he will especially be remembered. He had great gifts. Breadth of view, a thorough understanding of the problems of the day, administrative qualities of the highest order—these he had, and used for the noblest ends. With a thorough grasp of the intellectual problems of the hour, he looked at them steadily and calmly. But he refused to depart from the solutions which his Faith, his training, his clear mind, his varied experience of men and things had taught him were absolutely correct and sound. In abstract reasoning, in purely metaphysical questions, in theories as such, he had little interest. Yet he was keenly logical, and an accomplished scholar. But his one passion in life was to deal with the hearts, the souls, the lives of men. He was practical in all things. He socialized his gifts of mind and heart, his innate love of virtue and truth, his sincere and tender piety. Ornaments of his own life, they were the source and the explanation of his influence and his power.

The dead Cardinal spoke the truth when he told his people that his life among them for fifty years as student and priest was an open book. The record he wrought and wrote with his hands and his life, was one of labor, prayer, humility, unselfishness and unceasing fidelity to duty. He could truthfully say that the holy priesthood was the only honor which he had ever ambitioned. Honors came quickly to him. They pursued this gentle cleric and priest from the days when he was a student in St. Maccartan's College in his beloved Ireland, and later at St. John's, Fordham, to the hour when after years as priest and pastor he was made auxiliary Bishop of New York, then Archbishop and finally Cardinal.

When these high honors came to him they found the shepherd in the midst of his labors. It was thus that the Pope's ambassadors had found St. Bonaventure in the humblest duties of the monastery when they carried to him a cardinal's hat. The whole priestly life of the late Cardinal was passed within the limits of the archdiocese of New York. With the City of New York, its life, its activities, its marvelous growth, its problems, some of them more puzzling than the questions that face many a populous republic and kingdom, he was intimately acquainted. He loved its people, many-tribed and many-tongued. For the energy, the manhood, the push, the

epically audacious economic and business enterprise of her citizens, he had the greatest admiration. To America and the American constitution, to America's aims and purpose in the war, he was unflinchingly loyal. The governors of the State, the mayors of the city, its professional, business and literary men time and again expressed their admiration for him in heartfelt and sincere words, praises which filled his heart with gratitude. In the course of his long and useful life in the great city, New York learned to reverence and love this unworldly priest, who had but one desire, to rule his flock as a true and holy bishop, and to let those outside of his fold know that if they did not consider him their spiritual father, he looked upon them all as his friends.

John Farley was essentially a man of the sanctuary. He was absolutely unworldly. As a young priest, when assistant at New Brighton, Staten Island, he gave evidence of the strong and tender piety, the mental and spiritual equilibrium, the zeal which ever marked him. For twelve years as secretary to Cardinal McCloskey he was unconsciously preparing himself for the duties which one day were to be his in the position then occupied by the first American Cardinal whom he so loyally served. For eighteen years he was pastor of St. Gabriel's, in the very heart of the city he loved, daily in contact with the warm heart's blood of the people, keenly alive to their spiritual, social, educational wants, providing for their children and their poor, always giving the example of an untiring, successful and zealous shepherd of the flock of Christ. In 1891 he was appointed Vicar-General of the archdiocese. Immediately the force of his zeal, his unusual administrative capacity, his practical insight into the complex workings of the vast organization under his control, showed the true worth of the man. Made Auxiliary Bishop in 1895, he found a still larger field for his energies, his talents and his powers. On the occasion of Archbishop Corrigan's episcopal silver jubilee he raised $300,000 to clear from debt the diocesan seminary at Dunwoodie. In 1902 he was appointed Archbishop of New York, in 1911 he was created a Cardinal of the Holy Roman Church.

When Leo XIII, who knew men and looked quite through their deeds, appointed Bishop Farley to the archdiocese of New York, he knew the pastor and the flock. He realized that the man of his choice was to rule one of the greatest and one of the most thoroughly Catholic sees in the world. Within its limits almost all the tongues of man are spoken. Problems that would tax the brains of the greatest educational, financial, social, clerical and administrative experts must be faced almost daily in the chancellery of its first pastor. The Pope was convinced that John Farley would solve them. He was convinced that when difficulties would arise he would not betray his duties or be false to his trust. If the newly appointed Archbishop trembled at the thought that he would have to wear the mantle of Archbishop Hughes, "the hero" and the champion of the rights and liberties of the Church; of Cardinal McCloskey, "the sage," and of Archbishop Corrigan, "the saint," the keen-sighted Leo was absolutely confident that the newly appointed prelate could successfully tread in the path of such illustrious predecessors. To use the words of one of his priests addressed to the Cardinal after his return from the Eternal City: "To have held this portion of the garden of the Lord at the point of fertility and productiveness to which they had brought it, would in itself have been a great achievement." Cardinal Farley did more. Not only did he suffer "no flower or fruit or tree or shrub to wither and decay," but he "added to their beauty, their number and their variety."

The splendid administrative abilities of the Cardinal Archbishop of New York were mustered into the service of the noblest of causes. He had grown up with the archdiocese. He realized its needs. As a country and city pastor he had seen the needs of the clergy. He loved his priests. They repaid his love with theirs and added to it their unfailing loyalty. For the younger members of the clergy he had a special affection. Cathedral College, Dunwoodie Seminary, where the future priests of the archdiocese undergo their training for their life's work, were especially dear to him. He insisted that the American priest should ever be the man of culture and refinement, fully equipped for the manifold duties of his office. He still more emphasized the fact that he should ever be a man of prayer, a man of heroic self-denial, spotless in life and conduct. If he prayed for the greater spiritualization and sanctification of his devoted priests, he gave them above everything else the inspiring example of his own lofty ideals and childlike piety and faith.

Cardinal Farley was little given to the arts of self-advertising. He was modest and self-effacing. Yet he was a man of keen mental vision and eminently practical. He grasped a situation, saw a problem to be worked out, and calmly set about realizing his ideals or his dream. There were gaps and shortcomings in our Catholic educational system. He endeavored to stop them and to improve our methods. He gave his intelligent and loyal support to the Catholic University at Washington. He improved the parochial school system. An alumnus of St. John's, Fordham, he remained one of her most loyal sons and an advocate of the sterling education which his Alma Mater and her sister colleges uphold. As a young priest, as a pastor in St. Gabriel's, he had suffered with the poor. Out of his own scanty resources he had often relieved their wants. His gentle and sympathetic nature, his warm Celtic heart, throbbed in unison with their sorrows. He was ever their friend. The St. Vincent de Paul Society and its American Ozanam, the lamented Thomas Mulry, found in him not only an adviser but a champion. The spiritual director for many years of that society, he infused into that body an enthusiasm and a zeal, and gave evidence of an intelligent and practical insight into the needs of the poor which might well make the study of the best social workers. When the "Cath-

olic Encyclopedia" was planned he gave it his whole-hearted approval. It was launched under his patronage, and he never wavered for a moment through many a crisis in his confidence in its final triumph.

Head of a great diocese, he worked for its financial, religious, educational welfare. Thanks to him, St. Patrick's Cathedral was freed from debt. Successful in relieving the dioçesan seminary at Dunwoodie from a heavy financial burden, he was still more so when he collected almost a million for the noblest sacred edifice in the United States and saw it solemnly consecrated to God. He was undoubtedly a great administrator. He was more. He was in all things a priest and a shepherd. He was all-embracing in his sympathy for his flock. For the blind, the deaf, the dumb, the children whose schools he multiplied nearly fifty per cent, for the homeless orphan, he had a special care. His heart was open to every appeal, his hands were ready for any task. In John Farley, priest, Bishop and Cardinal, political corruption, socialism, the gilded immoralities of the stage, found a fearless opponent; the sanctities of the hearth and home, a white-robed and dauntless champion.

"A priest above all things"—such is the tribute which John Farley in his "Life of John Cardinal McCloskey" pays to his illustrious predecessor in the see of New York. Cardinal Farley was pre-eminently that. Wearing the white flower of a blameless life, while mingling with the world he kept his priestly robes unstained by any taint of worldliness. Differing in many respects from his three immediate predecessors, he was worthy to be counted on the roll of the great bishops who in the greatest city of the western world have done so much for the welfare of their fellow citizens and for the spread of the kingdom of God. The splendid example of his blameless and holy life will not be lost on the mighty city which the dead Cardinal loved. In the midst of hurrying throngs, amidst the hum of the traffic and the sound of passing feet he sleeps under the arches of his noble cathedral. It is a fit resting place for the good Cardinal of New York.

Publicity for the People

RICHARD A. MUTTKOWSKI, Ph.D.

PUBLICITY ordinarily covers two types of dissemination of knowledge. There is the transient phase called news and the more permanent or staple phase called literature. The first concerns itself with the current events of the world, the other is concerned with what we might call the past, with past achievements and experiences and the conclusions to be drawn therefrom.

Mr. Williams, in several important articles in recent numbers of AMERICA, has outlined a splendid Catholic news program, devolving upon a central news bureau and various types of releases in the way of Catholic news items. Into this same plan the leaflet service of AMERICA, the Truth Society, and others may be easily fitted, for these are concerned with topics of immediate interest.

There follows the field of literature, concerned with more permanent knowledge, such as philosophy, religion, economics, sociology, and history, published in books and higher class magazines.

Before I proceed, let me state that the shelves of libraries are filled with hundreds of volumes on Catholic topics, but that these books are rarely read. There must be a reason for this. I have in mind, especially books of a popular and polemical nature. As for the others, the splendid works on philosophy, sociology, education, religion, and sacred topics, these are not for popular consumption, and not intended for that purpose. As a result, the vast mass of this literature is utterly unknown to the average Catholic, not that Catholics are not willing to read, but because the books are too technical for the man of average education. The conclusion may be drawn that if Catholics do not read these books the non-Catholics surely will not do so.

Now the everyday man is intensely interested in all topics of life. He desires especially to know "the whence and the whither" around which religion centers. Each man wishes to have these mysteries solved. Philosophers have tried to solve them since the beginning of man, and to this day even the meanest of men has his thoughtful moments when he ponders these questions. He desires certainty and wishes to obtain it in a manner both comprehensible and comprehensive. To adduce an instance: take the argument on evolution. In this case the truth of my statement that the public desires enlightenment, is attested by the popularity of books like London's "Before Adam," the ridiculous Tarzan series by Burroughs, the books of Wells and many others. Dilettante in scientific matters, it is true, but they have aided tremendously to spread the Darwinian explanation of evolution. For the novel is one of the chief means of presenting certain principles in an attractive, simple, and even drastic manner. It is, as stated, not an authoritative means, although the popular mind is apt to regard it as authoritative.

To continue this illustration from the field of biology. Father Eric Wasmann's "Modern Biology" was written to correct and refute the exorbitant claims of evolutionary philosophy. The book is splendidly written, highly meritorious, and thoroughly scientific. Yet priests and educated Catholics who have read it have confessed that it is above their understanding. It is written by a scientist and an appreciation of it postulates a technical training of years. Aside from the clergy and an occasional biologist none reads the book, despite its importance, for the simple reason that it is hard to understand.

Yet Catholics, at least, educated Catholics, ought to know the evolutionary argument well, for evolution is the only philosophy that receives any consideration, aside from that given scholasticism and the momentary popular fad. On the other hand, take the enduring vogue of Haeckel's popular exposition of Darwinism, to whose principles our foremost enemy has wholly committed himself. Its popularity is based on the factors of simplicity and obviousness. In fact, the success of the Darwinian argument lies in its seeming simplicity: the people do not appreciate that simplicity may be apparent, and not real. It is thus with Darwinism, whose simple perfection is that of a mirage.

Now, the moral of this is not that such books are popular, or that the public taste is unreliable, but that the people are interested in whence and whither and seek the solution of the mysteries. There is a thirst for information on these vital topics and man aims to satisfy himself in the most direct manner. That the sources of drink are polluted, is not necessarily the fault of the people. But this much is indicated by their action: the throbbing, all-absorbing question is the central problem of life, the beginning and end of man, and evolutionists have offered a solution which the popular mind is only too willing to accept. Not only that, the educated mind has accepted it. Scientists these days are very careful not to accept a simple theory: there was a time, in the heyday of Spencerian dogmatism, when simplicity was the chief outcome of the value of any hypothesis or theory. But that day is past. Scientists have discovered that the so-called simple phenomena are tremendously complex. Nowadays they regard a simple or obvious explanation with deserved suspicion. Thus, they quickly discovered that the simplicity of Darwinism was a delusion. But the popular mind has not been taught to discriminate.

In the field of evolution Catholic literature for popular consumption is negligible. Catholic books on religion are accessible and easy of comprehension, although they usually assume a belief in a personal Creator and proceed from that standpoint. Better, in many cases at least, to prove the existence of God and then continue the apology. However, perhaps, this would be of little use. For how many read these books? This question carries the burden of my paper. I wish to emphasize that on the whole too little attention is given to the popular phase of "staple" publicity. Except for leaflets and sacred writings staple literature is written primarily for the educated mind and has little popular appeal. This is especially the case with books on evolutionary topics and their philosophical applications. It is little use to evade these topics. Catholic writers can and should write on them for popular consumption. Evolution and its philosophical applications have been so widely accepted that it is essential that Catholic propaganda should include them in its scope. Nor is this the only phase of the problem that needs popular discussion. Only recently we have gone through a wave of sexualism in popular literature, one of the periodical waves, and the present wave has not yet receded. It seems to me desirable that Catholics should take part in this propaganda, of course, not to further it, but to provide a healthy antidote. As stated, it is of little use to evade the issues. I am referring to actual facts. Such issues are prominent in the popular mind and call for discussion. Any person mixing with men, young and old, educated and uneducated, knows the fascination that the topics of sex, evolution, and religion exercise over the popular mind. So closely linked are they in the minds of people that pagan educators assert that the origin of religion is the sexual instinct. The popular mind has been contaminated by this propaganda and it is needful to set it aright.

These are the issues I would specify in publicity for the people: religion, sex, and evolution. News and leaflet service are transient in character, while the enumerated topics form the permanent "staple" points of interest and are of vastly more importance, since they strike at the center of things. The need exists. Why fear to approach it? The demand is there. Why not supply it in a Catholic manner?

The Woman Labor Problem

JOSEPH HUSSLEIN, S.J.

THE problem of woman labor has become of permanent interest and importance. The world war has but lent to it an added significance. It is a strictly modern problem. The industrial work of women in the Middle Ages was usually confined to assisting father or husband in the home, which was often likewise the workshop of the master tradesman. Yet this was a limited and casual occupation, since there was other work for woman's hands to do.

It is true none the less that women often held a place in the trade gilds and there is mention even of a gild of women goldsmiths. It was a craft calling for delicate skill rather than strength, and woman's nimble fingers might therefore ply it with special success. Gild regulations in general did not overlook the wives and daughters of the gildsmen. They were to uphold the honor and good repute of the organization and in return to receive its fullest protection during the life of the gildsman and particularly after his death. The only person who might conduct a trade by proxy was the widow who desired to continue her husband's business. She was permitted to transfer the master-work which this implied to a paid workman.

The first oppressive labor statutes against women that

have come to the writer's notice were those enacted by a woman. They are contained in the labor code of Queen Elizabeth, known as "5 Eliz. cap. 4," and admirably illustrate the summary way in which labor difficulties were settled in the post-Reformation day. A servant problem had evidently arisen with the increase of wealth and luxury on the part of the rich, and the deep and hopeless depression of the laboring classes that followed upon the Reformation. To supply the desired number of domestic servants it was enacted by Queen Elizabeth that unmarried women between the ages of twelve and forty years could be assigned by the magistrates to service at such wages as these magistrates should determine. If a woman refused she was to be committed to ward until she consented. The delicate prison attention bestowed upon such recalcitrants in the days of "Good Queen Bess" did not encourage any hunger strikes. In practice women might thus be turned over as bondslaves to any employer, against both their own wish and the will of their parents or guardians, to labor for any wages the magistrate might assign. There was no merciful limit set to the hours of labor or the nature of the work that might be imposed upon them.

Woman's more general entrance into the industrial field, outside of the home or apart from domestic service, was to follow upon the invention of machinery. Not that the actual conditions which then came about were necessitated by this invention, but because labor had been handed over to the merciless greed of capital under a system that was no longer influenced by the saving principles of the Catholic Church. Woman consequently was to be exploited in common with man, and even her helpless litle ones were not to be spared by "the greedy speculators," as Pope Leo XIII wrote, "who use human beings as mere instruments for money-making."

For generations woman was to furnish the "cheap labor" of the world. She was to be placed in competition, not merely with men and with her own sex, but with the newly invented machinery itself. It was often found less expensive to employ the deft hands of woman labor than to purchase the costly devices of the modern era of industry. In a million sweat shops and a million homes the song of the shirt was repeated from early morning until late at night: "Work! work! work!" till the brain began to swim and the eyes grew heavy and dim. Far better had been the condition of woman even under the earlier serfdom which the Church had slowly worn away by the power of her doctrine, which insists that man and woman should be equally free in Christ.

While the new form of sweated labor did not elevate woman, it degraded man through her. It brought about that other equally modern problem of unemployment, and clogged the labor market with starving men and women ready to slave for any pittance. Wages were accordingly depressed. Often an entire family, husband, wife and little children labored for a wage far less than was due to the father of the family alone. We need not go beyond the United States for illustrations. Thus in the summary of a New York State factory investigation some few years before the war we find the following statement in a clipping made at the time from an A. F. of L. *News Letter:*

> Testimony has been adduced which shows that in many instances the children were compelled to work or the entire family would face starvation. It was shown that the price of the necessities of life are higher than ever before in the history of the United States, and the earnings of the tenement dwellers so low that, even with the entire family working, the average was only seven dollars a week. The stories related under oath are almost unbelievable in their recital of hunger and misery. They deal with women working side by side with men in iron foundries, performing tasks far beyond their strength, and subject to sudden changes in temperature which result in many instances in fatal diseases; of women working nine to fourteen hours nightly in factories and mills, and of mere children working in canneries until long into the night. Babies of eighteen months are being trained to sort out artificial petals, and children of tender age, some less than five years, are being used to take advantage of the Christmas holidays to dress dolls, extract meat from nuts, etc.

"It's, oh, to be a slave along with the barbarous Turk," if this is Christian work. Child labor is closely connected with oppressive woman labor, and is based upon the same pagan philosophy which the Holy Scripture described as especially peculiar to the men of the generation in which Christ was to be born: "The things which are weak are found to be nothing worth."

With the mother forced to sweated labor, the child was soon obliged to help her. The poor mother entering the factory, the child was made to follow. It was the condition against which Pope Leo raised his voice and against which Cardinal Manning so strongly wrote long before our Child and Woman labor laws had in any effective way remedied this barbarism. Men complain, wrote the great Cardinal in his comment on the Labor Encyclical, that employers prefer the cheaper work of women, and women are finding that employers prefer the cheaper work of children. "It is the old formula of modern political economy, 'Sell in the dearest market, and buy in the cheapest.' What is cheaper than the work of women and half-timers?" A normal state of wage-earning should not merely put the wife back into the home into the midst of her children, as he says, but likewise protect the home itself against the encroachments of that greed to which nothing is sacred. Here is a picture of child labor as a modern social poet faithfully presents it. Facts such as these have helped much to make our Socialists and anarchists:

> Lisabettta, Marianina, Fiametta, Teresina,
> They are winding stems of roses, one by one, one by one,
> Little children who have never learned to play;
> Teresina softly crying that her fingers ache today;
> Tiny Fiametta nodding when the twilight slips in, gray,
> High above the clattering street, ambulance and fire-gong beat,
> They sit, curling crimson petals, one by one, one by one. . . .
> They have never seen a rose bush nor a dew drop in the sun.

Thus for the sake of the unholy dollar were mothers and children alike oppressed and their souls and bodies

left blighted and stunted. What rendered the problem doubly difficult was the fact that both women and children were often prepared to enter into conspiracy with their sweated-labor bosses to evade the provisions of the law when this had at last been enacted. But what were they to do? They must live, and too often the law had failed to provide for this. It was still less possible to organize such women. The organization of all woman labor has everywhere been extremely difficult and, unfortunately, radicalism often played a dominant part where such organization was achieved.

Labor unionism has for its own self-protection earnestly worked at the total elimination of child-slavery and of the unnatural conditions and interminable hours of woman labor, and with no slight success. It has particularly fought to secure for women the same wages that are accorded to men at the same labor. Here too its purpose has been self-protection. It has sought to reduce still further the existing competition and to guard the wages of male labor. An equal wage should, however, imply an equal service. "The standard of wages hitherto prevailing for men," says the United States war program, "should not be lowered where women render equivalent services."

As regards the enactment of minimum wage laws we must, however, clearly distinguish between the *lowest* wage that may be paid to the adult woman and that which may be paid to the adult male laborer. The former must receive no less than an individual wage which will suffice to support her independently of any external assistance. Though there are some girls who work for "pin money" or clothing, cumulative evidence shows that the vast majority are aiding in the support of a family or are living alone, exclusively dependent on their earnings. But while the adult woman worker should receive at the least a living wage, the adult male laborer should receive no less than a full family wage. This will either enable him to marry or to support, in Christian decency, the wife and children whom God has already given him. "The minimum wage," says Cardinal Manning, "must be sufficient to maintain a man and his home. This does not mean a variable measure, or a sliding scale according to the number of children, but a fixed average sum."

We have here dealt mainly with what may be regarded as the historical aspect of the question and have touched upon certain phases only of this great problem. In the following article still other fundamental considerations to which this subject gives rise at the present time will be considered in greater detail.

The War Record of English Catholics

H. C. WATTS

THE idea that is prevalent throughout the world that England is one of the great Protestant Powers is responsible, to a very large extent, for the fact that the war record of English Catholics has by no means received the attention it deserves. While the State religion of Great Britain is undoubtedly Protestantism, it is nevertheless true that throughout the extent of the British Empire Catholics generally experience a freedom, and absence of molestation on the part of the Government that is often in contrast to the treatment meted out in some of the so-called Catholic countries.

Many of the Irish regiments in the British army are composed very largely of Catholics. The same is probably true of some of the overseas regiments. But too often there seems to be little or no recognition of the fact that in the English and Welsh regiments there are Catholics also. In England and Wales there are approximately 1,890,018 Catholics, of which number 76,764 are in the two dioceses of Wales.

There are no official figures published as to the religious strength of the different denominations in the British army. But certain percentages are made known from time to time, and from these it is possible to get a rough idea of the number of fighting men belonging to any given denomination. If these ratios can claim to have any statistical accuracy, then it would seem that in the English and Welsh regiments there are serving some 490,000 men who profess the Catholic religion. The number is not high when compared, for example, with the large percentage of Catholics in the American army. But even so it is splendid, for it shows that twenty-five per cent of the total Catholic population of England and Wales are under arms in the service of their country.

At the outbreak of the war there were some fifteen Catholic chaplains attached to the army. Of these, Bishop Keating, who holds the rank of brigadier-general, is Catholic Chaplain-General to the Forces and *Episcopus Castrensis,* under the title of Bishop of Meletopolis. Of the remaining original fifteen Catholic chaplains there are two of the first class with the rank of colonel; four of the second class with the rank of lieutenant-colonel; three of the third class with the rank of major, and five of the fifth class with the rank of captain. These are chaplains who hold permanent commissions, whether in peace or war.

When hostilities began, the supply of Catholic chaplains was found to be inadequate for the spiritual needs of the men, and the War Office asked the Bishops to provide an additional number of priests who would be temporarily commissioned as chaplains. Each chaplain receives the military pay and allowances of his army rank, and he is provided by the War Office with a portable altar and everything necessary for the celebration of Mass on the field. The War Office also provides prayer books for the Catholic soldiers, which are printed by the Government Stationery Office. The whole Catholic priesthood of England and Wales is 3,952, and of this number 450, or about eleven per cent, are serving with the forces; 250 are from the ranks of the secular clergy, while the remaining 200 are volunteers from the religious Orders.

Although the honor of giving the first chaplain of any religious denomination to lay down his life on the field of battle cannot be claimed by any one of the English or Welsh regiments, it was nevertheless a Catholic chaplain of the British army, Father Finn, serving with the First Royal Dublin Fusiliers, who was killed by Turkish guns at Gallipoli in 1915. Since that date a constant succession of Catholic priests have suffered wounds and death in their devotion to duty. Again, the first chaplain of the British Expeditionary Force to be wounded on the western front was neither an Englishman nor a Welshman: he was an Irishman, Father Gwynn, S.J., attached to the Irish Guards which has its depot in England, who died of wounds received in the battle of Loos in 1915. It was, however, a Welsh priest, Canon Gwydir of Swansea, in South Wales, who gave his life for the wounded when the hospital ship Rohilla was sunk off the Yorkshire coast in October, 1914. In 1917 six Catholic chaplains of England and Wales died in action, or of wounds received in action, and during the present year no fewer than five priests serving with the English and Welsh regiments have suffered death in the performance of their duty. When

the hospital ship 'Glenart Castle' was torpedoed by the Germans in the early part of this year, among those who lost their lives was Father McIlvaine, chaplain to the forces, who was not attached to an English regiment, but to the Eleventh Royal Dublin Fusiliers.

Many of the chaplains have been wounded or gassed, and several have been taken prisoners by the enemy. For their bravery the Catholic chaplains have received the highest military honors, save the Victoria Cross. Bishop Keating is Commander of the Order of SS. Michael and George, as well as *Officier de la Legion d'Honneur*. Three chaplains have received the Commandership of the Order of SS. Michael and George, and ten have been awarded the Military Cross, while the number of those who are honorably mentioned in dispatches for distinguished devotion to duty increases weekly.

From every rank in life the Catholics of England and Wales, equally with their fellow-Catholics of Ireland and Scotland, have rallied to the flag, and, except for one known instance, the Catholic conscientious objector has yet to be discovered. The record of the Catholic colleges, too, is one of splendid patriotism. Stonyhurst, the Jesuit college, has an average of 420 boys on its list of students. Its record in the war for past and present students is: Serving in the forces, 916; killed, 116; died of wounds or disease, 10; missing, 12; wounded, 176; prisoners of war, 12. The alumni of Stonyhurst have received 133 war honors, and three have received the highly-prized Victoria Cross. The Distinguished Service Order has been awarded to 22 alumni, and the Military Cross to 60. Individual alumni have received war honors from the Governments of France, Belgium, Russia, Serbia and Italy.

Beaumont College, which also is conducted by the Jesuits, has a student roll of 200 boys. Of its alumni 540 are serving in the army; 100 have been killed, 5 have died of wounds or sickness; 108 have been wounded, and 4 have been taken prisoners of war; 131 old students have received honors, including the Military Orders of Knighthood, and 194 have been mentioned for distinguished service in the dispatches of the generals commanding-in-chief.

Ushaw College, which is a descendant of Cardinal Allen's Foundation at Douay in 1568, is of a more ecclesiastical character, yet its chapel and lecture rooms have many a seat made empty by the war. Of its alumni there are 554 in the service; 46 have died in action, while 72 have been wounded or gassed. Of the priests who claim Ushaw as their *Alma Mater* no fewer than 68 are serving with the armies as military chaplains. "A visitor to the college," says the college magazine, "who looked down upon the chapel from the rood screen could scarcely fail to be struck by the rows of empty places in the benches beneath; and if he happened to be present at meditation his surprise would be all the greater. Then it is that we realize how many of our students are away in the army."

The list is not exhaustive. It makes no mention of the glorious sacrifice made by Ireland and Scotland, of Clongowes, with 551 students serving with the forces, or of the war record of the Catholic colleges of Scotland. It is merely a rough attempt to show that the Catholics of England and Wales, who number nearly 2,000,000 all told, have, if official percentages lie not, about one-quarter of their whole number fighting in arms side by side with their fellow-Catholics of all the allied nations.

The Dramatic Ascendancy of Mars

JOHN B. KENNEDY

DESPITE his rather insufficient shirt of mail, Mars has brought an angle of uplift to the dramatic offerings of the current season. The war plays, unquestionably, appeal to an instinct as primitive as that which the sex melodramas exploit, for, granted efficient provocation and deficient moral balance, human impulse will just as speedily urge one to covet one's neighbor's throat as to covet one's neighbor's wife. And while the shielding cloak of patriotism protects those who nominally break the fifth commandment it has very little that is positive protection to throw about the sixth.

"Friendly Enemies" and "Allegiance" are the early birds of the patriotic theatrical procession, and they catch the most blasé worms. Both plays are built upon the same theme, the psychological tug of war that was supposed to take place within every German-American personal equation, when Uncle Sam stripped off the cumbersome tailed coat that hampers his progress through cartoons, rolled up his spectacular shirt sleeves and took his place in the allied corner of the international prize ring.

Capable actors have been assigned to the roles in both plays. In "Allegiance" the gentleman who plays the part of an amiable Prussian spy in the American army is particularly hateworthy. His head is handsome, blonde and porcupinish; his voice is rich and deep and he lies with the zest of a truly Prussian nobleman. But his clever machinations with the affections of a Germanophile American banker are ruined, so far as realism is concerned, by melodramatic juggling with the inevitable "papers." There is also a stiff scene in "Allegiance" when the old Americanized native of Heidelberg hears about the sinking of the Lusitania. Knowing the satisfaction with which that tragedy was received, at the time of its commission, in such centers of kultur as beer gardens and rathskellers, it is difficult to imagine how any transplanted Teuton could have been shocked into paralytic seizure by it.

In "Friendly Enemies" we see the amusing and somewhat sentimental process by which a stubborn old German is persuaded that the Potsdam clique are not the best possible prescription for the national health of Germany. Melodrama in "Friendly Enemies" is at a minimum and characterization at a maximum, with the result that in deft hands the play is both entertaining and convincing. President Wilson, who ought to be well-informed regarding the state of German-American feeling both before and after our appearance at Armageddon, is quoted as awarding high endorsement to "Friendly Enemies," and as Señor Carranza is just now giving our Chief Executive a demonstration of the subtle literary possibilities contained in the term "friendly enemy," we may assume that when the President expresses satisfaction with the play he does so on his own not-inconsiderable recognizances as a critic.

The tang of war atmosphere pervades, also, one of the cleverest pieces ever produced in New York, "Three Faces East." Here we have the good, old-fashioned recipe for blood-stirring and hair-raising, cooked to perfection, ending in what might be termed a zipbangish surprise. There are handsome, accomplished spies, who employ rapid elocution and violate the Sullivan act with the imperturbability with which your new-school problem-play Adonis crumples up his or somebody else's marriage vows. Of course, our brave, fearless, keen-witted, quick-footed, hard-hitting and so forth secret service men secure what are popularly known as the goods before the curtain and the modern substitute for the guillotine descend upon the knaves and confound their politics, which are not in any way designed upon regular party lines, unless you happen to belong to the party that is having an unusually hard pull into office.

"Under Orders" has other contents besides martial trappings to make it a freak play. During the entire performance, substantially over two hours, but two actors appear, taking four roles, or, if we must be technical (and there is no earthly reason why we must) "doubling." A German mother is related to an American mother, so each mother's son, so far as the author's purpose is concerned, might just as well have been twin to the other. Shrewd plot construction and excellent acting smooth over the obvious gaps in probability, certain situations in the piece being so exciting that even the professional displayer of

ennui overlooks the fact that the long arm of coincidence has been stretched out of joint.

Several other war plays have been threatened, but those mentioned comply with even the hungriest demands for our quota. Sufficient for any season are the war plays thereof.

Yet "Where Poppies Bloom" demands one short, sweet swish of the scimiter before its scenery goes into musty storage. The play may be a very true depiction of Prussian viciousness and anti-Prussian virtue, but its merciless and crude cross-sectioning of the relations between a woman and her husband are unsuitable entertainment, and unprofitable phenomena for the study of any but psychiatrists.

Appended here should be a few words regarding the ostentatious war-spirit of the girl-and-music circus-masters. The Ziegfeld Follies oozes khaki, stars-and-stripes, union-jacks and fair patriots who may not have known there was such a condition of disturbance in the world until a blunt stage manager put them through graceful parodies of squad drills. Mr. Ziegfeld's annual chautauqua manifests the straits in which the genial impressario finds himself when he is at length compelled to admit that salaciousness is impolitic in the face of a national crisis. His legions of ladies are positively burdened with clothes, that is, considering their care-and-clothes-free upbringing. But apart from a witty cowboy, Rogers by name, who is also, contrary to all prejudices, clean of tongue, the production is amazingly innocent of amusement. It is presumed that the police agent whose job comprises the inspection of frolicsome farragos arrived at the "Follies" after the fatuously suggestive opening tableau was concluded.

Even if toward the end of our meal, we can come to our mutton in a consideration of Martin Brown's "A Very Good Young Man." The heroine is the daughter of a mechanic whose wife considers the turning-point in his life to have been occasioned by his initiation into the Knights of Columbus. She says so twice, the story refusing to support her contention. The daughter, who was named Pearl by the priest and has become "Poil" to her intimates, has a dread that the very good young man whose wooing she accepts will some fine or foul day burst out into vicious practices and scareheads. She consults an oracle in the person of Mrs. Mandelharper, relict of Mandelharper, who carries on at her late spouse's undertaking parlors. Mrs. Mandelharper declares that "Youse can trust no man not until he has a lily on his chest," which epigram constitutes the *leitmotif* of the comedy. The very good young man, resolving to win Miss Hannigan (Pearl) at all costs, tries, without much success, to earn a reputation as a rake. In the sticky trouble that ensues Pearl comes to her senses, and all is well. The contrast between the Celtic and Semitic character here displayed is no less than delicious, although the healthy belligerence of the Hannigans is overstressed. But Mrs. Mandelharper is an escape from some unwritten novel by Dickens. Comes the sad reflection that this play is altogether too humanly funny to be a success.

A tribute to a certain New York police commissioner was evidently intended by the writing and production of "The Blue Pearl." The plot concerns the robbery, at a foolish social function, of a fabulously precious gem bestowed by one of our representative millionaires upon one of our representative clubmen's wives. The police commissioner spends a good hour in smart investigation which fails to find the thief, and the play, which, as usual, is smartly written and well-acted, terminates in the strange paradox of the rich society persons parting for divorce and the tawdry adventurers resolving to be constant and true.

"She Walked In Her Sleep" is neither as titillating to the thick-lipped nor as aggravating to the thin-skinned as its advertising matter suggests. The idea of the play, a somnambulist prowling about with a deadly explosive, has legitimate farcical substance, which, one must admit, is not subordinated to the risqué in situation. With the elimination of a background bedroom and some snatches of dialogue the play would be a cause of fairly innocent merriment.

Booth Tarkington's "Penrod" follows in the wake of his "Seventeen" and is every bit as American and amusing. "The Maid of the Mountain" comes to Broadway bearing the approval of the veteran London Johnnies who have not yet been conscripted; "The Woman on the Index" is one of those plays that are dangerous to juveniles and perplexing to conscientious adults; "Why Worry" is a delicatessen entertainment in which Hebrew persons make fun of their racial traits; "Keep Her Smiling" is brief, unbrilliant and clean, and "Lightnin'" is a well done reversion to the old brave-heart-beneath-baggy-trousers school of melodrama.

The Government once more enters the movie field with "America's Answer," an interesting exhibition for all with sons and brothers and sweethearts in France, and there is everywhere the customary hodge-podge of throbbing film stuff which in no wise helps to explain the presence on earth of those who prepare and project it.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Why Not a Catholic Y. W. C. A.?

To the Editor of AMERICA:

As I am an enthusiastic reader of AMERICA I would like to ask why we are not doing for our Catholic women what the K. C. is doing for our men, that is, in the way of social recreation? There are many Catholic women belonging to the Y. W. C. A. who would gladly join a Catholic association if we had one that offered the same advantages. As long as I have been reading AMERICA I do not think this subject has been discussed. What are the views of the readers of AMERICA on the matter?

Brooklyn. HERBERT F. NOONAN.

"Echoes from the Catholic Press Convention"

To the Editor of AMERICA:

In "Echoes from the Catholic Press Convention," Mr. Happel pointed out in AMERICA, for September 7, that instruction in the knowledge and in the interests of the Catholic press should be given to the pupils in the Catholic schools. Mr. Happel seems, however, to have overlooked the small item of the preparation that might first be necessary for many of the teachers in these schools before much effective work could be accomplished among the pupils along the lines which he points out.

Lawrenceburg, Ind. M. N. A.

"Florida Baptist Witness"

To the Editor of AMERICA:

I was much interested in the article on page 564 of AMERICA for September 14, "Notes and Comment," concerning the *Florida Baptist Witness*. It so happens that the part of the *Witness's* editorial which you quote is taken from a longer and more grammatical editorial which appeared in *Life* under the date (I *think*) of August 8.

A friend sought to enliven a long and tedious convalescence by presenting me with a three months' subscription to the last-named periodical. The number which contained that precious editorial was accompanied by a most confident request for a year's subscription. As the editorial had roused my ire I wrote to *Life's* editorial office, saying that I did not care to subscribe to a periodical that could publish an article so biased and so at variance with actual facts about the Church of which I was a member. I added that I had purposely refrained from passing that number on to the soldiers and sailors, as I did not wish to have any part in handing "Our boys" a periodical which insults the Faith to which some forty per cent. of them belong. I concluded by asking if the person responsible for the editorial con-

sidered that such published statements were the very best way of insuring a continuance of the "pleasant relations" between people of all faiths which was mentioned in the last paragraph. Needless to say, I was vouchsafed no reply.

The article quoted by you under the heading "A False Witness" has been boiled down somewhat and the wording slightly altered, to the detriment of the grammar. The middle paragraph, beginning "The way to cure the prejudice against Roman Catholicism," is word for word with the *Life* editorial, except that the words "and perhaps one of the most corrupt" have been interpolated, presumably to satisfy this Florida Baptist editor's anti-Catholic bigotry.

Caldwell, N. J. MARY LOUISE HOWDEN.

Cardinal Mercier's Philosophy

To the Editor of AMERICA:

On reading again, with great pleasure, Father Cahill's able article on Scholastic Philosophy, to which reference was made in your review of "A Manual of Modern Scholastic Philosophy by Cardinal Mercier," which appeared in AMERICA for September 14, I find that he makes two very mild criticisms of the work: on debatable questions of philosophy it rather closely follows St. Thomas without taking into account what other scholastics of recognized ability and standing have said on the subject; it breaks with a time-honored custom by setting the beginner to study cosmology and psychology instead of logic, as is usually done. The latter criticism rather nullifies the former, for more than one text could be quoted from St. Thomas to the effect that logic comes first in the study of philosophy.

Cardinal Mercier, however, in a preface to the volumes under consideration, has tried to justify at length his innovation, and it is a matter for just criticism, or at least regret, that this preface was not included in the English translation. It contains, besides, excellent reasons why philosophy should be taught in the vernacular, and explains how this can be done without jeopardizing the technical Latin phraseology with which seminarians at least should be familiar in view of their theological studies. Moreover, the Cardinal does not insist that the new order which he advocates should be followed. The French original, as distinguished from the English translation, was also published in an edition where the old arrangement, with logic at the head, was preserved. This, as was expressly stated, was for the accommodation of those teachers who wished to conform to the existing custom.

As for the first criticism, it is very true that no room was made for various scholastic solutions of debatable questions, that differed from those of St. Thomas. The explanation may lie in the avowed purpose of the "Manual," which was intended for beginners; and it seemed unwise, from a pedagogical standpoint, to overburden their minds with divergent theories. These are left for the larger "*Cours de Philosophie,*" intended for university students, and they are expounded there at great length. Of course, on this point also there is room for legitimate differences of opinion, and, as Father Cahill well notes, Catholic philosophers are to a much smaller degree the slaves of "great names" than non-Catholics, who think themselves secure from criticism under the aegis of Hegel or Spencer or James.

Moline, Ill. J. B. CULEMANS.

Accountancy

To the Editor of AMERICA:

Would one be justified in inquiring if the communication of A. C. A., in your issue of August 17, is one of a series of letters advertising public accountancy? If not, permit me to suggest that among collegiate institutions the time to try to arouse attention on a specialized study is that devoted to ancient history.

A stranger to New York's educational institutions, as enumerated, might try to explain the lack of apparent ambition on the part of your New York Catholics to attend the College of the City of New York; by stating that the same disproportion of Catholic students may be found in other departments of the same college, and the Pace Course can always be found in Y. M. C. A. schools of accounting. The religious complexion of New York University, if known, would show a preponderance of one creed, and that non-Catholic. Why should not A. C. A. try to demonstrate that the Presbyterians are not interested in medieval history or the catechism, because the majority of those enrolled in Manhattan College and Fordham are Catholics?

Perhaps it would be best if the question of religion were left out of this phase of commercial education, because the Catholics in some sections of the country have been actively engaged in securing non-Catholics to attend our Catholic institutions by offering courses in accounting and other phases of business. Here in Pittsburgh we have succeeded. The Catholic with ability and "get up" succeeds here, and every other place, I think. In business, shrewd business men analyze prospective employees on a basis akin to tests in purchasing materials. This phantom should not be raised again.

Your correspondent should not worry about the future crowding of the accounting profession; that is not to happen soon. He should, and undoubtedly does, know that nine-tenths of those therein today are checkers-up, auditors and verifiers of dead and recorded business transactions; the other tenth render constructive criticism, and like the statistician and economist, build a budget for the next two, five or ten years from the journals of yesterday.

This latter kind of really worth-while work needs more knowledge than the accounting courses, even the best, can give; it requires accurate information of finance, government, commerce, commercial law, etc.; and its foundation is a mastery of the business under analysis; it presumes a mind capable of grasping many details and co-ordinating and correlating them into a completed whole, and accounting courses in themselves will not give this kind of training to a Catholic or a Protestant.

I believe that A. C. A. is just a wee bit pessimistic about our fellow citizens; there are some few lethargic lads, but not many; the past two years have made us all think, and many of our Catholics in camp, in cantonment, and in field have found out that the principal reason why so many Catholics are in the ranks, and so few on the staff and line, is attributable primarily to the fact that special training is not theirs. Accountants, generally speaking, bear the same relation to a business organization as a stenographer bears to a president; they re-express another's efforts, knowledge, ability and efficiency.

My suggestion is to give Catholic young men and women an intensive course in business administration, after the regular four-year college course is completed; the college course would make them thinkers, the business world would find them executives. It is useless to try to make an accountant out of a ledger man or to make a president of a million-dollar corporation out of an errand boy, or to graft a university education on a kindergarten head. Ability will come out sooner or later. We have some real good Catholic accountants, senior and junior, and four or more able accounting instructors whose balance sheet of life shows an excess of assets over liabilities, and whose monthly income and profit and loss statement show an increase in the surplus account that would convince St. Peter that they practised in their religious life the creation of a spiritual reserve—as they advised their clients to do in financial matters.

The country needs all the thinkers today; the business world will require them tomorrow. A specialized study of an isolated subject, like advertising, accounting, credits or transportation will not give us the kind of gray matter that is wanted, but a course at a college that makes for health, sanity and holiness will do so.

Pittsburgh. W. M. D.

AMERICA

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A Word to Friends

THE war has brought in its train many inconveniences that should be borne with patience. Not the least of these troubles has befallen managers of papers and periodicals whose minor business affairs, especially those that concern bills and the mail, were in the hands of men of the draft age. Gaps were made in the ranks of clerks whose places cannot at present be filled satisfactorily. Subscribers, no less than managers, suffer from this drawback, but the former, as well as the latter, will be patient and forgive occasional lateness and a mistake now and then. "It is the war," and the war is paramount. Then, too, it should not be forgotten that the Government is very active these days. Its commands are numerous and exacting, but patriots are only too glad to harken to them. And AMERICA's friends are patriots, if ever such existed. They will, therefore, read with equanimity that exchange and complimentary copies are forbidden during the period of the war, and that subscriptions must be deleted unless renewed on or before the date of expiration. "It is the war," and nobody will complain, least of all the numerous patrons of AMERICA. On the contrary, amongst the latter will be found kindly folk whose generosity will enable us to continue to cheer the hearts of missionaries in China, Japan, Africa, India, and so on, by sending them the usual weekly copies of the paper. And these same cultured people will check their rising chagrin if, during the year, the paper is not spotlessly white or perfectly calendered, for the war chariot has been driven through paper mills also, and left in its wake, if not wreckage, silent machines and depleted supplies. But, then, "it is the war," and even if more inconveniences and sacrifices attend the successful prosecution of the great crusade for justice, they will be sustained not only, but also welcomed joyfully by AMERICA and its friends.

Protestantism and Indifference in Italy

IT is a matter of common knowledge that Protestantism has long cherished the hope of supplanting Catholicism in Italy and especially in Rome. The popular impression has been that such an attempt was doomed to failure from the very outset and that it was idle to entertain any fear of its success. But an article in the August number of *Les Nouvelles Religieuses* gives a careful statistical survey of religious conditions in the peninsula, and points out the gravity of the danger to the true Faith, not only in Italy but in the Holy City. The warnings of Leo XIII., Pius X. and Benedict XV. are shown to have been only too well founded, and the writer does not hesitate to pronounce the situation serious. Moreover, he feels that it will rapidly become worse unless Catholics find some way to remedy it.

Protestantism is growing and indifference is alarmingly on the increase. In 1862 there were 32,975 Protestants of various sects in Italy, in 1901 there were 65,595, in 1911 the number had grown to 123,253, which means that in ten years it had almost doubled. The writer believes that the official registration of Protestants would be still greater were it not that human respect prevented certain Italians from publicly proclaiming their apostasy. Figures show, however, that the Protestant propaganda is more successful in depriving Italians of all religious belief than in converting them to heresy. In 1901 there were in all Italy only 36,092 persons who professed to have no religious affiliations, ten years later the number of those who were without faith was not less than 874,532. If to this number be added the 653,404 persons who in 1911 refused to make any statement as to their attitude toward religion, we find that at that date these two categories embraced about five per cent of the entire population, and that in ten years they had almost doubled.

The large number of strangers in Rome, which varies greatly with different seasons, makes it difficult to obtain exact statistics, but a conservative view holds that, if Protestantism has not gained in the Holy City during the past ten years it has not, on the other hand, lost; while it appears that there were 13,117 more Romans in 1911 who belonged to no religion than there were in 1901. During the same period the number of those who refused to state what religion they professed had increased by 8,378.

Not many years ago a Methodist minister prophesied that if Protestant propaganda in Italy were generously supported the near future would witness a separation of the Italian people from the Seat of Truth unparalleled since the inauguration of the Reformation in Germany by Luther in the sixteenth century. His wish, as the

writer in *Les Nouvelles Religieuses* remarks, was father to his thought, but it indicates the aim and the hope of Protestantism, and, in view of the statistics given above, furnishes grounds for serious consideration to every loyal child of the Church.

Labor and Loyalty

PRESIDENT WILSON made it clear to the Bridgeport strikers that there would be no temporizing with a disloyal minority bent on gaining its own selfish ends at the cost of American lives. This war cannot be waged by the armies in the field and the navies that sweep the seas. It must be waged by 100,000,000 Americans working together as a solid unit and backing up the fighting forces. Every ounce of energy that can be put into the struggle is needed to make victory sure and a righteous peace permanent. The part that Labor has to play in the winning of the war is tremendous. Indeed, no one can overestimate it. And Labor has risen to the task whole-heartedly.

The lamentable thing is that a wilful minority can cast discredit on the loyal majority, as was done at Bridgeport and more recently in the coal fields of Pennsylvania. The strong stand taken by the President in the Bridgeport strike was welcomed by everyone having Labor's interests at heart, for Labor's interests to-day as never before are the nation's interests. And every loyal American approved of the attitude of the Fuel Administrator toward the striking anthracite coal miners. Rightfully he refused to confer with them or take any step in their behalf while they continued on strike, and they were told that the Government will hold them personally and strictly responsible for their conduct. This is as it should be, for on the loyalty of the miner depends the supply of coal, and coal is an essential to victory. It takes its place with steel and food and guns, and without it the American army in France must lay down its arms. There is especial need of hard work on the part of every American miner in view of the fact that there is a shortage of coal in England, while in France the richest mines are in the hands of the enemy. Hence, it is plain to every thinking mind that our own coal fields must be worked to the highest point of productive efficiency. This fine message of Marshal Foch to the miners of Great Britain must be taken to heart by every American engaged in our mines: "Coal is the key to victory. Miners of Great Britain, help me on. My brothers, miners of Great Britain, let not a moment be lost to hasten the hour of peace."

Fixing the Burden

THE extreme rise during the last four years in the price of commodities has been offset in part by a rise in the incomes of many workers. But there are men, counted by the hundreds of thousands, whose salaries are precisely what they were in 1914. An increase in the price of any commodity is a grave handicap on this class in the race to keep just beyond the reach of destitution. Economically speaking, destitution has no redeeming feature. It is sheer loss. Against the advance in price the individual has no guard whatever. It is the duty of the community, therefore, to protect him in this contingency, in which he cannot possibly protect himself, preferably by fixing a minimum wage, or, if this be not immediately feasible, by invoking the familiar war-power of the Government to establish a maximum price.

This conclusion is only a deduction from sane Catholic philosophy. We Catholics should have urged it years ago, with Leo XIII. But instead of that policy, which by this time would have produced excellent results, some of us preferred to denounce it as "Socialism," a loose word representing a multitude of uncertain horrors vaguely conceived, while the rest of us thought we could best serve the cause of Christian democracy by defending the equally undoubted right to private property. At the present moment the conclusion has a very pertinent application to the matter of an increase in street-railway fares. A company with an exclusive transportation franchise, in a great metropolitan city, claims that a continuance of the five-cent fare means bankruptcy. There is no reason whatever to believe that this claim is true. In its appeals to the public the company in question has never been noted for a consuming love for the virtue which made George Washington's youth famous. But if it is true, it should seem a fairly simple matter for the community to revoke the company's franchise, and itself take up the business of public transportation. Conversely, if the company's cry of "Wolf" is not true, the Public Service Commission can put an end, once for all, to the corporation's demand for a higher fare.

The question is by no means confined to New York, or to the single problem of public transportation. It has a bearing on every public service corporation. No doubt, in these days of high prices for coal and other materials, profits are not what they were before the war. But it is better that Reginald Van Dyckman should be forced, by a lowering or even a temporary cessation of his profits arising from corporation stocks and bonds, to worry along with one limousine instead of a fleet of six automobiles, than that the children of Michael O'Leary, who works for a fixed "salary," should be forced to economize in bread. And it is the duty of the community to see that the burden falls on Reginald.

"Make It Right"

"YES, SIR," the elated manufacturer was saying to his group in the Washington smoker, "we haven't had a rejection by the War Department. We're rated one hundred per cent efficient. All our machines have been passed. What's the use in sending out poor work and having it turned back on you? Make it right. It's honest and it pays better." There was a touch, and

perhaps more than a touch, of self-satisfaction, verging to smugness, in the manufacturer's oration, but on the whole, it expressed the just satisfaction which a man may rightly take in work well done. And to the philosophy no exception can be entered.

"Make it right" is an order that we were in danger of forgetting. "Make it quickly, and be in a hurry about it," was far more popular. It is said that only a few years ago a surprisingly large number of American exports had graded beyond the stage in which they were looked on with suspicion. No suspicion whatever attached to them; they were known for what they were, poorly made goods, that would not bear usage; poorly prepared foodstuffs, that would not stand one more touch of the sun. They had been assembled or arranged with speed, with an eye to large immediate profits gathered from a continually shifting trade, with no concern for a continuance of steady custom. Other peoples might spend a thousand years in building a cathedral, but our specifications demanded a structure complete from foundation to turret within six months. "Make it right" if possible, but in any case "make it quickly," and let the next generation shift for itself.

Nor was "make it right" the principle on which we built up other structures of more enduring importance than commerce, our system of education, for example, or what passes for a system. The Commissioner of Education wrote in his last report that we spent more money on education and received less in return than any other nation, while in a recent issue of the New York *Times* Dr. Harris Hancock characterized our grade and high schools as "little less than a travesty." The War Department examiners will teach us the value of "checking up." With them a shell is worthless, if it will not explode; with us, at least before the war, a shell was good enough, if it looked well from the outside. As we are now beginning to realize, our public educational authorities, with a liberal appropriation to back their harebrained schemes, bought many an education shell that was empty. For just one, the good people of New York paid over $5,000,000 before they realized that while Gary, Indiana, may make good steel, it does not necessarily make good schools. Gary's were full of blowholes, like those famous armor-plates which our hurried and confiding Government bought some twenty years ago from a famous philanthropist. "Make it right," will be a valuable heritage from the war, not only for the manufacturer, but for the teacher, the social worker, and about ninety-nine and nine-tenths per cent of the rest of us, who do not teach nor "uplift," nor manufacture.

The Laity in Action

IN an article contributed to the *Catholic Convert* for September the Rev. Thomas A. Judge, C. M., tells of the incredible struggles of the Church in certain portions of the South. It is now some six years since the Vincentian Fathers began their work of zeal in the eastern section of the Mobile diocese. Several have been forced to relinquish their labors. One was beaten, another stoned, a third had other indignities heaped upon him. The small congregation which they succeeded in gathering together within their little church was startled during the Holy Sacrifice by a shot fired into the sacred edifice. Three distinct attempts were made to burn the building to the ground. Such were but a few of the tokens of welcome and appreciation lavished upon them; a natural effect of the persistent campaign of slander against priests and sisters.

In breaking down the barrier of prejudice Southern Catholics are now, however, realizing the efficiency of the lay apostolate. Attention has already been called by AMERICA to the splendid results achieved through the propaganda of enlightenment carried on by the Catholic Laymen's Association of Georgia, and to the wonderful influence exercised by it upon the secular press. In a similar spirit the work of the lay apostolate was begun in the little Alabama community in charge of the Vincentian Fathers. The education of the poorer classes had been systematically neglected, and high-souled Catholic ladies gratuitously undertook to remedy this wrong. The gratitude they met with consisted at first in the most venomous and diabolical calumnies.

Promise after promise broken, street demonstrations to attract crowds and incite tumults to destroy them, the vilest mouthings of malicious fiends, frequent efforts to disposses them, and three attempts to provoke the populace to tar and feather them—these are but fragments of the persecution that they suffered to start the school. The United States flag in front of their school, the only one flying in the town, was torn down and ripped to tatters, and not content with this desecration, it was knotted and twisted to make repair impossible.

Yet nothing could daunt these heroic women. The school, which started with three children two and a half years ago, closed last June with 150 pupils. Of that number 145 were Protestants. A change has come over the town. Today these devoted lay apostles are not merely held in respect, but are regarded with affection by the people. It is thought that there will be 200 children in the school this September, albeit the schoolhouse is but a shed, the desks are planks, and the seats empty boxes. But as for the faculty, it "ranks second to no teaching staff in the country."

Here is a work that deserves and should receive the financial support of Catholics. The very necessities of life are often wanting to these valiant warriors of Christ. But they have given us a striking example of the great good that can be accomplished by an intelligent and zealous laity, even though priests and religious alike fail in their efforts. What has here been described is but part of the labor of charity undertaken, in the interest of the poor and unfortunate, by a handful of Catholics in that intensely bigoted and sadly misinformed section of the South. People who could not be stirred by the eloquence of words have at length been moved by the far mightier eloquence of deeds.

Literature

SIR JAMES M. BARRIE

THERE is much of "Peter Ibbetson's" Mimsey about Sir James Matthew Barrie; the elfin, brave, adorable Mimsey, of whom the dear old Major used to declare that hers was the double, sweet intelligence of the head and of the heart. Never, surely, in all modern times has a "dour" Scotchman been so beloved—save only his friend and contemporary, the even more beloved Robert Louis Stevenson!

Barrie was born in the little town of Kerriemuir, the "Thrums" which he was to immortalize, and which so promptly and unexpectedly returned the compliment. He studied at the old Dumfries Academy and later at Edinburgh University; and he was writing not very successful "leaders" for a provincial English journal when the thought suddenly came to him that "there was something quaint" and colorful about his birthplace. "A boy who found that a knife had been put into his pocket in the night could not have been more surprised," he tells us. "When I sent off that first sketch I thought I had exhausted the subject, but our editor wrote that he would like something more of the same, so I sent him a marriage, and he took it—and then I tried him with a funeral, and he took it, and it really began to look as if we had him."

Barrie had, in fact, begun to tap a fresh vein in contemporary literature, and the little dialect sketches which charmed the heart of the London editors were those we know as the "Auld Licht Idylls" and the "Window in Thrums." "My Lady Nicotine," in which he did for the pipe what Izaak Walton had long ago done for the fishing-rod, was somewhat by way of digression. But the curious and characterful Thrums reached its fairest transfiguration in the delicious pages of "The Little Minister," or of "Sentimental Tommy," with its successor, "Tommy and Grizel." There, to the familiar *milieu* of dominies, school-rooms and bitter-sweet village romances, was added a new breadth of fancy and pathos. The creator of Lady Babbie, of proud, piteous Grizel, of the Painted Lady and of the magnificently fictional Tommy, was not merely the master of a charming by-path, but quite manifestly a man to be reckoned with on the highway of contemporary literature.

Barrie, from the first, had written of his native Kerriemuir with irresistible humor and exquisite sympathy, although his gentle contempt for "Auld Licht" vagaries—as personified in the redoubtable Tibby M'Quhatty—more than once drew upon his head the wrath of that curious sect. But it was neither local attachment nor literary thrift which held him so long to the familiar spot. It was a much simpler and more incredible thing—the ruling passion of his love for Margaret Ogilvy, his mother. "There was never much pleasure to me in writing of people who could not have known you," he once confessed in answer to her own arch query, "nor of squares and wynds you never passed through, nor of a countryside where you never carried your father's dinner in a flaggon. There is scarce a house in all my books where I have not seemed to see you a thousand times, bending over the fireplace or winding up the clock."

So the Thrums period, if it may be so formally called, of his work lasted precisely as long as its inspiration. When *she* was gone, it reached in 1896 its finale and apotheosis in that unique masterpiece of tenderness, "Margaret Ogilvy." Seldom, indeed, has a woman been so celebrated by her son: and who can question but that to love so consummately is as rare an achievement as to be so consummately loved? To her son—apparently to all her family—Mrs. Barrie became, in Tagore's fine symbol, "the sky and the nest as well." He writes of her "gentle face" in the days of his early childhood, . . . of the laugh which came "running home" at last after the anguish of her elder son, David's, death. "I have heard no such laugh as her's save from merry children," he continues; "the laughter of most of us ages, and wears out with the body, but hers remained gleeful to the last, as if it were born fresh every morning. . . . . How much she gave away of all she had, and what pretty ways she had of giving it!" Winsome, forceful, thrifty, artful, loving, past mistress of the art of managing men and beguiling children, vibrant with a very passion for motherhood and with a wealth of that indefinable charm, the slight woman passes again and again across the pages of Barrie's work. He could no more keep her out of his later plays than he could out of the earlier tales and romances: she was as close to Miss Thing as she had been to Mrs. Dyshart or to Grizel—she it was who taught him "What Every Woman Knows." Still giving and still gracious and still smiling, one watches her pass through the long drama of her life until its final scene is reached. And when that last call has sounded and been answered by the mother's long silence, her son penned from a room nearby this incomparable tribute: "There lay all the work I was ever proud of, the rest is but honest craftsmanship done to give her coal and food and softer pillows. My thousand letters that she so carefully preserved, always sleeping with the last beneath the sheet, where one was found when she died—they are the only writing of mine of which I shall ever boast. I would not there had been one less though I could have written an immortal book for it."

In 1895 Barrie had written his first play, "The Professor's Love Story," a delightful character-study, although perhaps a trifle halting in *tempo* for our marching life today. But it was really in 1896, when "The Little Minister" was put upon the stage, that the world—and perhaps the author himself—discovered that he really was a dramatist. Never was a creator more happily interpreted: for then, too, began the artistic partnership which has meant so much to the gaiety and the tears of nations, that gracious dual partnership of Sir James Barrie and Miss Maude Adams. It inaugurated that long line of successes of which one hopes the end may be far afield. Most of these plays have not yet been put in printed form, although Scribner announces the "collected edition" for, this year of grace, so one must trust to memory for the whimsical charm of "Quality Street," "The Admirable Crichton," "Peter Pan," "Alice-Sit-by-the-Fire," "What Every Woman Knows," "The Legend of Lenora," and "A Kiss for Cinderella." More accessible are the unique, brief dramas, "The Five-Pound Look," "Rosalind," and "The Will," this last perhaps the only work in which Barrie's humor is less kind than cynical. Then, too, there are those heart-shaking little war-plays, "The New Word" and "The Old Lady Shows Her Medals," and the lovely little fantasy of "Pantaloon."

Probably the greatest of these plays in humor and human quality is "The Little Minister," but the greatest in significance and sweep of imagination is undoubtedly "Peter Pan." Peter opened up a new era for the children's theater—he founded, as it were, a dynasty. Not for the first time in human annals, he presented a fairy tale destined to make history. His successors have been many and various: Belgium gave, four years later, Maeterlinck's mystical "Blue Bird"; France, "The Good Little Devil"; America, "A Poor Little Rich Girl," and a score of others. But Peter remains still the one which children (of all ages) themselves love best; and little fragments of him have had to be borrowed from the theater and slipped into volumes about "The Little White Bird," and "Kensington Gardens," and "Peter and Wendy"—from which gentle confinement he is always and forever managing to escape.

Humor and sentiment, a genius for "local color" and dialogue.

and allegiance to high ideals were Barrie's always. But the exigencies of the drama taught him just the concentration his work most palpably lacked before. Not that his plays are really concentrated or condensed, save relatively speaking! They leap from drama to dream with the most amazing nonchalance. They are always breaking loose from the stage, as Peter breaks loose from the books, and going home confidingly with the mothers and little children.

In the final analysis, it is perhaps the eternal childlikeness of Barrie which takes surest and longest hold upon the heart and the imagination. To the last he will remain the son of Margaret Ogilvy, the boy whose youthful horror was of the day when he must grow up and have done with games! "The gates of Heaven are so easily found when we are little," he tells us in "Sentimental Tommy," "and they are always standing open to let children wander in." That the gates of the heart are very like them, Barrie's own success bears witness. He is the far-faring but home-loving Scotch brother of Pierrot the immortal!

KATHERINE BRÉGY.

A SONG OF ROADS

The world is full of roads that wind
  Over hill and hollow,
Roads that cast a glance behind
  And beckon one to follow;

Roads that loiter and roads that run
  Past the wild-rose hedges,
Roads that lure the wandering one
  Down among the sedges.

Now some roads take a brook along
  For the day's beguiling;
The brook is ever at its song,
  The road is always smiling.

Some roads go plodding through the heat,
  Dust-besprent and jaded,
Unswept by breath of meadow-sweet,
  By greening tree unshaded.

Some roads darkle and some roads shine,
  And some roads go a-Maying,
Some with the air of a martial line,
  And some like children straying.

And all roads lead away from home,
  Where the hearth-fire gloweth,
And every highway leads to Rome,
  And every lane—God knoweth!

But the fairest road 'twixt sea and sea
  That feet of men have trod
Is the bleak road of Calvary,
The rugged road of Calvary,
  That leads to the Heart of God.

BLANCHE M. KELLY.

REVIEWS

Folly and Other Poems. By THEODORE MAYNARD. London: Erskine MacDonald, Ltd. 5 shillings.

Since the publication of "Drums of Defeat," reviewed in our issue of July 6, 1918, it is clear that Mr. Maynard has married. Even if this new book of poems were without its dedication "To My Wife," wherein he sings:

We two have pierced with our own eyes
God's multitudinous disguise;
Waylaid Him in His voyaging
Among the buttercups of spring.

a perusal of the finest lyrics in the little volume would show that the author has found in wedded happiness new inspiration. Such poems, for example, as "There Was an Hour," "Sonnet for the Fifth of October," "Vocation," "Beauty," "Humility" and the following stanzas, entitled "Wed," indicate that the author is singing of his bride:

I know the winds are rhythmical
In unison with your footfall.
I know that in your heart you keep
The secret of the woodland's sleep.

You met the blossom-bearing May—
Sweet sister!—on the road half way,
And she has laid upon your hair
The colored coronal you wear.

But ah! the white wings of the Dove
Flutter about the head I love,
And on your bosom doth repose
The beauty of the Mystic Rose.

That I must add to poetry
A dark and fearful ecstasy;
For in the house of joy you bless
Unworthiness with holiness.

In "Folly" there are not so many poems after the Chesterton-Belloc manner as in Mr. Maynard's two preceding books, though "Laughter," "Drinking Song," "Ballade of a Ferocious Catholic," the "Dedication" and "Folly" are somewhat like pieces in "Laughs and Whifts of Song." In the present volume, however, the author has included poems which describe so admirably both the beauty of the soul and the loveliness of nature that they will rank with the best work. "Christmas on Crusade," for instance, and "Cloistered Love," both of which appeared originally in AMERICA, are full of lofty mysticism, while the pictures Mr. Maynard paints of nature's beauties in such poems as "Blindness," "The Holy Spring," and "In May" are as vivid as could be wished. When he writes:

I traffic in abysmal seas
  And dive for pearls and colored shells,
Where over seaweeds tall as trees
  The waters boom like tenor bells.

Where bearded goblin-fish and sharks,
  With fins as large as eagles' wings,
Throw phosphorescent trails of sparks,
  Which glitter on drowned Spaniards' rings.

and again:

The bluebells in the deep dim woods
  Like fallen heavens lie,
And daffodils and daffodils
Upon a thousand little hills
  Are waving to the sky.

without question an authentic poet is recording the harvest of his quiet observant eye.

W. D.

Le Saint Coeur de Marie: *Vie Intime de la Sainte Vierge.* Par J. V. BAINVEL, Professeur de Théologie à l'Institut Catholique de Paris. Paris: Gabriel Beauchesne.

The study of the heart of the Blessed Virgin which Father Bainvel announced some time ago as in preparation has proved somewhat different from what it was supposed it would be. It was thought that he would follow along the historical lines to which so large a portion of his work on the Sacred Heart was devoted. No doubt the learned author believed that this phase of the subject had been amply provided, at least for present needs in the exhaustive series of articles which recently appeared in the *"Dictionnaire Apologétique de la Foi Catholique."* At any rate most people will be of opinion that the present work is far more valuable than a mere companion volume to *"La Devotion au Sacré-Coeur de Jésus"* would have been, although

this project has not been relinquished, but merely deferred. We are far more interested in the nature of the interior life of the Mother of God than in the development of devotion to her.

Father Bainvel disclaims any purpose of writing a theological treatise, or a work on asceticism, although the theology of the subject is constantly supposed and thoughts on asceticism, of necessity, are of frequent recurrence. He outlines his object as follows:

> These are pious studies, aimed at increasing knowledge of Mary. Inevitably such knowledge will lead to love, and this love, together with this knowledge, cannot but be useful for the spiritual life. The author, therefore, studies the interior life of Mary; to know her better and to make her better known, to love her more and make her more loved, because from this knowledge and this love he looks for great good both for himself and his readers.

After a rapid survey of the more striking characteristics of the Heart of Mary, Father Bainvel enters more into detail, and devotes separate chapters to Our Lady's simplicity, humility, to the nature of her spiritual life, to the extent, qualities and reasons for her share in Christ's suffering, to the merciful manifestations of her loving-kindness, to her love for God and her neighbor. The most attractive chapters are those which treat, contrast, and harmonize two characteristics, in other hearts incompatible, but in hers essential, inseparable, and miraculously united: her sublime virginity and her Divine maternity. This book is, as most readers will probably concede, the best of Father Bainvel's books. To his profound acquaintance with theology, of which he has long been a recognized master, it unites the simple piety of a loving child, and both together make him a subtle analyst, an illuminative teacher and a sure guide, all in that crystal limpidity of expression, which is French at its best. J. H. F.

India and the Future. By WILLIAM ARCHER. New York: Alfred A. Knopf. $3.00.

In the mind of the general reader India usually is associated with "coral strands," or the "road to Mandalay" and various other nebulous geographical and lyrical localities. Hence it is startling to find in the headlines of the current dailies speculations about the chances India has for home rule when the great war is over, and her place in the sun on terms of equality with the other great nations when democracy makes the world again safe to live in. Mr. Archer had a long experience in journalism to guide him for a comprehensive survey of Indian conditions and the details he has collated are of special interest now in helping to the conclusions the reader aims to arrive at in regard to these new international problems. He does not think British rule can be dispensed with under the coming program, but he is sure that there must be a modification along the lines of the popular self-determination ideal and a more comprehensive respect for local political aspirations and possibilities. There is a Catholic note in the outlook for India's future which readers of recent contributions to AMERICA will recall, but Mr. Archer does not include it in his survey. The apostolic influence radiating for centuries from Goa's venerated tomb must not be forgotten in any horoscope cast for the land of the Rajahs. T. F. M.

Right and Wrong after the War: An Elementary Consideration of Christian Morals in the Light of Modern Social Problems. By BERNARD IDDINGS BELL. Boston: Houghton Mifflin Co. $1.25.

At first sight the very title of this book is likely to cause misapprehension; for the reader is inclined to say: "Are not right and wrong eternal?" The author, however, is not professedly a pragmatist; in fact he professes to seek only to teach the "old morality" in terms of the "new life"; i. e., to apply the principles of Christianity to four problems arising respectively, from the "hunger urge" and the "sex urge" problems of the local community and those of a "national and international" character.

With most of the author's solutions we cannot agree; first because many are not solutions in any sense, and secondly, because in other cases there is left very little of the "old morality" when he has finished. Feminism, for example, he rightly regards as one of the great problems of the day. But in advocating the adoption or the countenancing of the movement by any church calling itself Christian, Dr. Bell has taken a really unintelligible stand. For no movement in modern times has struck more mercilessly at the dearest things in Christian life, than has feminism. In fact the only explanation of the author's position, granting his desire to stand by the "old morality" is a failure to comprehend the real drift of feminism. Ellen Key and Edward Carpenter the Doctor dismisses as being the extremists of the movement. But he neglects to note that these writers are extreme, mainly because they are explicit. They have attempted to follow to its logical conclusion the doctrine to which every feminist will give unhesitating assent; namely that woman never has the freedom of a personality until she is free to use her sex-life as she sees fit, independently of "conventions." The author again surrenders precious ground when, touching upon another aspect of the "sex-urge," he enunciates the following spineless if not pernicious proposition:

> The Church ought not to dodge the problems connected with contraception, but to examine the whole subject in the light of the law of love. If in that light contraception seems good under proper restrictions let her teach her people what those restrictions are. If in that light it still seems a thing inadmissible then let her formulate her reasons for this position in language comprehended by the people and persuasive of them.

The one laudable feature of the book as a whole is the manifest desire of the writer to be of service in the era of readjustment which he believes to be at hand and the fearless sincerity with which he goes about the task. G. B.

BOOKS AND AUTHORS

In "My Country's Past" (Scribner, $0.50) Mary Synon, the well-known Catholic writer of short stories, has prepared an excellent book for American boys and girls. To prove that whatever their parentage or ancestry may be, their plain duty now is a manifestation of ardent loyalty to the United States, the author first writes an admirable story about "My Grandmother and Myself," and in the nine subsequent chapters tells how the war began, why we entered it, and what we are doing to win it. A companion volume to Miss Synon's book is Frances Nimmo Greene's "My Country's Voice" (Scribner, $0.50) which is made up of well-selected poems and speeches dating from Revolutionary times until today. In singing the praises of the Puritans and Cavaliers the author neglects to remind the young reader that the religious liberty they sought here was for themselves alone.

The fifth completely revised edition of "A Manual of Style, a Compilation of Typographical Rules Governing the Publications of the University of Chicago, with Specimens of Types Used at the University Press" ($1.50), contains among its special features 118 pages of rules for composition, a chapter explaining technical terms, an appendix of hints to authors, editors, proof-readers and copy-holders, and 150 pages illustrating specimens of type. It is a good book for those who prepare copy for the press to have at their elbow.——"Voltaire on the English Stage" (University of California Press, $1.50) is a revision of a thesis submitted by Harold Lawton Bruce to the faculty of the Graduate School of Yale University in candidacy for the degree of Doctor of

Philosophy. While not minimizing the dramatic power of the French radical of the eighteenth century, the author's conclusion is that Voltaire was not an influence on the English stage. Forming neither a school nor a tradition, he made no creative appeal, nor was the dramatic taste of England in any sense remolded by his plays.——"Business English, Its Principles and Practice" (American Book Co., $1.08), by George Burton Hotchkiss, M.A., and Celia Anne Drew, Ph.B., will appeal not only to the commercial student, but even to those experienced in business life. It is distinctive for its simplicity and conciseness; and the force of its examples will mean the retention in a nutshell of the entire contents.——"French in a Nutshell" (Dutton, $1.00), by Jean Leeman, cuts away all that is unnecessary, leaving only the genuine French idiom, though better grouping and more orderly arrangement might be desired. The army, the navy and the Red Cross will doubtless welcome this cut into the language of France.

"Gentlemen at Arms" (Doubleday, $1.40) is a book of war stories by "Centurion," who has seen service with the British army in France. The tales that have their setting in the big battles of the war carry with them a description of events as they actually occurred while, of course, the names of units and individuals have been disguised. In telling of the great battles the author does not write as a military critic but gives a battle-story as it presented itself in glimpses to those who were actually engaged in the struggle. The book concludes with an epilogue on the faith of the soldier that proves very clearly that aside from Catholicism there is little faith in the fighting man. "He is fatalistic rather than religious." Two army chaplains are quoted to the effect that the ministrations of their churches "failed to reach the soldier." Had the author of this book attended some of the field Masses held by the Catholic troops in the armies of the Allies or been near a Catholic chaplain during an engagement he might not have concluded that the soldiers' religion is one "that has never hardened into a creed."

"The Admirable Crichton" and "Quality Street" (Scribner, $1.00 each), new volumes in the uniform edition of J. M. Barrie's plays, sparkle with his wit and wisdom. In London Crichton is only Lord Loam's very conservative butler, but when the nobleman's yachting party is wrecked on an uninhabited island, Crichton by the dominating force of his personality soon becomes "Gov." of the little community and is about to marry Lady Mary when all are "rescued." The last act finds the party in London again with the old relations resumed and the situation neatly saved by the Admirable Crichton. "Quality Street's" scenes are in England early in the last century, with Phoebe and Susan, schoolma'ams, and Captain Brown just home from the wars, as leading characters. In identifying Phoebe with her fictitious niece, Livvy, Barrie strains probabilities a good deal, but he unfolds a pretty love story and gives Phoebe the happiness she so well deserves.

Thorough research-work marks Arthur J. Hughes' Thesis: "The Influence of the Catholic Church and Her People Upon the History of Illinois" (University Press, Notre Dame, Ind.), a prize M. A. essay. Beginning with the earliest history of Illinois, when in 1673 Jacques Marquette, a Jesuit missionary, first set foot on that western soil, the author brings before our eyes in rapid succession the makers and shapers of Illinois, showing what an important part the Catholic Church played in that State since its discovery. In hardships and patience a "long line of Catholic missionaries" like Father Allouez, Gravier, Pinet, instilled Catholic principles and thus subdued the "dusky aboriginal brother" the Indian and the early settlers. Charges of idleness among the early people and the lack of advancement of education are refuted, and the testimony of army officers, senators, surgeons and bishops makes the author draw one conclusion, namely, "That the Catholic Church has influenced the history of Illinois. That influence has made itself a composite part of the growth and development of the State."——"St. Joseph of Cupertino" (Herder, $1.00), a translation by the Rev. Francis S. Laing, O. M. Cap., is the biography of a seventeenth-century Saint written along conventional lines. The rapturous flights, varying in distances up to one hundred feet, form the most striking feature of this favorite of God. The presence to a degree of the drawbacks of generalizations and superlatives is admitted by the author, and two or three chapters rescue the book from being a mere inventory of virtues and miracles. However, the author assures us that the Apostolic processes were cited in the original for every fact related; and so the door is sharply closed to the stock objections against this sort of book. Admiration is the fruit proposed, and those who delight in lives in which the extraordinary becomes the ordinary will undoubtedly gather of it in abundance.

In "Thais, a Tragedy" (Torch Press, New York, $1.25), Mr. C. V. Roberts has gone back to the early reign of Nero for the subject of his latest drama. We have here a picture of the downfall of Agrippina, and, with some faint echoes of Sienkiewicz, a glimpse at the black and white of the matricide Emperor's court. The love of Brittanicus and Thais and their Christianity, which seems to lack something, moves through the action like a breath of goodness in strong contrast to the pestilential atmosphere of their surroundings. The theme is a familiar one and one easy of development, but Mr. Roberts brings to his work an air of largeness and dignity not too common with modern dramatists.——"The Art of Aubrey Beardsley" (Boni & Liveright, $0.60) is a collection of sixty-four sketches in black and white, with a brief prefatory essay by Arthur Symons. "He died," writes Symons, "in the peace of the last sacraments of the Church, holding his rosary between his fingers." If Beardsley had an intense passion for the truth, as Symons thinks he had, he found the truth not in his hectic day of passion, but only when, by the infinite mercy of God, "he made a good end."

The English *Bookman* recently published these stanzas by C. A. McCartney, Lieut. R. F. A., entitled "Marching to Action":

Dim-seen before me lies the way,
  Dark stretch the fields to left and right;
It wants another hour to day,
  Yet all the eastern sky is bright,
So quick the flashes leap and die;
And we go marching silently,
Our faces to the eastern sky.

How fiercely leaps the battle roar!
  Yet overhead and all about
The night is silent as of yore,
  And rank on rank the stars shine out,
With one that flames exceeding bright,
A lamp of God, a living light,
A benediction on the night.

And near me, on a grassy hill,
  I see that Form raised up to bless;
The Face that knows and pities still
  Two thousand years of bitterness,
And dark against the troubled sky,
One moment seen and then passed by,
Those Arms outstretched to draw me nigh.

O Way, dim-seen, my feet must tread—
  O Cross beside, O Star before—
The Spirits of the holy dead
  Speak to me as they spake of yore:
"Lo, this is what we sought afar,
The End to which all questions are—
The Way, the Cross, and then the Star."

EDUCATION

Uncle Remus and the Convent School

DO you remember "Daddy Jake the Runaway"? If you were a youngster some thirty years ago you followed with breathless affection Joel Chandler Harris' lovable old darkey as he moved through the pages of *St. Nicholas*. In a fit of righteous wrath, Daddy Jake had struck the brutal overseer on the head with a hoe handle, and thinking, not unjustifiably, that he had killed the man, had taken refuge in a cane brake, where he was found at last by two of his little friends. Informed that "Papa wasn't mad and the overseer wasn't dead," Daddy Jake commented in blank amazement: "Well, I'll be blest! W'at kinder head you reckon dat w'ite man got? Honey, is you *sholy sho'* dat man ain't dead?" But some people have hard heads.

The Pig and His Counterpart

ESPECIALLY some Catholic parents. I do not know what the "Oxford Dictionary" has to say on the matter, and at the moment that treasury of verbal elegance and accuracy is too far away to consult. But in some parts of the country it is not meant as a compliment when one says that so-and-so has a "hard head." It means, rather, that so-and-so is set on having his own way, that he will not listen to advice, that he is "pig-headed," since, like that valuable domestic animal, he would rather follow his own inclination and squeeze under a barb-wire fence than trot comfortably through a convenient gate at another's behest. The hen, as Hawthorne says somewhere, is an animal worthy of close study, for the rich variety and piquancy of her habits. Similarly, reflections based upon the manners and customs of the pig and his human counterpart may bear rich fruit, but negative fruit, mostly. You will learn what not to do. It may smack of disrespect, whether to the lower or to the higher animal need not be here decided, to institute a comparison between the hard-headed, pig-headed pig and the pig-headed, hard-headed Catholic parent who insists on registering his child at some school, or any school, provided that it is "fashionable" and, preferably, non-Catholic. For, all points in the argument reviewed, your pig is not to be blamed because he is pig-headed. It is the nature of his kind; neither Luther Burbank, nor even the Abbot Mendel, could make him otherwise. A poor nature is his perhaps, and ill-favored, but his own. The Catholic father or mother, however, who imitates him cannot claim his immunity. If their heads are harder than a pig's, or the head of Daddy Jake's overseer, they have made them so, and can be excused only on the plea of invincible ignorance.

To Think and to Think Right

JOEL CHANDLER HARRIS, "a kind of a brother-in-law to the Catholic Church, with the hope and expectation of a closer relation when I feel good enough," as he once described himself, was not a pig-headed father. "He entertained the highest opinion of the value of the Sisters' influence on their pupils," writes Mrs. Julia Collier Harris, in the wholly charming "Life and Letters of Joel Chandler Harris," just published by Houghton Mifflin. This high opinion was based on common sense and on the facts in the case of education for young girls, and he therefore chose a Catholic school for his children. As gentle in his private life as Uncle Remus, and as wise as Br'er Rabbit himself, Harris would not hesitate between the Sisters' school and the pretentious "fashionable" institution. One strove, and with marvelous success, to form what the old South (and the old North, for that matter) revered as a "gentlewoman," as brave as she was tender, a woman equally developed in heart and mind. The other was not capable of developing either, for it was, and is, a surface school, fitted to give nothing but a hard veneer. St. Joseph's Academy at Washington, Georgia, was selected by Harris, and his letters to his little daughters show how thoroughly he loved the spirit of this remarkable school. In November, 1896, he writes his beloved "Billy-Ann":

> But seriously, I am very proud of the report, and so is your mother, and we thank our stars that we were fortunate enough to have an opportunity to place you with those devoted Sisters, who have the art of developing young minds. More than that, we are grateful that Providence has so arranged it that you might be under the especial supervision of Sister Mary Bernard, who seems to have the gift (and it is a heaven-born gift) of imparting something of her own knowledge and exquisite culture to her pupils. I knew from the third letter I received from you that you had fallen under some sweet and yet powerful influence, and that you had begun to learn how to *think* and think *right*, which is the end and aim of all education.

Influenced by an enervating atmosphere of their own seeking, some fair-weather Catholics have sent their children to non-Catholic schools "because the convent schools teach only music and catechism. They do not really *educate*, you know." Harris, who knew a hawk from a handsaw, did not hold with this gentry. "To *think* and to think *right*" was to him the end and aim of education, and he found the aim set and the end sought, in a little Catholic school in Georgia.

A Rare Parent

"MY kindest regards to the Sisters," he writes at another time, "and ask them to forgive the frivole-ivole-ousness of an old man." "My kindest regards to the Sisters" was indeed a customary subscription to his letters, but "Sister Mary Louis," "that bright Sister Sacred Heart," and "Sister Mary Bernard" seem to have won an especial place in "this old man's" heart. For the amusement of his "dear gals" at school, he translates an ancient riddle into rhyme, and sends an answer, which begins with the faculty roll of St. Joseph's:

> The simple riddle! So you couldn't guess it?
> Dear Gals, I never would confess it!
> With all the wise heads St. Joseph's has in
> Its walls. Why, first, there's Father Bazin,
> Then Mother Clemence, and that bright Sister
> Sacred Heart, so keen, I wist, her
> Mind must have solved it; and Sister Bernard
> Who's shy and gentle 'cause she's learn-ard;
> And then there's Sister Mary Louis
> I own to you that it's mighty cou'is . . .

But graver issues were at stake. Curiously enough, the layman will concede that the doctor, the dentist and the drayman are competent to manage the affairs of their respective professions without extraneous aid; but many parents have forgotten more about teaching than any teacher ever knew. Consequently, when a state of war has been declared to exist between little Johnny and little Johnny's teacher, the parent who does not side with Johnny is at least as rare as a republican in Texas. Joel Chandler Harris was one of these exceptions. He believed that while he could write better folk-lore stories than Reverend Mother, this same Reverend Mother knew better than he whether or not "Billy-Ann" ought to correspond, from her convent school, with the nice boy who used to live next door in Atlanta.

> You know perfectly well that we have no objection to your corresponding with him. Yet at the convent it is a different matter. *We as well as you must be governed by the rules.* If the Mother Superior decides that this particular case would be an infraction of the rules . . . then it would be better not to correspond with Charles. You see the question has a wider bearing than your own personality, and the Mother Superior must judge of its importance.

"O, rare Joel Chandler Harris." As a rule, fathers of boys and girls at school are far more reasonable than the tender-hearted mothers. But many a father who in his business and professional relations insists on entrusting certain technical aspects of his work to specialists is ridiculously unreasonable in interfering with the education of his children. "The boys are all right," said an old schoolmaster, who now has a high place in Heaven; "that is, they would be if we could isolate them from their parents."

What Makes a School?

"SOME day when you are grown up you'll be very glad you went to St. Joseph's Academy," is his message to "Sweetest Tommie," "Billy-Ann's" younger sister, "and you'll remember the patient and gentle Sisters as long as you live; you'll remember them with love, and wonder how they could manage so many girls, young and old, so quietly." When Johnny and his brothers come marching home again, having sent the Kaiser to his place, they will not find the academy which engaged so deeply the affection and the intelligent regard of Joel Chandler Harris. It was destroyed by fire some years ago, if my memory serves me, and has never been rebuilt. But they will easily come upon a thousand others. Essentially, all convent schools are the same, and each one has its "bright Sister Sacred Heart" and its Sister Mary Bernard, of "exquisite culture," yet "shy and gentle 'cause she's so learn-ard." Since the war began we have learned that huge endowments and imposing buildings do not make a school, and that an acquaintance with a number of facts does not constitute an education. To be able "to *think* and to think *right*" is to be educated, and we now have no doubt that character, as well as technical knowledge, is a requisite in all who take upon themselves the work of forming the minds of the young. That is, our secular educators have learned these things, some, it is believed, at the instance of the Federal authorities, and now profess them. Among Catholic educators, they were never called in question.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Knights Errant and Erring

ONE of those chances which come to inquisitive people had put us on speaking terms. It is only fair to say that the inquisitiveness was my sin. My chance friend was the victim. His had been a life of considerable adventure. At an early age he had run away from home and made his way to South Africa. There he had enlisted with the British forces, had fought against the Zulus, and later, against the Boers. When these far-away lands lost their glamor and fighting grew irksome he sailed for America, buckled on the buskin and became an actor, admired of the pit and applauded by the gallery. Now, in the fifth year of the war, when the armies of civilization need doughty men, he was on his way to join one of our allies. He is still young, robust and full of high purpose; so there is no reason in the world to doubt that, with proper training, he will prove himself a raging berserke against any Boche foolhardy enough to stay his progress.

Enthusiasm and Failure

HOW glorious is youth with its scorn of difficulties, its disdain of obstacles, its impatience at delay, its visions of achievement! It fixes its eyes on the golden treasure, and recks not of pain nor of failure nor, too often, of the means it must use if the treasure is to be won. Only the bitter years bring to youth the realization of what sort is the unseen burden that galls it, and bows it down. On the other hand, youth must not grow palsied through timorousness, else enthusiasm will fail and nothing worth while will be accomplished. Age itself has no guarantee against foolishness, though it has the ruins of others' fatuity to make it cautious, and experience teaches all save the hopelessly careless. Yet enthusiasm, worthy of the name, is not mere sentimentality in ebullition, is not lightheaded, not heedless of sane advice, not disdainful of sound precedent, not blind to examples that point to failure, not unmindful of the limits of one's own powers, and of the difficulties inherent in the struggle after success; it is not unteachable, not undisciplined. In the heat of its finest efforts, youth, when it is capable of fine efforts, works with a calmness, a precision, a self-possession, that astonishes the uninitiated. What are apparently aimless strivings are, on the contrary, well considered actions carefully directed; because the successful man, be he young or old, works according to plan. No one, better than he, knows the vanity of trying by fits and starts. No one, more thoroughly than he, realizes that only consistent and persevering effort can bring about lasting results. No one more clearly perceives the folly of chasing a will o' the wisp and trusting, as they say, to luck.

The "Runaway"

THESE reflections were induced by our chance friend who ran away from home. Our subject is "runaways," so we have not been talking so far beside the matter as may at first sight appear. From the records of the police courts and the Travelers' Aid Society, we learn that runaways have notably increased in numbers since the war began. Now, without animadverting on any particular runaway, one may hazard the statement that, speaking in general, every runaway is at heart a renegade. There may be good runaways, but the great rule is that runaways, like thieves, acquire goodness only through repentance. This being offered by way of text, I shall proceed to elucidate it.

By a runaway we mean a young person who, without license, and with the mind of independently shifting for himself, leaves his home, or the care of lawful guardians. The motives for going away are various. Some very few are ill used. They have ambition to get on in the world, and believe they are able to do so. They see that they are continually and unreasonably put down, and that opportunity will never come to them so long as they remain at home. They are willing to bear "the slings and arrows of outrageous fortune"; they are sure they can withstand them. Young people of this kind do not deserve to be called runaways, as the word is commonly accepted. They are only seeking the liberty of doing an honest part, and of becoming useful citizens. Generally they turn out well in the end, for they start out with a fixed and worthy purpose and are willing to fulfil their duty. They are so rare, and so capable of caring for themselves, that we shall give them no further consideration.

Potential Tramps

ANOTHER class is afflicted with the lust of the highways. They are tramps *in petto,* ever on the lookout for variety and change. At times it has been found that the cause is a certain weakness of mind. The remedy is proper restraint, and sympathetic teaching. It happens, also, that a boy who is restive at a school where his studies are chiefly literary, will develop interest in his lessons, and do well, at a business school, a trade or technical school. Or his surroundings are undesirable. The trouble may come from disagreeable or unfit companionship. The part of parents and guardians is to consider carefully whether a change from one school to another, or even from school to employment, is for the boy's greater good. Parents have a grave matter in hand when they are deciding upon the school or college which their children are to attend. Catholic parents, in particular, are seriously bound to select a place where the teaching will carry on the moral training given at home. The undoing of right ideas of moral conduct is the cause of more instability of mind, and of consequent failure, than most people realize.

The last class of runaways we shall deal with is beyond doubt the most perverse, and therefore the most interesting. Who can help being interested in youngsters whose consuming ambition is not only to become fmillionaires and "movie stars," but to rise to economic and histrionic fame at once? They are obsessed by the notion that the abyss between humdrum existence and the life of a hero or heroine can be cleared by a running jump. True, their fathers and mothers never did so

much, nor, for that matter, anyone they ever knew. Their friends and relatives, if they are honest, will tell them that, even when wages are good, bread is eaten in the sweat of one's brow. What of all that? No one can deny that there have been meteoric careers. They have read about them, time and again, both in books and the Sunday supplements of the newspapers. They have studied their progress in the movies. They can recite examples like that of our adventurous friend whom we spoke of in the beginning. They admit, of course, that not every young person can go out into the world and conquer it single handed. But, in their own case, they have reason to thank God because they are not like the rest of youngsters. It is not for such as they are to lag in a becraped procession to the entoning of *misereres;* not they. So off they go to learn, as multitudes of their kind have learned before, that to make threnodies by the soughs of disappointment is no whit merrier than the plain chant of humble performances at home, and not half so profitable.

The Lure of the Uniform

THE girl who runs away, lured by a uniform, is the most pitiable of all. There is a witchery about a uniform, even though it be only a bellboy's. Especially if the uniform be of one's country, it proclaims an ideal; it is an outward profession of the spirit of sacrifice, a mark of altruism. It represents a certain aloofness from the commonplace. It is, or is intended to be, a sign to all beholders that the wearer has heard and answered a call to higher aims and motives. It means abandonment of selfish ambitions, a laying aside of smaller purposes for the larger ones of the common good. It is the peculiar insignia of loyalty, a public signification of a finer devotion than the civilian is capable of. It shares the sacredness proper to the flag of the nation. While it should not mask what is good in one's character, much less efface what is personal, the uniform and what it stands for should elevate personality, lifting it upward and onward beyond what is petty and self-centered. We observe, too, that the soldier is conscious that the character he bears marks him off from the man in the street. The soldier realizes that donning the uniform is an investiture, a consecration to a sacred cause; is like the wearing of a phylactery emblazoned with the legend: "At your service, O my country!"

One can understand, then, how the soldier's uniform adds a special charm to the witchery of manner and appearance. The greater the pity that it is so misunderstood and belittled by a silly horde, as if the business of a soldier were rather to look pretty and write ditties to the love-lorn than to fight bravely.

The Preventive

WHAT is to be done with these miscreant runaways? They are miscreants and a threat to society. So much is admitted. Therefore, what is to be done with them? The question has been decided, as far as public authority and welfare organizations can decide it. But anyone of experience will tell you that the final thing cannot be done by public authority and welfare societies. They cannot do the final thing because they cannot do what is fundamental. Well, then, what can? Only a good home and proper home training. Nothing else can be final, because nothing else can be fundamental. Surely at this state of the world's life, no sensible person will ask for proof that shifting the burden of education wholly to hired instructors cannot form children aright. Money can do much, but it cannot buy a mother's love or a father's insight and solicitude. Parents must learn that a home is something more than a refuge where their children may eat and find shelter from the weather and the fears of the night. You cannot make good children by simply leaving them to their own devices. You might as well try to make a model of propriety by putting a painted nimbus around the head of a street arab.

F. J. McNiff, S.J.

NOTE AND COMMENT

Our Fourth Liberty Loan

SEPTEMBER 28 is the date set for the opening of the fourth Liberty Loan drive. Three successive times has the nation over-subscribed the great loans asked of it. With our armies winning in the field and the end of the great struggle perhaps more nearly in sight than ever before, we cannot doubt that a generous response will be given to this fourth call by every American, according to his means. "If you can't fight, your dollars can," is the motto kept before us. Contracts placed by the Ordnance Department alone totaled $4,300,000,000 from the beginning of the year to June 30, 1918, the last day of the past fiscal year. The estimate for the current year is over $7,000,000,000. With a prospect of about 5,000,000 men under arms in the near future and the launching of mighty steel leviathans at an almost fabulous rate, we can well imagine what immense sums will be needed to hasten all these operations. "Our soldiers in France are gloriously doing their part toward victory," a Government circular tells us; "the Liberty Loan subscription must show them that the people at home are doing theirs." Bonds speak louder than words.

Why Save Sugar?

"WAS your customer peevish when refused more than two pounds of sugar per person per month?" the Food Administration asks the clerk in an open letter.

> Suppose you had said to her that she was being asked to restrict her use of sugar because the ships which were formerly used to transport sugar to this country were now taking our soldiers to France in such numbers that they have definitely staggered the German line. Suppose you had explained to her that the Allied countries of Europe have been holding that line for years on a lower sugar ration than we are now asked to observe, and that in the face of pitiful shortage of all other supplies. Suppose you had taken a few minutes to show her how soldiers need sugar for quick energy and how much greater our exports must be now that we have more than 1,000,000 men over there to be fed, in addition to the 120,000,000 Allies, all of whom look to us as the last food resource of the civilized world. Women are sympathetic and loyal by nature. Any woman would give her last pound of sugar to her sisters in France, and she would deny herself anything to serve her country. This woman merely did not understand.

The lesson is well given and should be learned by every purchaser and consumer. Whereas the wholesale price of sugar in the United States on May 1 was $7.30 per 100 pounds, it was $8.07 in Canada, $12.59 in England, $12.28 in France, and $26.30 in Italy. Our total consumption of sugar for the fiscal year 1917 to 1918 was 8,218,582,000 pounds. This amount will doubtless be considerably reduced during the present year.

The Fatherless Children of France

IN the issue of *La Croix,* of Paris, for August 16, 1918, there is a resumé of the articles on the Fatherless Children of France, which have recently appeared in America, that ends with the following comment:

> It seems well to add that the situation, in consequence of the protests made by Catholics, has certainly improved; nevertheless in the country districts, many school teachers, either because they have not received, or have refused to read, the instructions, persist in seeking to profit by American assistance to favor the public school. As we have not ceased to say, the list of the benefactions should be published.

Those who love the French children will derive much satisfaction from the assurance that conditions have improved, although they will experience anxiety over the statement that the distribution of funds is far from satisfactory in the country districts. *La Croix* points out the way to stop complaints. It is very simple. If the Fatherless Children of France will consent to publish a list in which the names of the children assisted is

given, and append to each name the school to which the children are sent, or in cases where assistance has been given to beneficial associations, the name of the association and the amount of money given it; the world at large will have an opportunity of judging whether or not the religious convictions of the dead fathers of the children are respected. This request for the publication of the benefactions of the Fatherless Children has often been made, but so far has met with evasive answers.

I. F. C. A. Postpones Convention

THE International Federation of Catholic Alumnæ announces that the third biennial convention, which was to have taken place at St. Louis during October of this year, has been postponed until after the war. "The Federation," the official circular explains, "is anxious to cooperate with the Government in every possible field, and in deference to the restrictions placed on travel, except for business or war exigencies, has decided to defer the convention until the war is ended and normal conditions prevail throughout the country." The organization at present numbers 50,000 graduates and pupils of the Catholic institutions of higher education throughout the United States and Canada, and extensive war work has already been done by its various State chapters. During the period of stress the interests of the Federation will be provided for by a meeting of the executive board and advisory council under the chairmanship of the Very Rev. Edward A. Pace. Date and place have not as yet been determined.

The Students' Army Training Corps

TO prevent the premature enlistment of college students who can do more effective work by continuing their college course the War Department has established the Students' Army Training Corps. In its announcement the Department calls attention to the need of highly trained men:

> This is a war in which soldiers are not only marksmen, but also engineers, chemists, physicists, geologists, doctors, and specialists in many other lines. Scientific training is indispensable. Engineering skill is needed by the officers who direct every important military operation and who control our lines of transport and communication. In the same way chemical and physical knowledge are in constant demand at the front as well as behind the lines, while the task of saving the lives and restoring the health of hundreds of thousands of wounded calls for the services of regiments of military physicians. The scientific training which prepares a man to fulfill one of these highly specialized duties and the more liberal training which helps to develop the qualities of leadership needed by the officer or administrator are essential elements of military efficiency.

Recently there were 7,000 members of college faculties and selected students taking a course designed to equip them to share in the work of military instruction in the colleges during the coming year.

Father Duffy of the Old "Sixty-ninth"

"DESPITE constant and severe bombardment with shells and aerial bombs, he continued to circulate in and about the two aid stations and hospitals, creating an atmosphere of cheerfulness and confidence by his courageous and inspiring example." That is the testimony given by General Pershing to Father Francis P. Duffy for his devotion to the wounded and dying in Villers Fère from July 28 to July 31. It was likewise the reason for conferring on him the Distinguished Service Cross. Yet it gives but the cold outlines of the fact. "Every one, living and dead, has done gloriously," wrote a soldier boy on July 20, from France; "no one really stands out, except perhaps Father Duffy—one can't help but love him, and he's just as good a friend to us non-Catholics as he is to his own flock" (*Evening Mail,* September 5). How the news of the honor conferred upon Father Duffy was received in the home city of the old "Sixty-ninth of New York," now the 165th Regiment, can best be judged from the following editorial tribute paid by the New York *Herald:*

> Father Duffy, we may state, is as popular with Episcopalians, Presbyterians, Baptists, Methodists, Hebrews, etc., as he is with the members of his own Church. He is, in fact, a shining example of the new orthodoxy, which is based on a belief in national and international decency and all that decency involves. He is one of the men who believe that those who are not with us in this war are against us and that is all that can be said.
>
> One of the recent German propagandist lies, the whispering lies, was to the effect that Father Duffy was dead. As if it could help the cause of the Kaiser and his gang to convince New Yorkers that the Teutons had managed to put out of business a man who, while he was spoiling to be in the fighting, was able to attend to the cure of souls or handle the end of a stretcher, under fire, with all the nonchalance of a cleric taking his afternoon walk down Fifth avenue!
>
> Well, instead of being buried under the poppies that bloom in Flanders fields Father Duffy is very much alive. He will have the right to wear the War Cross on his cassock. And we all hope that when the boys come home we shall be able to show what we think of a chaplain of whom a private of another faith said: "Believe me, he is some man, and don't you forget it!" We won't.

Father Duffy is but the splendid type of the Catholic chaplain at the front. May their service to our country never be forgotten!

The New York Press on Cardinal Farley

DURING the past week columns of sympathetic comment upon the life and labors, the religious zeal and patriotic devotion of the late Cardinal Farley filled the New York papers. Practically each of the great metropolitan dailies honored his memory with a special editorial replete with kindly feeling and high appreciation for the many admirable qualities of the illustrious prelate. The following tribute from the New York *Evening Sun* may be taken as typical of the tone of the entire press:

> Cardinal Farley's long and useful life is bound to be an inspiration to youth and a pattern for maturity. Not more as churchman and prelate than as a simple lover of mankind, a man among men, human, lovable, gently tolerant and filled with the peace which abides in the innocent heart, this good man was held in adequate esteem, love and reverence by his friends of every order.
>
> Throughout his long career, during a great part of which he was a definite influence in New York, his kindly figure, whether as parish priest or Cardinal Archbishop, has always been recognized as a fixed star in the firmament of his Church, whose magnitude was accurately reckoned and securely established. He was a sturdy defender of his devout faith, religious and political; never finding occasion for harsh judgment, nor yet relaxing firmness in the essentials of man's duty to God, the State and himself.
>
> In the course of so long a life in high ecclesiastical station a thousand incidents might be recalled indicative of the character of the faithful shepherd of souls, of the spirit in which meekness joined with the acceptance of high responsibility. Yet none is needed, for many thousands cherish personal memories of this well beloved friend which are more precious to them than any of the more public incidents. The other day when Bishop Greer read prayers in Trinity for the Cardinal as he lay ill nobody saw anything surprising in the action, however unusual. Beloved by all who knew him, his consummate worth was taken for granted by all communions.

As the life of the Cardinal was slowly ebbing away, the Jews did not forget him while celebrating their New Year's festivities. "Prayers," wrote the New York *Herald,* "were offered in many synagogues at Yom Kippur services yesterday for the distinguished churchman." So men of all creeds and all factions united in publicly showing their esteem for this "lover of mankind," this "man among men."

AMERICA

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Chronicle

The War.—For the Allies the week was one of the most successful of the war. In prisoners alone it netted for them more than 100,000. At the northern tip of the western front, Belgian and British troops attacked from Dixmude to the north of Ypres, making an advance of over three and a half miles. On September 28, the new Allied line ran through Woumen, Pierkenshoek, Schaep, Baillie and Broodeseynde. Two days later Dixmude, Zarren, Stademberg, Passchendaele, Moorsiede and part of Westroosebeke were taken, and the Allies had advanced to within two miles of the German base at Roulers. Attacking on a wide front the British First and Third armies, respectively, under the command of Generals Horne and Byng, aided by Americans, tightened their hold upon Cambrai. On the extreme right the Americans captured fortified outposts of the Hindenburg system south of Le Catelet. The main thrust was upon a front of about fourteen miles against strong enemy positions, particularly in the sector of the Canal du Nord. On the north of the main attack the British captured Beaucamp and the ridge running to Marcoing, and Sauchy-Lestrées and Sauchy-Cauchy, south of the Sensée and Scarpe Rivers. On the right center the British, under General Haldane, broke through the German lines east of Havrincourt, took Flesquières and stormed the ridge running eastward to Marcoing. The line of the Canal du Nord east and southeast of Moeuvres was also stormed and Anneux captured. Fontaine Notre Dame was also taken, thus bringing the British within three miles of Cambrai. The following day, September 28, further progress was made, particularly on the east and southwest. At Sailly the British were only two miles distant from the town. The next day the British advanced to the gates of Cambrai; the Americans supporting them took Bellecourt and Nauroy, south of Le Catelet.

Bulletin, Sept. 23, p.m.-Sept. 30, a.m.

Around St. Quentin, and on the Oise front north of La Fère, the French mastered the west bank of the Oise for more than half the distance from La Fère to Moy. On the Chemin des Dames General Mangin advanced his lines two miles. General Debeney's troops reached the Oise through Vendeuil, which had been evacuated by the enemy. As the French drew near the Hindenburg line around St. Quentin the enemy made determined efforts to hold them back. North of the Somme the Germans are reported to have organized a defensive system on the heights running parallel to a portion of the old Hindenburg line.

A heavy blow was struck by a combined French and American force on a comparatively quiet sector. The attack extended from the Meuse north of Verdun beyond the Argonne Forest into Champagne as far as Auberive on the Suippe River. This territory was probably chosen because the enemy here lacks good supply lines. The brunt of the attack was delivered east of the Argonne between the Aire and the Meuse, where for thirty miles northward, as far as Sedan, the Germans have behind them no natural defensive obstacle. West of the Aisne, where the French were operating under Gouraud, the average depth of the advance was three miles; east of the river the furthest point reached on the first day's attack by General Hunter Liggett's American divisions was Dannevoux, close to the Meuse. The following day the Americans made a further gain of three miles, striking the Kriemhilde Line at Brieulles and then reaching Exermont and Romagne. West of the Argonne the French reached Somme-Py then Bellevue Heights, Manre and Bussy Farm.

Both from a military and political point of view the Allied victories on the Macedonian front were surprising. These started with the Allied attacks upon the Bulgarian front between the Cerna and Vardar Rivers, chronicled last week, which were followed by the disordered withdrawal of the Bulgarians. On the left or western extremity of the line the Italians on September 23 advanced on the Bulgarian base at Prilep, north of Monastir, and separated the First Bulgarian army from the Second army in the Doiran section. In the center, Serbian, French and Greek forces crossed the Drenska mountain range and cut the railroad from Prilep to Gradsko at its junction with the main line from Saloniki to Uskub. Under pressure of Greek and British forces operating in the Lake Doiran district, the enemy evacuated the line from Doiran to the Vardar.

The Balkan Front

The following day, September 24, French cavalry, supported by the Serbians, captured Prilep; the British took Doiran and swept north past Kara Oghular. At the

same time the Serbians reached the eastern bank of the Vardar between Demirkapu Pass and Krivolak, while their cavalry reached the plains of Lipa and Kaliyan. North of Monastir the Italians captured the strategic heights of Liobishte, while Greek and French troops operating on the British left took Gurinchet, a few miles west of the Vardar. The broken Bulgarian army was soon in full retreat on a front of 130 miles, heading for Veles, east of the Vardar. The Serbians crossed the Vardar east of Gradsko, advanced along the Bregalnitza River, four miles northeast of Gradsko, and cut the main road from Krivolak to Ishtib. Ishtib surrendered, and by September 26 Vales, twenty-five miles southeast of Uskub, the main railroad center of old Serbia, was captured by the Serbians, while British and Greek troops invaded Bulgaria from the Doiran region and crossed the Belachist range, and British detachments crossed the border opposite Kusturino, about six miles from the fortress of Strumnitza. The Bulgarian Premier, Mr. Malinoff, at this juncture asked the Allied commander for an armistice. The latter refused, but stated that he was willing to receive accredited Bulgarian peace envoys. The Bulgarian request was forwarded to the Allied Governments. As far as can be now ascertained the terms seem to be "unconditional surrender." It was reported that Bulgarian peace delegates had reached Saloniki; that Chancellor Count von Hertling had resigned, and that while the Allied armies were sweeping forward in Macedonia on a 225-mile front from Lake Ochrida to a point within the Bulgarian border, the Germans had begun a withdrawal from Rumania.

In Palestine General Allenby's victory is now considered to be one of the most complete gained by the Allies during the war. His capture of Haifa and Acre on the coast, his encircling of the Turkish army north of Nazareth and his possession of the Jordan near the Lake of Genesareth, together with the fords east of the river, enabled him to destroy practically the entire Turkish army. At least 45,000 Turks were captured, and the remaining divisions are so disorganized that as a military force the Turkish army in Palestine may be said not to exist.

In his New York speech of September 27, the President rejected the recent peace offers put forth by Germany and her Allies. After a brief reference to the Fourth Liberty Loan Drive, and a statement to the effect that our purposes in the war were perhaps not clear at the outset but they are clear now, Mr. Wilson thus splendidly outlined our aims and our program:

The President and the Peace Offensive

The war has lasted more than four years and the whole world has been drawn into it. The common will of mankind has been substituted for the particular purposes of individual States. Individual statesmen may have started the conflict, but neither they nor their opponents can stop it as they please. It has become a people's war, and peoples of all sorts and races, of every degree of power and variety of fortune, are involved in its sweeping processes of change and settlement. We came into it when its character had become fully defined and it was plain that no nation could stand apart or be indifferent to its outcome. Its challenge drove to the heart of everything we cared for and lived for. The voice of the war had become clear and gripped our hearts. Our brothers from many lands, as well as our own murdered dead under the sea, were calling to us, and we responded, fiercely and of course.

The air was clear about us. We saw things in their full, convincing proportions as they were; and we have seen them with steady eyes and unchanging comprehension ever since. We accepted the issues of the war as facts, not as any group of men either here or elsewhere had defined them, and we can accept no outcome which does not squarely meet and settle them. Those issues are these:

Shall the military power of any nation or group of nations be suffered to determine the fortunes of peoples over whom they have no right to rule except the right of force? Shall strong nations be free to wrong weak nations and make them subject to their purpose and interest? Shall peoples be ruled and dominated, even in their own internal affairs, by arbitrary and irresponsible force or by their own will and choice? Shall there be a common standard of right and privilege for all peoples and nations or shall the strong do as they will and the weak suffer without redress? Shall the assertion of right be haphazard and by casual alliance or shall there be a common concert to oblige the observance of common rights?

No man, no group of men, chose these to be the issues of the struggle. They *are* the issues of it; and they must be settled—by no arrangement or compromise or adjustment of interests, but definitely and once for all and with a full and unequivocal acceptance of the principle that the interest of the weakest is as sacred as the interest of the strongest.

This is what we mean when we speak of a permament peace, if we speak sincerely, intelligently, and with a real knowledge and comprehension of the matter we deal with.

We are all agreed that there can be no peace obtained by any kind of bargain or compromise with the Governments of the Central Empires, because we have dealt with them already and have seen them deal with other Governments that were parties to this struggle, at Brest-Litovsk and Bucharest. They have convinced us that they are without honor and do not intend justice. They observe no covenants, accept no principle but force and their own interest. We cannot "come to terms" with them. They have made it impossible. The German people must by this time be fully aware that we cannot accept the word of those who forced this war upon us. We do not think the same thoughts or speak the same language of agreement.

It is of capital importance that we should also be explicitly agreed that no peace shall be obtained by any kind of compromise or abatement of the principles we have avowed as the principles for which we are fighting. There should exist no doubt about that. I am, therefore, going to take the liberty of speaking with the utmost frankness about the practical implications that are involved in it.

If it be indeed and in truth the common object of the Governments associated against Germany and of the nations whom they govern, as I believe it to be, to achieve by the coming settlements a secure and lasting peace, it will be necessary that all who sit down at the peace table shall come ready and willing to pay the price, the only price, that will procure it; and ready and willing, also, to create in some virile fashion the only instrumentality by which it can be made certain that the agreements of the peace will be honored and fulfilled.

That price is impartial justice in every item of the settlement, no matter whose interest is crossed; and not only impartial justice, but also the satisfaction of the several peoples whose fortunes are dealt with. That indispensable instrumentality is a league of nations formed under covenants that will be efficacious.

Without such an instrumentality, by which the peace of the world can be guaranteed, peace will rest in part upon the word of outlaws, and only upon that word. For Germany will have to redeem her character, not by what happens at the peace table but by what follows.

And, as I see it, the constitution of that league of nations and the clear definition of its objects must be a part, is in a sense the most essential part, of the peace settlement itself. It cannot be formed now. If formed now, it would be merely a new alliance confined to the nations associated against a common enemy. It is not likely that it could be formed after the settlement. It is necessary to guarantee the peace; and the peace cannot be guaranteed as an afterthought. The reason, to speak in plain terms again, why it must be guaranteed is that there will be parties to the peace whose promises have proved untrustworthy, and means must be found in connection with the peace settlement itself to remove that source of insecurity. It would be folly to leave the guarantee to the subsequent voluntary action of the Governments we have seen destroy Russia and deceive Rumania.

But these general terms do not disclose the whole matter. Some details are needed to make them sound less like a thesis and more like a practical program. These, then, are some of the particulars, and I state them with the greater confidence because I can state them authoritatively as representing this Government's interpretation of its own duty with regard to peace.

First, the impartial justice meted out must involve no discrimination between those to whom we wish to be just and those to whom we do not wish to be just. It must be a justice that plays no favorites and knows no standard but the equal rights of the several peoples concerned.

Second, no special or separate interest of any single nation or any group of nations can be made the basis of any part of the settlement which is not consistent with the common interest of all.

Third, there can be no leagues or alliances or special covenants and understandings within the general and common family of the league of nations.

Fourth, and more specifically, there can be no special, selfish economic combinations within the league and no employment of any form of economic boycott or exclusion except as the power of economic penalty by exclusion from the markets of the world may be vested in the league of nations itself as a means of discipline and control.

Fifth, all international agreements and treaties of every kind must be made known in their entirety to the rest of the world.

Special alliances and economic rivalries and hostilities have been the prolific source in the modern world of the plans and passions that produce war. It would be an insincere as well as an insecure peace that did not exclude them in definite and binding terms.

The confidence with which I venture to speak for our people in these matters does not spring from our traditions merely and the well-known principles of international action which we have always professed and followed. In the same sentence in which I say that the United States will enter into no special arrangements or understandings with particular nations let me say also that the United States is prepared to assume its full share of responsibility for the maintenance of the common covenants and understandings upon which peace must henceforth rest. We still read Washington's immortal warning against "entangling alliances" with full comprehension and an answering purpose. But only special and limited alliances entangle; and we recognize and accept the duty of a new day in which we are permitted to hope for a general alliance which will avoid entanglements and clear the air of the world for common understandings and the maintenance of common rights.

I have made this analysis of the international situation which the war has created, not, of course, because I doubted whether the leaders of the great nations and peoples with whom we are associated were of the same mind and entertained a like purpose, but because the air every now and again gets darkened by mists and groundless doubtings and mischievous perversions of counsel and it is necessary once and again to sweep all the irresponsible talk about peace intrigues and weakening morale and doubtful purpose on the part of those in authority utterly, and if need be unceremoniously, aside and say things in the plainest words that can be found, even when it is only to say over again what has been said before, quite as plainly if in less unvarnished terms.

As I have said, neither I nor any other man in governmental authority created or gave form to the issues of this war. I have simply responded to them with such vision as I could command. But I have responded gladly and with a resolution that has grown warmer and more confident as the issues have grown clearer and clearer. It is now plain that they are issues which no man can pervert unless it be wilfully. I am bound to fight for them, and happy to fight for them as time and circumstance have revealed them to me as to all the world. Our enthusiasm for them grows more and more irresistible as they stand out in more and more vivid and unmistakable outline.

And the forces that fight for them draw into closer and closer array, organize their millions into more and more unconquerable might, as they become more and more distinct to the thought and purpose of the peoples engaged. It is the peculiarity of this great war that while statesmen have seemed to cast about for definitions of their purpose and have sometimes seemed to shift their ground and their point of view, the thought of the mass of men, whom statesmen are supposed to instruct and lead, has grown more and more unclouded, more and more certain of what it is that they are fighting for. National purposes have fallen more and more into the background and the common purpose of enlightened mankind has taken their place. The counsels of plain men have become on all hands more simple and straightforward and more unified than the counsels of sophisticated men of affairs, who still retain the impression that they are playing a game of power and playing for high stakes. That is why I have said that this is a peoples' war, not a statesmen's. Statesmen must follow the clarified common thought or be broken.

I take that to be the significance of the fact that assemblies and associations of many kinds made up of plain workaday people have demanded, almost every time they came together, and are still demanding, that the leaders of their Governments declare to them plainly what it is, exactly what it is, that they are seeking in this war, and what they think the items of the final setlement should be. They are not yet satisfied with what they have been told. They still seem to fear that they are getting what they ask for only in statesmen's terms,—only in the terms of territorial arrangements and divisions of power, and not in terms of broad-visioned justice and mercy and peace and the satisfaction of those deep-seated longings of oppressed and distracted men and women and enslaved peoples that seem to them the only things worth fighting a war for that engulfs the world. Perhaps statesmen have not always recognized this changed aspect of the whole world of policy and action. Perhaps they have not always spoken in direct reply to the questions asked because they did not know how searching those questions were and what sort of answers they demanded.

But I, for one, am glad to attempt the answer again and again, in the hope that I may make it clearer and clearer that my one thought is to satisfy those who struggle in the ranks and are, perhaps above all others, entitled to a reply whose meaning no one can have any excuse for misunderstanding, if he understands the language in which it is spoken or can get someone to translate it correctly into his own. And I believe that

the leaders of the Governments with which we are associated will speak, as they have occasion, as plainly as I have tried to speak. I hope that they will feel free to say whether they think that I am in any degree mistaken in my interpretation of the issues involved or in my purpose with regard to the means by which a satisfactory settlement of those issues may be obtained. Unity of purpose and of counsel are as imperatively necessary in this war as was unity of command in the battlefield; and with perfect unity of purpose and counsel will come assurance of complete victory. It can be had in no other way. "Peace drives" can be effectively neutralized and silenced only by showing that every victory of the nations associated against Germany brings the nations nearer the sort of peace which will bring security and reassurance to all peoples and make the recurrence of another such struggle of pitiless force and bloodshed forever impossible, and that nothing else can. Germany is constantly intimating the "terms" she will accept; and always finds that the world does not want terms. It wishes the final triumph of justice and fair dealing.

The President's address thrilled the vast audience. On every side it has been considered one of his finest utterances, noble in its conception, and splendid in the vision which it raises.

France.—In an issue of *La Croix,* M. Jean Guiraud points out two new dangers to liberty of education in France. The first danger is found in the fact that the Government has published a circular addressed to all the *prefets* of France, in which they are directed to make an investigation with a view to discovering what free schools, as distinguished from public schools, can be turned into military hospitals for the wounded soldiers of the Allies. M. Guiraud declares that Catholics are willing to give up their schools for this purpose; in fact, they have done so in many instances, since the beginning of the war; but he calls on the Government not to retain such schools unless it is absolutely necessary. He insists also that the burden of furnishing buildings for hospital purposes should fall with equal, or even greater, heaviness on Governmental institutions, since they are the property of the nation. He says very clearly:

Liberty of Education

To act otherwise would be to pursue the war on free education, by depriving it, of set purpose, of every means of carrying it on, and hypocritically to sow civil discord under the fallacious pretext of the *union sacrée* and national defense. We ask the Government, therefore, to give over to free education those schools of which there is not absolute need, and not to take over others, without making similar requisitions, in a true spirit of justice and impartiality, on the side of public education.

The other danger is scarcely less grave. "The enemies of the free schools," continues the editor of *La Croix,* "have another means of interfering with their continuance under the pretext of national defense." Of late years the French have been accustomed to send their children to the schools and colleges under the direction of religious, which, since the expulsion of the religious from France, have been established outside of France, for instance, in Spain and Switzerland. The beneficial influence of these educational establishments has been recognized officially by the Government.

But the continuance of these schools and colleges is menaced by measures which are stupid in their brutality. All the children who attend them, even those of only ten or twelve years, are required to have passports in order to pass the frontier, and these passports are granted under such arbitrary conditions that, oftener than not, both families and children find it impossible to procure them.

La Croix admits the necessity of taking precautions, but protests against the policy of depriving these exiled teachers of any chance of receiving scholars and the children's parents of their right of free choice in the matter of education.

Ireland.—On September 25 the Irish Parliamentary Party met in Dublin and adopted these resolutions, which were supported by all the members, except Captain Gwynn, who refused adherence to the views concerning conscription:

The Irish Party and Conscription

That the continued threat of conscription, combined with the policy of coercion carried out by wholesale arrests, seizures, suppression by imprisonment, deportation without definite charges or trials, and by outrageous sentences inflicted by court martial for nominal or trivial offenses, has created a feeling of profound indignation throughout the length and breadth of Ireland, and has evoked the strongest indignation among all sections of the people;

That such a policy, if persisted in, can serve no other end than to strengthen and intensify the existing resentment against misgovernment, coercion and military rule in this country;

That we protest in the strongest possible manner against the continuance of this policy, as the very negation of liberty and of all those principles of freedom and right for which the Allied nations profess to be in arms;

That we, therefore, call upon the Government forthwith to abandon both conscription and coercion in Ireland, and warn them that persistence in their present policy is fraught with most far-reaching and dangerous consequences, both to Ireland and the Allied cause;

That we still adhere to the position we took up at the beginning of the war, that the principles for which the Allies are fighting are those of liberty and justice, but we recognize that the policy of the British Government since the war began has completely shaken the confidence of our people that those principles are to be given effect in Ireland, and in our opinion the only effective method of restoring that confidence is to apply those principles to Ireland without delay when, we are convinced, there will be ready and voluntary response from the people to the cause of the Allies.

A short time after this statement was made public the New York Clan-na-Gael petitioned President Wilson to "demand of England the immediate concession of Ireland's righteous claim for freedom." The resolution was premised by the statement that 1,500,000 men of Irish blood were in arms against Germany.

The Dublin *Leader,* commenting upon existing conditions declares "England's policy in Ireland is rushing down a *cul de sac* and she will have to turn back sooner or later." The paper goes on to say that if a general election is declared, Irish constituencies will return the Irishmen held in British jails without definite charge and without trial. Then, says the editor, "Lloyd George will have to eat not only the leek, but the German plot."

John Ireland, Archbishop and Patriot

RICHARD H. TIERNEY, S.J.

JOHN IRELAND is dead: the zealous Archbishop and great patriot lies among lowly people in a humble grave in Calvary, on the outskirts of St. Paul. A heart that pulsed with a thousand vital interests is stilled forever, and the country is mourning a noble man who for more than half a century upheld the priestly dignity and the honor of American citizenship with unmatched power. Soldier, patriot, Bishop and Archbishop, the "Lion of the Northwest" was distinguished in each sphere. A fearless, godly man, keen of intellect, strong of will, a relentless yet chivalrous opponent, he left an indelible impression on all he touched, for Archbishop Ireland was a great man among the greatest men. When shall we see his like again?

Years ago, in 1861, long before many of the captains of the present generation were born, he was set down in a northwestern wilderness, a young and inexperienced priest, among hardy pioneers little accustomed to the luxuries of life or the refinements of metropolitan society. He was to make his way, a priest's difficult and anxious way, amongst a new people. He did it well, as only he could do it. Hardly were the sacred oils dry on his consecrated hands before he became a hero. The roar of cannon and the blare of trumpet had been hurried to St. Paul on a wind that blew northward from southern battlefields. The Union was endangered and strong men were needed to preserve it. John Ireland stepped into the ranks, and for a fateful year, until he was prostrated by fever, he distinguished himself by service in the field and hospital, a ministering angel to the sturdy soldiers of the famous Fifth Minnesota Regiment.

Home once again, he took up his priestly duties in St. Paul and after a lapse of ten years was consecrated auxiliary Bishop, at that place. This was his opportunity and he did not miss it. In the larger sphere that is a bishop's, he exerted his great powers of mind and heart with such good effect that on May 15, 1888, he was named Archbishop of St. Paul. The choice was a happy one, both for the Northwest and the country at large. For he was a man of so far a vision and so high an ambition that he was not content to wrestle with the problems that lay under his hand. His eye swept the country and saw its needs, wants that he felt he could in a measure meet, and strong with the strength of honest conviction and high resolve, he went down into the arena and stayed there, giving and taking the blows of a warrior until at last he heard the rustle of the dark reaper's wings and retreated from the fray to meet with courage and peace the foe which no man, however brave, can conquer, death. And all the while that he struggled with great national problems, were they principles or men, he was marvelously faithful to his work at home.

From a rather insignificant diocese with few churches and a scattered flock, St. Paul grew into a great archdiocese. Suffragan bishop was added to suffragan bishop, schools and colleges were opened in sufficient numbers to supply growing needs, a great seminary was inaugurated for candidates to the priesthood, Minneapolis was given a splendid pro-cathedral, and the lofty hill of St. Paul was crowned by a majestic basilica worthy of the genius of the Archbishop and the generosity of his devoted people.

Mgr. Ireland has done well by his beloved Northwest, but no less well by the United States. It was characteristic of the man that he would not, and perhaps could not, allow his plans to be carried into effect in St. Paul only. It was this disposition of soul that first brought him into permanent fame amongst his countrymen. History or legend has it that one night, in 1889, three drunken men staggered into his house and thrust into his hand a scrap of paper on which was written: "For God's sake, found a temperance society." The story is at least well invented; at any rate, a total abstinence, not a temperance society, was founded, and the Archbishop went up and down the country teaching by word and example the great worth of voluntary total abstinence, a Catholic practice sharply delimited from un-Catholic Prohibition which is founded on a false philosophy abhorrent to Catholic instincts, doctrines and customs.

All this time the Catholic population of the United States was growing by leaps and bounds, both by reason of a high birth-rate and immigration which Archbishop Ireland helped to promote by bringing colonists to this country. As a consequence of this rapid expansion, the energy of bishops and priests was exhausted in building churches and schools. But Catholic life does not entirely consist of churches and schools. These are but means to an end: there are other things just as important: national policies, for instance, and co-ordination of effort for the salvation of souls. Such had been sadly neglected; men were too busy to think of difficulties other than those at their doors. Not so Archbishop Ireland; he saw a thousand strings swaying in a thousand different breezes in a thousand different parts of this great country, and with one or two equally acute friends he resolved that those strings should be knit together to serve a definite far-reaching purpose. The results of this determination were Catholic congresses at Baltimore, in 1889, and at Chicago, in 1893. The history of these noted assemblies is too well known to bear repetition. One remark, however, is not out of place. Much of the fruit they bore can now be laid at

the feet of the dead prelate of St. Paul, in tribute of his greatness.

There are other testimonials, too, that would lend dignity to his bier, already dignified by the form of a masterful man. For it is a singular honor to have had a guiding hand in the foundation of the Catholic University, and in that splendid achievement John Ireland's hand was firm and sure. It is a tribute to learning, eloquence and patriotism to have been chosen by the United States Government to go to France to represent this country at the unveiling of the Joan of Arc statue. Archbishop Ireland was given that privilege, and that he did well by his native land is attested by even the bitter anti-clerical press, which paid him the best compliment it knew, that he was like unto the great orators of the Revolution. But these were small events in his career; the minor notes, perchance the thin undertones in his song of triumph. Compare such successes with those of the crowded years of 1889 to 1895, when, in a mighty exuberance of zeal, he labored so tactfully and fruitfully with the beloved Cardinal of Baltimore, in the interests of oppressed and restless labor. This was a prolonged and important effort, but there were other efforts less lengthy, perhaps, but no less important. There was Cahenslyism, in the eyes of some thoughtful men a base, if subtle, form of German propaganda which was making even religion an instrument for the extension of Prussianism; in the view of others, an odious scheme that at best would work out in irreparable dissensions. A group of factious men without due warrant from heaven or earth, tried to set up Bishops in the United States, for people speaking foreign tongues, principally German. Time has shown all that the plan was mischievous, but Archbishop Ireland did not wait on time. Forthwith he scented danger and threw all his energy into opposition. He came off victorious, thereby saving the sterling Americanism of the Church and at the same time vindicating the intelligence and zeal of our Bishops, who in his own words "are fully able to ward off any foreign invasion in the Church and to maintain it on thoroughly American lines."

> Our country is not a Poland, to be partitioned at the good pleasure of foreigners. We have, under Peter's successor, our autonomy, and for the sake of the American Church and the American Republic we will retain autonomy.

Cahenslyism died an ignominious death and happily there has been no resurrection. Meantime, Irish, Germans, Poles and Italians have become good Americans and have kept the Faith to boot.

Archbishop Ireland was now at the height of his power and fame. And, truth to tell, he needed a deal of both to carry him through the great school controversy which began in 1891. It was a heroic battle, in which hard blows were freely given. All well-read men know its origin, progress and end, the last a complete, if slow, vindication of a fundamental Catholic principle, a Catholic education for Catholic children. Whatever men thought of Mgr. Ireland's original attitude in this controversy, there is no one who now doubts his sincerity or deprecates his later pronouncements. In June, 1915, the national convention of the Catholic Educational Association of America was held in St. Paul, and Archbishop Ireland was listed to give the opening discourse. Some of those present that day had been too young to appreciate the drift of the controversy of 1891, but they had heard of it, and now that years and education had added to their maturity, they were keen to watch every word of the prelate, in order that no phase of his ethics might elude their intellects.

He came into the sanctuary, a man of heroic stature, magnificent in purple robes, and with unborrowed and unartificial dignity ascended the pulpit, stood silent for an instant and then made the great cathedral ring with Matthew xxvii: 19, 20. Another pause, and the basilica resounded with these memorable words:

> I tell, in His words, the injunction of the Saviour to His Church, even to the consummation of the world. I tell the reason of the proclamation which today is that of the Catholic Church in the United States of America: Catholic schools for Catholic children.

What more was needed? Here was the prelate's true self pleading for the right upbringing of his children. Yet more was given. From period to period flowed the eloquent discourse, a complete and accurate statement of Catholic ethics and theology on the subject of education. And it was a sincere pronouncement: the words fell burning from the speaker's lips. Now he stood erect, hands aloft, and thundered his fine periods; again he bent swift and low in the pulpit, almost as an eagle swoops, and pleaded that Christ's children be brought up in Christ and for Christ, through schools Catholic in all ways. His mind was made clear beyond peradventure of misunderstanding or misinterpretation. By the natural law, the right and obligation of educating children pertains to their parents, not to the State, whose function, save under exceptional circumstances, is limited to the assistance necessary for the proper accomplishment of the parental duty. Such the trend of thought in that sermon of June 19,1915, and no one was found to carp at it. The controversy of 1891 had sifted thought, and sound doctrine remained. The same too can be said of Americanism which was magnified out of all proportion to its importance by a clamor raised in France.

And now all is peace again and John Ireland is dead, and his death is a national calamity. Maybe this peace is also, for those conditions are morbid in which men are unwilling to strike hard for principles. Such was not the disposition of the "Lion of the Northwest." Militant for the Church he was equally militant for the State. Throughout his long and busy life he identified himself with all worthy civic movements and gave of his means and his strength in their support.

As late as 1908 when pacifists were numerous, blatant and popular, he appeared before the House Committee

on Military Affairs and pleaded for preparedness in these words:

I believe and I have always believed, that the best way to have peace is to be ready for war. A good deal is said nowadays, perhaps too much, against the army and against the spirit of war. The idea of universal peace is very good, but to make it a gospel is a mistake.

And in May, last year, he bade this farewell to the soldiers of Minnesota:

We congratulate you. It is a privilege that which is now given you to be the soldiers of America, to suffer to defend its flag, to carry it far and wide without stain or reproach to it, to make any sacrifice for it.

Next to God is country, and next to loyalty to God is loyalty to country. The man should not live who does not love and cherish his country. To speak of America is to speak of the greatest nation among nations; to defend America is to defend not only the nation that protects you, that nurtures you, but the nation that stands in the universe for the highest ideals, the noblest principles governing mankind.

Splendid words, but then none other could be expected from Archbishop Ireland, who on August 11, 1913, had said:

My civil and political faith is that of the republic of the United States of America. Americanism purest and brightest, yielding in strength and loyalty to the Americanism of no other American, surpassed in spirit of obedience and sacrifice by that of none other citizen, none other soldier, sworn to uphold in peace and in war America's Star Spangled Banner.

Here was a man indeed. But, alas, the final taps have sounded for the soldier-prelate: he is at rest, not in the lofty cathedral that tops St. Anthony's hill, but in a poor grave, in humble Calvary, among those whom death has caught up from the hard and obscure ways of life. "Let me lie out there with my people under the green sod of Calvary. It is my wish," and his wish was respected. For a while, summer suns and winter rains will beat upon that little mound, and soon nothing mortal will be left of John Ireland, Archbishop and patriot. But yet he will live, for young men less exalted than he have caught his spirit of strong Christian knighthood, and they will transmit that spirit to others, even to him, let us hope, who will see the last ship of Tarsus and hear the sound of the last shuttle in the far Northwest which Archbishop Ireland magnified and glorified by his life and labors, in preparation for the day when the light of God's face would begin to shine on his brow forever and the music of the golden harps to resound in his soul for eternity.

The Basis for a Catholic Daily Paper

MICHAEL WILLIAMS

AMONG the many letters which I have received since AMERICA began printing my articles on Catholic publicity there was one of such importance as to demand a special consideration. Its writer is Mr. Louis Fusz, a veteran member of the St. Vincent de Paul Society, who has himself thought so earnestly on the subject of Catholic journalism, and so fruitfully that he set himself to the writing and publication of a pamphlet entitled, "A Plan for a Catholic Daily Press." A copy of this pamphlet is before me as I write, together with Mr. Fusz's letter, in which he says:

In the June 8 number (of AMERICA) you urge the creation of a central bureau to gather news of Catholic interest or correct misstatements and offer same to the secular daily press for publication, a movement to be desired; but in my opinion we need a Catholic daily press to create or maintain a Catholic atmosphere among our people and the general public.

Now, in giving Mr. Fusz's contribution to our subject that special consideration which I say it deserves, there are three points which offer shining opportunities for discussion. The first point is, that Mr. Fusz, a practical business man, a veteran worker in practical Catholic social work, belongs to that large and constantly growing body of thinkers who maintain the thesis that the creation of a Catholic daily press in the English language is the paramount issue of Catholic social action in the United States. The second point is, that he offers suggestions for a plan of operation to obtain a Catholic daily press. The third point is that, though Mr. Fusz approves of a publicity bureau, he places the need for a Catholic daily press above the need for the publicity bureau; yet at the same time, in his own plan for organizing the daily press he makes the creation of a central bureau for *news gathering and distribution* an essential part of his plan.

The importance of the first of these points speaks for itself. It means that sooner or later we are going to have Catholic daily newspapers. Since there is a large and, as I believe, constantly growing number of thoughtful Catholic men and women who believe in the need for a Catholic daily press, who are thinking out ways and means for establishing it, praying for it, and offering their Holy Communions for it, it follows, I hold, that a Catholic daily press we shall have. Faith is a creative force, for good and for evil. A mere handful of men and women belonging to a small and wildly heretical sect "held the thought," as their own vernacular would put the case, of a great, national, nay, even an international, daily newspaper which should forcefully and skilfully express and disseminate their heresy, and they quickly and efficiently "demonstrated," as they themselves would say. Result, the *Christian Science Monitor*, plus a Christian Science news bureau and publicity service, stretching from Boston to San Francisco, and beyond the seas into other lands. Well, we have been slow, but most assuredly we have faith—aye, praised be the goodness of God, we have the Faith: the Faith of everlasting and invincible Truth: the Faith and the Truth that shall continue and triumph in the face of no matter what

efficient and businesslike and smartly organized sects and heresies and all the mighty powers of the new paganism. Sooner or later there is bound to be a manifestation of our faith in that form which the time and the conditions in our own loved country so clearly call for, the Catholic daily press.

As to the second point of Mr. Fusz's letter which I have marked for discussion, his plan for realizing his faith, space forbids me to explain it here in detail. In substance, however, he proposes the formation of a national religious society headed by our Bishops, composed of parish branches in every diocese. There would be two classes of members. The first, general class would be composed of men and women who would pledge themselves to subscribe for the nearest daily paper published by the society; to give some at least of their advertising to it, when they happened to be advertisers; to patronize those who did advertise in the Catholic paper; to report interesting news to such papers. Members of the society living in country districts outside the reach of the daily papers would similarly support their diocesan weeklies, these being also published by the national society. The second class of members would be those who would combine to form a corporation chartered to do a general publishing business, capitalized at a figure judged by these incorporators to be adequate; the shares to be of small denomination, so as to be within the means of large numbers; the controlling interest in the stock to be a voting trust in the hands of the proper ecclesiastical authorities, in order to insure the permanency of the purpose of the society.

Concerning this plan as a whole, I should say that it appears to me to be something like the organization which might *eventually* be evolved as the result of the successful operation of individual daily papers springing up here and there and gradually combining their forces and perfecting a system for the chain publication of a larger number of papers. In other words, I do not believe that we could successfully launch a great national organization composed of parish branches. There is too much indifference; there is soo sluggish and too stodgy a mass of widespread ignorance of our duty; all of which must *first* be leavened and then done away with by campaigns of education.

Moreover—and now I reach my third point, which, I believe, brings us to the crux of the whole problem—Mr. Fusz himself perceives that as soon as the *practical* workers of his proposed society got busy they would be obliged by the logical necessities of the case to set up the very thing for which I have been contending, and which I believe should *precede* the establishment of the daily press, namely, the news bureau: an organization for gathering and distributing Catholic news and views.

Let us pause here and ask ourselves this question. Suppose a Catholic millionaire should give $1,000,000 tomorrow (it is a wild and whirling supposition, I know, but let us exercise our imagination), to found a Catholic daily, what would he or his editors put in the paper? Or, suppose that a group of earnest, poor Catholics, or a society, scraped together a few dollars, and got out a small daily paper, what would *they* put in their paper? I give these two suppositions, because there are two schools of thought about the Catholic daily, one, namely, which sees it a big, wealthy, up-to-date affair, rivaling the great secular papers, nay, even utterly eclipsing them; the other urging the publication of small, modest papers. Yes, I repeat, what would either of these groups put in their paper? Why, Catholic news, of course, do I hear somebody reply? All right, but now I ask another question: Where are they going to get their news? Or, more to the point, how are they going to get their news?

Now, perhaps, to most people, this question will not seem difficult to answer; nor will they see the mass of problems which its consideration presents to the man who has had practical newspaper experience. Most people seem to think that news just happens, and gets itself automatically recorded morning and evening in the papers. Those who have a partial knowledge of the press are aware of the existence of reporters, but that is about as far as they get; and for most people the image of the reporter has come to them from the stage or cheap magazine: the image of a brisk, preternaturally acute young man, a cigarette dangling from his lower lips, notebook and pencil in hand. As for envisioning the exceedingly complex, exceedingly costly, constantly changing and diversifying machinery, with its local, national, and international ramifications, through which modern newspapers operate, and without which they *cannot* operate, well, they simply don't see it at all.

Let us go one step further with our supposition. Let us suppose that our philanthropic millionaire, or our enthusiastic group, has started a Catholic daily. A staff of editors, writers, and reporters has been organized. So too has a business staff. The editors, reporters, and writers are well chosen, and competent persons. And they gather the Catholic news of their city, and present it well; and they gather the non-Catholic news of their city, or such of it as they can handle without tongs or garbage hooks or gas masks, and present *it* well. All right, but what of State news, inter-State news, national news, international news? Where are they going to get it? How are they going to get it?

Oh, says somebody, the forthcoming Catholic daily will buy a paper with an Associated Press or United Press or International Press or Universal Press or Scripps-McRae franchise and service. Then it will have its inter-State, its national and international news.

But would it be Catholic news? Do the existing press agencies pay adequate attention to Catholic news? How does the Associated Press, for example, get its news? Through its own reporters in the larger cities and towns, supplemented with the news gathered by the Associated Press papers, collected by the "A. P." offices in each city, and "swapped" around. And as a very large num-

ther indeed of our existing daily papers are owned, controlled, and operated in the interests of Jews, Protestants, or neo-pagans, such papers pay but small attention to Catholic news and Catholic views. Remember, also, that "news" is not always, or perhaps not even mainly an objective, positive thing. On the contrary, a great deal of "news" consists of happenings, actions, and opinions, as understood and expressed for others to understand, by men and women who judge all things from at least a non-Catholic view, if not an anti-Catholic view. For instance, take a divorce among "prominent people." Such an event, as its details are gathered by a non-Catholic "lady reporter" with a personal axe to grind in the interests of "liberty of life," illustrated by a comic artist, to whom it's all a huge, libidinous joke, headlined and edited by a copyreader "who knows what his paper wants," published in the paper of an editor who is paying alimony to two wives because he married a third who was rich; such an event, I say, may be "news," but is it Catholic news? This is of course a very extreme case; but let us take something else. Let us take the case of a labor controversy reported, written, and edited from either a capitalistic or Socialistic point of view, but ignoring, as ninety-nine out of a hundred reports do ignore, the Catholic point of view, the point of view of Leo XIII, and of all sound Catholic sociology, based on the rock of everlasting Truth, such "news," I say, is typical of the kind of news supplied by the great agencies to their clients. In short, "news" in the final deduction depends for its "tendency," for the force of its lessons, explicit or implicit, upon the philosophy or religion, or lack of either, of those who make it, who report it, and who sell and distribute it. This is the great, fundamental truth about the power of the press. This is why, for a menacing example, Germany tried to get control of the news agencies of other countries. The "color" which "news" assumes; the policies which it is manipulated to support; its texture, its appeal, its power or lack of power—everything at bottom is a question of the *mode of thought* of those who gather and distribute it.

This is why I, as a practical newspaper man, cry out so loudly for the formation of a really practical and solidly organized Catholic news bureau, nationally and internationally organized. This is why I believe such a news gathering and distributing system must come *before* the formation of daily papers.

With such a news bureau at work, its product, news dispatches, local, national, and foreign; special articles, editorial interviews, etc., etc., would be at first distributed among our existing Catholic weeklies, causing an immense improvement, and among secular papers, causing at least a Catholic tinge to appear here and there. Then, with this agency at its back, some brave and vigorous diocesan weekly paper will take the plunge and become a daily, or a brand-new daily will be started. If such an experiment should succeed, and, if properly handled, it will succeed, other weeklies, or other newspapers, will follow the successful example. They will be bound together for cooperative national action by the central bureau, but left free for local action, each following out its own local method or policy, so we shall have at last Catholic daily papers from the Atlantic to the Pacific, from Canada to Mexico, acting in conjunction with their allied weekly papers in the more thinly populated districts.

A really efficient news gathering and news distributing system, then, is the necessary and indispensable foundation not only for immediate and widespread Catholic publicity, but also for the Catholic daily press.

The Discoverer of Christian Science

FRANCES BEATTIE

THOUGH Christian Science was "discovered" by a woman, it is decreed that no other woman shall ever come to the fore with a new scientific revelation, and the head of the Publishing Society must likewise be a man. That question has been forever settled. When Mrs. Mary Baker Glover Patterson Eddy was "impelled by a power not one's own" to write the "Church Manual" the Divine impulse did not stop there. It continued to dictate other things, all of which are published and sold by the Christian Science Publishing Society, and, incidentally, are a source of great income to the Mother Church. In one of her numerous volumes, "Miscellany," Mrs. Eddy reprints an interview given by her to the New York *Herald,* May 1, 1901, in which she says: (page 343) "You would ask, perhaps, whether my successor will be a woman or a man. I can answer that. It will be a man," but Mrs. Eddy added that she could not name the man at that time. Whereat there was a great furore in Science circles. Every man high in the councils of the discoverer began to preen his feathers and get ready for an ascension to the throne of the leader. But Mrs. Eddy quickly corrected this error by giving an interview to the Associated Press, May 16, 1901, which she also reprints in "Miscellany" (page 346): "I did say that a man would be my successor. By this I did not mean any man today on earth." Thereat her male followers were cast down.

"Has Mrs. Eddy a successor?" I asked of a reading-room attendant. "Are her powers delegated to the present pastor of the Mother Church?" That official was plainly displeased and answered peevishly:

"Your own common sense should answer that: Could there be another Jesus? Mrs. Eddy discovered Science and gave it to us. It is our part to develop it, according to the power that is in us. Science can never be discovered again. There can never be another Leader."

While the Divine power took so particular a care of the finances of Mrs. Eddy, even to the point of declaring through Mrs. Eddy, of course, that should the preaching and teaching of Christian Science cease, the property should revert to the heirs of Mrs. Eddy, it paid little attention to guiding her footsteps prior to her dis-

covery of Science. The deed of trust, conveying land for the church edifice ("Church Manual," page 133:10), ordains that:

> Whenever said directors shall determine that it is inexpedient to maintain preaching, reading or speaking in said church in accordance with the terms of this deed, they are authorized and required to reconvey forthwith said lot of land with the building thereon to Mary Baker G. Eddy, her heirs and assigns forever by a proper deed of conveyance.

While the Divine power, working through Mrs. Eddy, provided that the profits of the Christian Science Publishing Society should be given to the Mother Church, and gave power to the Board of Directors to expend the funds, it is not at all unlikely that it was never intended that the vast funds should be used to finance a campaign against all things Catholic. To such uses, however, have the funds been used, for it is admitted that all deficits of the anti-Catholic *Monitor* are met from these funds. Special correspondents traveling broadcast in the furtherance of an anti-Catholic campaign, even the agents of the "Business Committee," might well be used as agents to promote this intolerance and abuse, all under the terms laid down by the Divine thought that whispered constantly into the ears of Mrs. Eddy minute details regarding the finances of the church which she founded.

Mrs. Eddy herself probably never dreamed that the Christian Science Church would enter into such a campaign. On page 303 of "Miscellany" she declares that "Christian Scientists have no quarrel with Protestants, Catholics or any other sect." True, she forbade the teaching of Christian Science to Roman Catholics, "without the written consent of the authority of their Church," though she "left to the wisdom of the practitioner" the choice of healing people of all sects. The first husband of Mrs. Eddy, George Washington Glover, was a Freemason, and that fact may have something to do with the fear Mrs. Eddy seemed to have of teaching Science to the Catholic people!

Her second husband, Dr. Daniel Patterson, described some years ago by *McClure's Magazine* as "an itinerant dentist," was divorced by the founder of the Christian Science Church. Mrs. Eddy could never quite reconcile herself to the thought that Patterson was itinerant, and in "Miscellany" she describes his staying qualities and higher attainments. She says, page 314: "Although as *McClure's Magazine* claims, the court record may state that my divorce from Dr. Patterson was granted on the ground of desertion, the cause, nevertheless, was adultery." She relates that an irate husband was about to have Daniel arrested for eloping with his wife, and that when this evidence was introduced "the court instructed the clerk to record the divorce in my favor." Later, she avers that she reconciled the couple whom the gay Daniel had separated, and she gives Dr. Patterson a graceful exit by declaring that she "lived with him peaceably and he was kind up to the time of the divorce."

Page 268 of "Miscellany" gives an article on the "Prevention and Cure of Divorce." So, had Daniel Patterson lived long enough, and had Asa Gilbert Eddy, the third husband, not put in an appearance, the Christian Science Church might not have been compelled to go down into history as a church invented and founded by a divorced woman.

In some churches it might be a trifle difficult to accept a divorcee as the instrument of Divine power to discover a new religion. True, it should not be too difficult for Mr. Frederick Dixon of London, England, made famous by the Church of Henry VIII. In fact, Mr. Dixon now and then shows a queer fondness for the Church of England. He writes and waxes wroth at the very mention of the name of Cardinal O'Connell, and seems possessed of a haunting fear that the Cardinal has designs on the politics of America, with the Pope aiding and abetting from Rome. But he does not at all mind the approach of the Archbishop of York to American shores. Rather, Mr. Dixon delights in the prospect, declaring in an editorial last March that "the mission of the Archbishop of York to the United States is a keen reminder that there are other than material forces at work in binding the English-speaking races together."

When Mr. Dixon poisons the columns of the *Monitor*, however, with imaginary tales of the Catholic Hierarchy following the example set by the Scientists, the Methodists and the other dissenting brethren, and interfering in politics, he throws up his hands in holy horror at the very thought that he is launching an anti-Catholic campaign. In an editorial, "The Collar Black and Chestnut Wig," printed in the *Christian Science Monitor*, March 21, Mr. Dixon said, in speaking of Canadian politics:

> If it would not be asking too much, it would be interesting if Mr. Murphy would inform the house the next time he speaks where he procured the information that the *Christian Science Monitor* was engaged in launching an anti-Roman Catholic campaign. . . . We have a suspicion that Mr. Murphy's information must have growed, like Topsy, out of his imagination.

Let us see. Not many weeks ago Mr. Dixon advised a fellow-journalist to study certain issues of the *Christian Science Monitor* for light on the anti-Catholic movement. He also advised careful reading of the *Monitor*, as very many more such articles would follow. The issues of the *Monitor* to which Mr. Dixon referred the journalist were placed, in large numbers, for free distribution in the reading rooms of the Science Church, scattered throughout this country, and it is presumed such free distribution was also accorded to European reading rooms. The papers containing the articles in question were also marked and mailed to the editors of the country and were distributed liberally through the public schools.

Mr. Dixon would like to know how the information that the *Christian Science Monitor* was engaged in launching an anti-Catholic campaign was procured. Let the answer be a reference to the *Monitor*. For convenience, taking the issue of June 13 last, the front page contains an article from the eastern bureau of the *Christian Science Monitor*, bearing the title, "Benefits from

the Wilson Mexican Address Forecast." It is dated New York, and is of sufficient importance to be styled a "special" to the *Monitor*. It gives an interview with Manuel Carpio, editor of *Le Voz de la Revolution*, of Yucatan. From it it is only necessary to quote the last paragraph:

> Mr. Carpio said that Carranza's chief opposition came from the Roman Catholics, who fought him because he, like President Juarez, had done his best to separate them as a Church from the affairs of State, and especially from public education. He said also that the chief reason why Carranza was promoting democracy, freedom and the education of the masses was the fact that centuries of control of education by the Roman Catholic clericals had still left ninety-five per cent of the common people illiterate.

Page 7 of the same issue of the *Monitor* contains another special, this time through its western bureau, at Chicago. The article is entitled "Church and State Opposed," and relates the righteous political activity of a certain set of Methodist, Baptist and other ministers, banded together as the "Chicago Church Federation Council." The *Monitor* says the Council represents 600 individual churches, its President being Herbert L. Willett, a member of the faculty of the theological school of the University of Chicago. Considerable space is given the article, and the *Monitor* declares:

> The practice which has grown up in Cook County, as in fact in many places all over the United States, of appropriating large sums of money for services performed by sectarian institutions in taking care of dependent children of the county, was laid before the Church Federation Council by Rev. W. S. Fleming, Superintendent of the Methodist Mutual Aid Union of Chicago. This organization handles Methodist charity work in Chicago. Mr. Fleming came into the case through study of it as chairman of a committee on public funds and sectarian institutions of the Chicago Methodist Ministers Meeting, and also of a similar committee of the Rock River Methodist Conference, including Chicago.

The *Monitor* prints the resolutions passed by these worthy brethren, one of them declaring that "We hold that such use of public funds is in effect a union of Church and State . . . and thus a violation of the constitutions of both the United States and the State of Illinois."

In its attempt to "separate" Church and State, the *Monitor* adds:

> The foregoing resolutions were transmitted to Mr. Fleming in the following communication:
>
> "My Dear Mr. Fleming: The attitude of the churches of Chicago toward the sectarian appropriation of public funds, and toward the recent decision of the Supreme Court of Illinois in the case of Dunn vs. Chicago Industrial School for Girls, is seen in the enclosed resolutions, which were adopted today by unanimous vote. Fraternally yours,
>
> "HERBERT L. WILLETT."

The *Monitor* concludes:

> Both of these letters were forwarded, in copy, to Protestant ministers in the Fifth Judicial District of Illinois last week, in connection with the campaign of Judge C. C. Craig for re-election to the State Supreme Court. Judge Craig was a member of the court when it handed down the decision objected to.

You see, to Mr. Dixon, good Scientist that he is, it matters a lot whose ox is gored. It is praiseworthy business for the Protestant clergy to circularize the Protestant members requesting them to defeat a judge who had done justice to Catholic orphans, but a like condition in Catholic circles would invite the wrath of the gods. Being a Scientist, Mr. Dixon may not be able to see the fine Italian hand running through the pages of the *Monitor*, furnishing proof of the fact that it is diligently engaged in conducting an anti-Catholic campaign of calumny.

The Report on Religious Prejudices

HAROLD HALL

THE final report of the Commission on Religious Prejudices has been placed before the public in pamphlet form by the Knights of Columbus. Col. P. H. Callahan in the foreword explains that the commission's activities did not bear upon the individual, personal sentiment of prejudice, but upon the collective or "social sentiment which moves in waves and comes and goes in periods." Not surrendering anything due Catholic citizens, the Commission in its labor stressed citizenship, and asked all Americans without distinction of creed to combat the professional propagandist. A direct appeal to the American spirit of fair play sums up the attitude adopted. It is the conviction of the members of the Commission that even before the war came upon the land the backbone of the anti-Catholic campaign had been broken. It was still running in the eventful April of 1917, but running on waning momentum only.

> For instance when the Commission was created there were about sixty anti-Catholic papers appearing in different parts of the country. Many of them had a very wide circulation, from 100,000 to nearly 1,500,000. At the beginning of the year 1917 there were only two or three of these being issued. The year the Commission was created anti-Catholic legislation in one or another form was attempted in over forty legislatures. Within the last year (1917) only five such efforts have been made.

According to the opinion of the Commission, the wave of intolerance always follows definite lines. Its spirit is one of hate and passionate malice; its aim, the destruction of reputations and the shattering of ideals. Its promoters are men with small good to their credit, unscrupulous and scheming; they stoop to extremely dishonest means, playing one prejudice against another until the public is really victimized. "The real bigots are relatively few." Such is the conclusion reached by the men who formed the Commission and who found that no class of citizens in America was unwilling to listen to a calm statement of the Catholic position.

It is well pointed out that what is put on trial during the excitement of an anti-Catholic campaign is not the Catholic Church. She is above and beyond the weapons of her enemies. Her life is secured to her by Divine assurance, her rock-ribbed foundation can weather any storm, and no movement, however strong, can endanger her ultimate success. Democratic citizenship is really what is endangered by the bigoted propagandist. You cannot have cooperation and community spirit in a small community, or in a big nation, if all the citizens are not given the credit for good-will, if the religious test is made the criterion of patriotism. The dominant note running through the entire report seems to be the need of bringing all citizens together to discuss their differences. As an instance of the good accomplished by such a peace plan, the report cites the example of the Committee of One Hundred that convened in Buffalo in 1916 at the suggestion of Rev. L. O. Williams, Universalist pastor of the Church of the Messiah. There were fifty Catholics and fifty Protestants and an executive committee of ten was formed from the entire group which formulated the following manifesto:

We, the undersigned citizens of Buffalo, desiring to remove all religious intolerance from our city, believe the task of overcoming such a spirit can be undertaken only "with malice toward none and charity for all."

We must constantly keep in mind that our national constitution provides that "no religious test shall ever be required as a qualification to any office of public trust under the United States," and that "Congress shall make no law regarding the establishment of religion, or prohibiting the free exercise thereof." And again we should remember that our own State constitution insures that "the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this State to all mankind."

Moreover, our people of various religious beliefs wish to live together as friends and neighbors, to the end that in business, civic and social life, we may associate in peace and harmony, and banish from our midst the un-American spirit of intolerance.

With this preamble, the committee asked the citizens of Buffalo to discourage printing, circulating and reading all publications containing any misrepresentation or vilification of any religion, to ban all secret and public meetings where religious feelings were outraged, and to urge upon all the need of religious tolerance.

What was accomplished in Buffalo was carried out on a larger scale throughout the State of Georgia by the Association of Catholic Laymen, who joined together to combat the anti-Catholic feeling that was rampant at the time of the Veasy Convent Inspection bill. They called for $7,500 to carry on a "get-acquainted" campaign whereby every citizen of Georgia, through pamphlets, correspondence and news articles, might be brought to a knowledge of the doctrines of their fellow citizens belonging to the Catholic Church. The Association stated its purpose plainly:

> The aim of our organization is to bring about more friendly relations between all the people of Georgia, irrespective of religious convictions. We have no other aim. We are not seeking converts to Catholicism. We are not playing politics. We are not out for reforming or opposing or fighting anybody. We have no axe to grind and no scores to pay. We have no new laws to propose and no new principles to teach. We have absolutely no interest that is not common to all good citizens. We stand for friendship. Opposing all manner of discord, condemning every form of ill-will, frowning on religious prejudices as a cause of internal dissension, we stand for that sympathy and unity, for that friendship among citizens which the common history, the common interest, the common destiny of all the people of Georgia make imperative in the fulfilment of their hopes and aims.
>
> These are times when all men are divided into two camps, the fair-minded and the foolish; we are ready to stand up and be counted. We ask our fellow citizens to find out about us; but do it from first hand sources. We will answer any questions kindly, give out any information cheerfully, state our principles and our beliefs over and over again for all who wish to know them. We invite the cooperation, the confidence, the good will and the understanding sympathy of all our fellow citizens. We offer these dispositions to our fellow citizens.

Mr. J. J. Farrell, who managed the campaign of the Catholic Laymen of Georgia, inserted a paid advertisement into a number of papers throughout the State guaranteeing to answer any questions in explanation of Catholic doctrine. Questions of all kinds came pouring in and their range covered a wide field. So satisfactory was the result of the Georgia plan that it has been officially approved by the Knights of Columbus commission and recommended as a program to be followed in different localities, with proper adaptation to local needs.

There is a note of optimism running through the entire report of the Commission on Religious Prejudices. It is difficult to conclude that there is warrant for this optimism that is born of the belief that on account of the war the anti-Catholic feeling has died down almost entirely. "The war will kill bigotry" is a statement that remains to be proved. Certainly the persistent and concerted efforts that are made in the press with striking regularity to discredit the Pope in the eyes of the world are not very strong arguments favoring an optimistic view. Whether the attacks on the Holy See are inspired by a world-wide propaganda or are home products it is difficult to determine. They bear watching, however. The Knights of Columbus have done well through the labors of their Commission, and on the whole their work deserves praise. The conclusion that they have reached, namely, that the war has made the anti-Catholic feeling a thing of the past, is one that many who have followed the anti-Papal wave as it rises in the press of the land cannot accept. When the actions of the Holy See get a fair hearing in the secular press, then the contention that intolerance as a movement is dead can be admitted by all. Until then many will refuse to admit the effect-of-the-war conclusion.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

The Angelus at St. Paul's Chapel

To the Editor of AMERICA:

St. Paul's Chapel, of Trinity parish, "where Washington used to pray," is laying itself open to rebuke by the *Christian Science Monitor* for posting on its Broadway fence, in full view of every passer, a sign which says "The midday Angelus is rung daily at 12 o'clock as a call to prayer.".

New York. T. C.

Spiritual Adoption

To the Editor of AMERICA:

During these days when we are doing so much for our soldiers and sailors, even to the point of "adopting" them, why not do something in the way of spiritual adoption? Surely in our vast army and navy there are many who have no one to pray for them, many whose relatives do not believe in God. A *Memorare,* every day, an intention in Mass or Holy Communion, would not, I am sure, lessen our fervor in praying for those dear to us, and for the sailors and soldiers collectively.

New York. M. F.

Accountancy

To the Editor of AMERICA:

I read with some interest the letter of D. C. L. appearing in AMERICA for September 14, relative to public accountants. I quote from his letter the following: "I would not recommend aspirants to enter any of the day or night schools of accountancy, as in these institutions pupils acquire only a theoretical knowledge of accounts." This is very poor advice. It would be as logical to say, I shall not study English in a school, but will learn it by listening to others speak, regardless of the recognized rules governing this subject which I might acquire very easily in a night or day course. He recommends that young men should first enter a mercantile concern in order to acquire a thorough knowledge of bookkeeping, and afterwards enter the offices of a competent firm of public accountants.

What mercantile concern, as such, will give a man all the knowledge he requires to fit him for entrance into the office of a public accountant? Will D. C. L. draw the line and say that the young man should first acquire a theoretical knowledge of bookkeeping before entering the mercantile concern, and thereafter trust to circumstances in order to obtain the knowledge essential for the intelligent practice of public accountancy? Is bookkeeping in itself accountancy? It certainly is not. The fact that a man is a certified public accountant, which certification is the State's official stamp of approval, is *prima facie* evidence of competency, though in this profession, as in all others, there are different degrees of competency.

It is estimated that there are about 2,500 certified public accountants in the United States. What is his foundation for saying that "It is a well-known fact that non-certified public accountants in this country command larger salaries than cer-

tified public accountants"? I am sure that he did not make a comparison between 2,500 non-certified public accountants and the same number of public accountants. He certainly has not sent me, nor others I know, any blank to fill out for statistical purposes. Who ever made compensation the determining factor of competency?

I am a certified public accountant, licensed by the States of New York and New Jersey upon examination, both of which States require as a condition for the obtaining of the degree of C. P. A., certified public accountant, among others, practical experience in accountancy, the number of years required differing in different States; and while I have had over ten years' practical experience in public accountancy, I would certainly consider my training incomplete without having taken a course in one of the schools of accountancy.

I would strongly urge our Catholic men to study this profession, and, if they have the required preliminary education, to pursue their course with the end in view of obtaining the degree of C. P. A. It is a field that is not overcrowded, and I look forward to the time when our Catholic institutions of learning will adopt in their curriculum the courses necessary to train those eager to learn, so that the growing demand for competent accountants will be met. Some of our Catholic institutions of learning have already established courses in this subject, and I hope that others will soon follow.

East Orange, N. J. T. J. C.

An Analysis of Socialism

To the Editor of AMERICA:

Under the title, "Two Views Questioned," the New York *Call,* under date of September 25, criticises "An Analysis of Socialism," recently published in AMERICA. The first statement that is questioned is, "Marx teaches, preposterous though it seems, that it is under capitalistic competition that the worker gets the full value of his labor." The editor of the *Call* says: "The values he produces during a day and the value his labor power realizes in the market are different matters altogether."

It happens that in 1913, there was a discussion in the columns of the *Call* on the question of the exploitation of labor. Under date of August 6 of that year, in an editorial leader, the challenge was tossed off by its editor, in part, as follows:

> We want to see this question thrashed out, and so no doubt do the majority of our readers. If the surplus value theory is unsound and the reasoning on which it is based will not stand every intellectual assault that may be directed against it, we want to know it. If it can be proved that the capitalist gets nothing from the laborer for which he does not return a full equivalent, then the bottom drops out of Socialism. Surplus value in plain, untechnical language means nothing more nor less than this. . . .
>
> We are well satisfied to have this thing come to a "show down," and let the anti-Marxians make good their assumptions and assertions on the field of intellectual debate.

While the invitation was tendered specifically to one anti-Marxian, who was also a Socialist, it was not advertised as strictly private. Having doubts that there would be a debate between the principals invited, the writer submitted his view of the question, in which he forestalled the criticism now made by the *Call.* The following is quoted from the last paragraph of a letter published in the *Call* in the early part of August, 1913:

> It is generally agreed that the workers receive the full value of their labor. Competition sees to it that the value of commodities approximates the cost of the labor embodied in them. Then there is no difference between the workers receiving the full value of their labor and receiving the full value of the product of their labor.

The *Call's* second point of criticism of "An Analysis of Socialism," is the statement that "economic determinism" is akin to fatalism. Yet, the criticism proves more than was charged. The fact that Socialists organize and maintain active educational work, does not exculpate them; it is evident that they do it "in order to bring about the easy and safe birth of Socialism." They presume that Socialism must come, against the efforts of men.

Providence. M. P. CONNERY.

A Tribute to Catholicism

To the Editor of AMERICA:

What the war has brought home to many of our Protestant friends in religious experience is the definiteness of the Catholic religion, its adaptability to all classes, to all nationalities, to all grades of intelligence, and its appeal to reason, the affections, faith, under all the diverse conditions of camp-life, of men of all races.

The Protestant Bishop of Massachusetts, Dr. Lawrence, is not classed among the "advanced" clergy of his denomination. Nevertheless, in a recent issue of the Protestant New York *Churchman,* he pays his tribute to Catholicism. Speaking of his visit to the camps, he said that he had seen Christianity represented in three distinct ways: First, by the Catholic Church through the religious ministrations in the K. C. huts. "The Church has the great advantage of standing four-square for certain religious facts: the Mass, Confession, Absolution, and Extreme Unction. It is most impressive." Second, by the Y. M. C. A. "So far as religion and the teaching of religion goes, it is a very different story. . . . What the soldiers get there religiously is very vague and in no way continuously gripping." He dismisses the description of religious results in the camps, through the Episcopal Church, in about three lines: "Small numbers at early services, seldom an officer present. Then continuous personal work throughout the day all over the camp."

One may ask of this earnest and able New England religious leader, not cynically or unkindly, but in all Christian charity, the following question: If, as the young theologians whom he was addressing had been taught to believe, the Mass "is repugnant to the words of Scripture," if Confession and Absolution and Extreme Unction, together with Matrimony and Ministerial Orders, are no more "Sacraments of the Gospel," than the saluting of our flag, how does he explain that these "many superstitions" have power to draw hardy, red-blooded men together, freely, by thousands, to kneel, in the "hut" on the rude earth, before the Incarnate God, for the Mass is God tabernacling among men, to every Catholic soldier? If auricular Confession is a "corruption," how is it that these ordinary men, from intelligent officers like Foch to unskilled privates, kneel in penitence, and, before a fellow-sinner, own again and again the reality of sin in their own lives, cry out for assurance of pardon, through the Blood of the Cross, and for the prayers of angels and men for victory over foes they fear more than the Hun himself, and, at last, desire preparation for the life of the world to come, while the assumed greater purity of the two hundred amalgamated Protestant bodies awaken only interest in being interested in matters "in no way continuously gripping"?

Of the Y. M. C. A. activities he most justly says: "Admirable in its effective social work, yet entirely inadequate to lead men in worship, spiritual direction, or Biblical instruction." By his very comparisons, he seems to admit that, somehow, the Mass does lead men voluntarily to worship; Confession, to a very real and personal spiritual direction; and Extreme Unction, to a most practical demonstration of the Biblical instruction of St. James.

The reason for this contrast is no doubt, in part at least, that whereas the Catholic Church does "stand four-square" for religious facts, Protestantism does not. Dr. Lawrence is not the only honest Protestant who, uintentionally, has borne witness to the fact that the Catholic Sacraments do hold men and women to God definitely, thus making them faithful to the end, *Pro Deo, pro Ecclesia, et pro patria.*

San Francisco. GEORGE BRABA.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

SATURDAY, OCTOBER 5, 1918

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The Fourth Liberty Loan

AS these lines are written, preparations for the active work of floating the Fourth Liberty Loan are completed. For the fourth time the enemy will see of what stuff are the American people whom, with a fatuity beyond all comprehension, he goaded into war. No American has any doubt of the outcome of the conflict. It may take months, it may take years, but the armies of the United States and of the Allied Powers will never give up the fight they have entered in the name of liberty, until the infamous Power which has set the world in flames, is forever broken.

It rests with us, in large measure, to shorten the time of conflict. Thousands of young Americans are now fighting in France, thousands upon thousands are preparing in the training camps at home, and within the past month 13,000,000 American citizens were registered by the War Department. These millions represent the military power, actual and potential, of the country. It is for us, who in all probability shall not be asked to serve our country in the field or trench, to leave nothing undone which will aid the Government in its stupendous task of equipping these forces and adding them at the earliest possible moment to our gallant armies across the sea. We cannot buy victory, but we can buy those things which bring victory nearer. United in the "drive" for the Fourth Liberty Loan, we shall do all that the Government asks, and more. There must, then, be no faltering, and if the previous loans afford ground for prophecy, there will be none.

Humanity and justice, indeed, urge all possible cooperation with the Government in making the loan a success, yet it should not be forgotten that a four and one-quarter per cent Liberty Bond is one of the safest and most productive investments in the market. It is underwritten by the United States of America, a Government which, under God, shall exist for the benefit of mankind in that far distant day when "Hohenzollern" shall be recalled only as the name of a Power which sought world-domination by the violation of laws and covenants sacred in the eyes of God and man.

Catholic Women Voters

THE Catholic women of New York are to be congratulated on the establishment of a course of lectures on American citizenship, its privileges and its duties. One purpose of this course will be to teach women to vote regularly and intelligently. What the vote is, what it can do, should do, and cannot do, are topics to be explained by men and women of experience in public life, who will bring to their unique task enthusiasm as well as intelligence.

The course is intended for women, but why cannot a similar course be arranged for men, not only in New York, but throughout the country? There is no reason whatever to believe that it would be superfluous, and every reason to think that, if party politics were rigidly excluded, it would be a great help towards building up a wall of defense for every community in which it might be established. The exercise of the elective franchise is the private citizen's participation in government. We have no monarchies or dynasties; it is our constitutional right to choose our rulers and to reject them, not by force of arms but by force of the vote. Municipal government, the rule which normally touches the citizen most closely, is the form of government most keenly responsive to the action of the citizen at the polls, and a poorly governed community is the almost necessary consequence of an ill-instructed or careless electorate. Too many Americans do not take "the trouble" to vote at all, and many who do go to the polls, know very little of the questions at issue. They exercise the franchise with the intelligence attributed by Mr. Dooley of Archey Road to Mr. Dugan. "'I voted for Charter Haitch,' says he, 'an' he's a good man.' 'Why, man alive,' says I, 'Charter Haitch was assassinated three years ago.' 'Was he?' says Dugan. 'Ah, well, he's lived that down be this time.'"

Woman has had no generous chance to show what she will do with the franchise in New York, but it is quite certain that if the new course of lectures is well attended, the monopoly of wisdom will not be with the male voter. The women will have learned, what too many men do not even suspect, that the vote is by no means a right, but wholly a privilege, and a privilege which carries with it a heavy responsibility. For the resultant difference between a vote carelessly cast and a vote conscientiously cast is very often the difference between a corrupt government and a government of, for and by the people.

What Think Ye of France?

UNDER the above title, Mgr. Alfred Baudrillart, historian, theologian, orator, rector of a great university, one-time foreign missioner, and recently elected to the place of the Count de Mun in the French Academy, asks the people of the world to look into their souls and read therein what is their present opinion of his native land. The question, which appeared in the *Bulletin de Propagande Française* of August 15, 1918, throbs with that consuming love of country and passionate devotion to God and His Church, which have always characterized the writing of the distinguished prelate, and especially his war-utterances.

After referring to prevalent opinions concerning France, he says: "You thought that France was a worn-out nation, given over to the pursuit of pleasure, light, incapable of serious effort; you said it was beaten before it began." Then he takes up the history of France's part in the struggle of the past four years; the vigor, courage, unassuming steadfastness of her people steeled to every suffering and privation; her young men, represented as soft, effeminate, decadent, but in the test facing death under most horrible forms and impassive under frightful fatigue; men of mature age grown grey from pain and yet constant in bearing arms; mere boys, not yet emancipated from paternal and maternal care, sharing the same weariness, taking the post of command and exacting obedience from their seniors by the sheer force of respect; her women, pictured as frivolous and inconstant in the extreme, performing the hardest kind of labor, and ministering, by night and by day, without rest, for four long years, to the sick, the wounded and the sorrowful.

The people, though divided beyond hope, have rallied as a single man, in the name of the *union sacrée,* have passed through frightful changes without social or political disturbance, have maintained an unalterable calm in victory as in defeat, and for the repression of internal dangers have never even dreamed of Danton's and Robespierre's guillotine. Believed to have lost all sense of religion, they have crowded the churches, and in their priests have found both consolers and comrades in arms. Even the Government, the child of former times and still officially without God and religion, is growing in tolerance and respect. All the nations of the world are flocking to France to support her cause, persuaded that it is the cause of Liberty, and Foch, a Frenchman, commands them all.

Calling on Catholic neutrals to aid Catholic France, to treat Frenchmen as brothers and not as suspects, to give to his country a share in their good-will instead of bestowing it on those who have trampled under foot both justice and humanity, Mgr. Baudrillart exclaims: "Look, all of you, and see! Go down into the depths of your consciences, sweep away superannuated prejudices, and tell us today, what think ye of France?" There is only one answer to the question, the answer Mgr. Baudrillart expects: France is herself once more, glorious, heroic, wonderful France.

A Call for Nurses

FROM the office of the Surgeon-General of the War Department an urgent call has been issued, asking properly qualified young women to take up the profession of nursing. Contradicting certain recent press dispatches which represented that "in answer to General Gorgas' appeal for 25,000 nurses by January 1, 1919, more than 27,000 graduate nurses have been enrolled," Captain J. P. Yoder of the army writes to point out the serious loss which may arise from reports so utterly unfounded. "'There are thousands today,' he protests, 'who now believe that the army no longer needs nurses.' The real facts are, first, by January 1, the army must add at least 8,000 nurses to the 17,000 now in the service, and next, according to the Surgeon-General, 25,000 more must be obtained by July 1, 1919.

The situation is serious and can be met in only one way. The professional school for the nurse must assume a far higher place in our estimation than it has hitherto occupied. In modern medical practice, the trained nurse is indispensable, and today the nurse whose main qualifications are a kind heart and a good intention, is almost as out of place as the gin-swigging Sairey Gamp. The difficulty at hand is not merely to provide for the present war needs, although these must take precedence, but to meet the needs of hospitals at home, both now and after the war. If these needs are to be met adequately, it is imperative that as many young women as possible be induced to enter high-grade training schools for nurses. The adjective is chosen of set purpose; not every school is "high grade." Already, many whose sole purpose is to defraud trusting students, under a cloak of patriotism, are in the field.

To the Catholic young woman, the profession of nursing should appeal, because of the unique opportunities which it offers for the practice of the spiritual as well as of the corporal works of mercy. In the early days of Christianity, the physician of the soul was often the physician of the body, and it is an old saying among Catholics that the physician is the priest's best helper. Today the nurse may well be added to their company. Many an invalid has been brought back to spiritual as well as to physical health, by the skilful ministrations of some womanly woman who recognized the profession of nursing as a sacred trust and a true vocation. But no triflers, no "flappers," no frivolous creatures whose heads are merely a substructure for their blondined hair, need apply. The task calls for women, not for dolls or flirts.

The Workman and the Church

"HOW draw workmen to Church?" Such is the question Vida D. Scudder, in her article written for the September number of the *American*

Church Monthly, an Anglican publication, pictures herself asking at a meeting of religious and social workers. "The Roman Catholics do it," is the prompt reply that greets her, followed by a chorus of assent. "Their church is on the same block with my home in Vermont," adds the first speaker, "There are five Masses on Sunday. The people come pouring out, more than half of them men. Crowds of men."

"It's the same near me," says a lady from Connecticut in confirmation. "I hear the patter of their feet at six in the morning." To make the testimony complete a social worker relates: "There was a mission held in our district last winter. Our streets are not nice at night, you know; one hears horrid things. But one night, just after some drunken men had passed, a man went by whistling the Invocation to the Holy Spirit which they sang at the mission; and I felt better." Catholic men are not accustomed to whistle their church hymns along the streets or elsewhere; but they may be seen, not singly, but by scores and hundreds, before the dawn has yet broken, pouring through the open portals of some great city church where a mission is being held. Many come fasting that they may receive their Lord in His Eucharistic feast before they approach their daily labors.

The fact is undeniable. But how explain the obvious contrast between Protestant and Catholic churches? This puzzled the learned meeting, snugly gathered in its cozy library. "It's the discipline," some one suggested. "It's enforced confession." "It's catching the children." But what compulsion can the Church exercise over the free, intelligent, wide-awake American workingman to make him accept her discipline? Why should he sacrifice his Saturday evening as well as his Sunday morning to attend to the welfare of his soul by confessing his sins in anticipation of the Holy Communion on the morrow? As for the children, it is one thing to "catch" them, and quite another to hold them, when they have grown up into maturity. The mystery has only been made more insoluble for the Protestant mind.

But there is a solution. And it can be no other than the fact that the Catholic Church not merely dates back historically through her unbroken line of Pontiffs, to the days of Christ and His Apostles, but that she is the only Church that has preserved intact every word of His teaching and every institution of His Divine love for man. At the stable of Bethlehem, in the workshop of Nazareth, beneath the Cross on Calvary she has learned to make her own the poor and lowly of the earth. In Christ Himself, the Carpenter of Nazareth, she has beheld the dignity of labor. The fullness of His spirit, His teachings and His Sacraments can be found with her alone. At her altars all are equally welcome, and all are embraced by her with the same motherly affection that is fondest towards the lowliest and the weakest. Her churches are not mere "auditoriums," but temples of the living, Eucharistic Christ: "God with us."

The Church has done much for the workman, but there is doubtless much more that as Catholics we can and must still do for him. At no time was such work more urgent than now. The rock of vantage that a toiler occupies at present, in the excessive demand for his labor, will soon crumble away from beneath his feet when our troops return to resume their former peaceful occupations. Now, therefore, is the season to study these great problems of future reconstruction so as to ward off misery and disaster from the nation. Here as elsewhere the Catholic Church must be determined to lead the way.

French-Canadians and the War

THE Canadian military situation has been another illustration of the well-known fact of how very rare and precious is the unteachable gift of tact. The French-Canadians, with a passionate devotion to France, its ideals, its religion, its language, are now brimming over with enthusiasm for the cause of the Allies. This is nothing new, it has been their attitude from the beginning. What is new in the situation is their response to the call to arms, that is, their response as a people, for individuals among them have long since been prodigal of their lives, heroic in sacrifice, and distinguished in service with the very bravest. Hitherto, however, their national pride, their racial prejudices, their legitimate demands have been given scant consideration. But at last, as is not unusual, the Government has found its way, through costly blunders, to the right way of dealing with the matter.

The principal reason why the French-Canadians have changed their attitude is their realization of the fact, that when God commands, obedience is paramount. The law of conscription, emanating from legitimate authority, has swept away all controversy. Cardinal Bégin's official organ, the *Semaine Religieuse,* summed up the situation admirably in the following words:

> God seems to wish that the French-Canadian people should take their part in all the sacrifices of the war. The time for discussions is past; and no one will regret that they are over. He who draws the sword in defense of a just cause is somewhat like the man who puts his hand to the plough: he should not look back. The command of authority is precise: young French-Canadians will march forth with courage. Their obedience, sanctioned by their spirit of faith, will lead them to victory. . . . It is in the midst of great trials that a Catholic people prove their faith. Our people are setting out to fight on the battlefields of France, to which sovereign authority, their French blood and their heroic history, all invite them; their inspiration is their love of justice and their respect for authority. It is easy, therefore, for our soldiers to give to their obedience a supernatural and a meritorious character.

These words are an echo of that great Catholic proclamation which has rung true to the voice of authority wherever there have been Catholic leaders to point out the path of duty. They have been reiterated by Cardinal Bégin himself and the great University of Laval. M. Adjutor Rivard, one of its most distinguished pro-

fessors, speaking in behalf of the province of Quebec, said to General Mewburn: :

> The Heads of the nation can count on Quebec, on its understanding of the law, on its obedience to authority, an obedience inspired by love of justice, on its ardent desire to place all its energies at the service of its King and its country. . . . General, we give to our country all that we hold dearest, what we love more than ourselves, our sons. Of their own accord, before they were called, before they had reached the required age, they have gone, they are going, one and all. . . .

The Minister of Military Affairs, in responding, declared he never had any doubt concerning Quebec; in fact, he had nothing but praise to bestow on it. The province had always known, and would always know, as the future would prove, how to contribute its large share to the honor of Canada. He, for his part, was endeavoring to have the just desires of the people realized in the formation of a French-Canadian army, commanded by French-Canadians both at home and at the front.

Had this attitude been adopted from the beginning, much bitterness would have been spared. The point to be insisted on, however, is this, that the highest military authorities of Canada have put themselves on record to the effect that the loyalty of Quebec has never been questioned. It is to be noted, moreover, that their glorious response to the law of conscription came before any concessions had been made to their legitimate demands. In the future carping critics should bear this in mind.

Literature

IBSEN IN SCANDINAVIA

WHEN one observes the manner of writing and speaking of many admirers of Ibsen, one recalls the rebuke given by Margaret Fuller to Emerson, on a certain occasion, when he praised superlatively the dancing of Fanny Ellsler. "This is life," he said. "No, Ralph," she answered, "this is religion." In our country, there seem to exist people who are capable of making the same observations where sin is concerned. Ibsen is a cult: Ibsen is not only life, but religion and philosophy.

In his native country, in Norway, this has never been so. In Denmark, where one of the most distinguished "creators" of his women's rôles, lives, there has never existed an Ibsen "cult," and in judging Ibsen, it ought not to be forgotten that his plays were made to be acted, not read. In Sweden, his comedies of manners and morals are played with other pieces in the *répertoire* of the actors; he has his fixed place, but no more. There are no "Ibsenites."

Strindberg is played more often there than Ibsen, but neither the bizarre, the eccentric, the decadent Strindberg nor the physiological Ibsen is looked on as a mentor of the meaning or conduct of life. Done in a Scandinavian environment, Strindberg has some meaning and interest. Out of it, he has little. Similarly "Peer Gynt," with Grieg's exquisitely national music, tells things worth hearing if one knows Norwegian political and social life. "Brand" has a more general appeal; there Ibsen, like the Danish philosopher, Kierkegaard, was groping, in fact he was always groping. Sitting at his table in the café of the Grand Hotel, Christiania, he sometimes, when he permitted himself to be disturbed, uttered sentiments which seemed as if, after all, the authority and all-embracing spiritual power of the Catholic Church appealed to him; and, if you read Ibsen's comedies of life seriously, or see them played by artists who know the Scandinavian conditions of the seventies, you will see that, in the absence of any authoritative interpretation of life, Ibsen takes life as he sees it, and offers the problem for you to solve. He does not solve it; it is an exercise in chemistry, and he thinks that the process is impersonal; the reactions are chemical reactions.

Ibsen's contemporary, Björnsen, takes life more humanly; he groped for a rule of the conduct of life, too. Lutheranism does not hold chastity as a great virtue in itself. Hegel expressed the Lutheran point of view when at an important gathering, under the patronage of the Prussian king, he lauded the German Lutheran Church, for having laid small emphasis on the "monkish" virtues of obedience, chastity and poverty, the antitheses of the noble old Roman qualities. Björnsen had a "cult": he wrote a play, to show that a man should live, before marriage, as chaste a life as a woman. Many Norwegians were honestly shocked by this startling heresy, for Norwegian Lutheranism was rather liberal, but the revolt of both Björnsen and Ibsen was not against Christianity *per se,* but against the interpretation of religion as presented by the State Church.

Living in Scandinavia, though it is absurd to lump the three countries as if they were one people, it is easy to understand why their men became rebels. Coventry Patmore says somewhere that, when the real poet invokes his muse, he appeals to the Holy Ghost unconsciously. If I remember, I think he included Shelley among the gropers, those who made an appeal to the unknown God, Jehovah, Jove or Lord. The fact must be kept in mind that among these Northern peoples, the State Church represented religion, which was either an intolerant and illogical autocracy, forbidding even reasonable pleasures, as a purely formal cult, such as the State Church became in Russia. Religion, at its best, represented an unreasonable restraint. You were urged to interpret the Bible for yourself, and yet told that your life was to be governed by a set of rules, resting on an authority not infallible, which must be obeyed under the threat of eternal perdition! Ibsen does not protest against Christianity; he simply accepts the fact that Lutheran Christianity does not offer the individual an answer to the intricate problems of life.

Again, women in the North have no rights; they have privileges. When a Danish woman marries, her property, unless a special covenant is made, passes under the control of her husband; she must accept his dictum as to the disposal of it, but he can dispose of his own without her consent. Her children are solely his children; he determines their future, the quality of their education; the religion they must accept. Knowing these things, one can understand the ardent desire of the Norwegian, the Danish, the Swedish women, for the privilege of suffrage. Their only hope of changing the laws was by means of the ballot. In Denmark and Norway they have it now, so the fury of the revolt as depicted in some of Ibsen's best-known plays has spent itself. Given a fixed conventionalism, a conventionalism which repressed all individuality in women, and one must expect a revolt. The Lutheran scheme of salvation is too illogical to hold the clever individualists. The result was the determination to get the most out of this life. In the eyes of nearly all Ibsen's dramatic characters duty does not exist; the substitute for duty is conventionality.

The Norwegian and Danish and Swedish auditors were not shocked by, let us say, the physiology of "Ghosts." They are very plain-spoken people. Among them there are none of those "undivine silences" against which Coventry Patmore protests,

or even "Divine silences." Questions of sex are regarded as part of every-day life; so "Ghosts" dramatized a situation not unfamiliar to the every-day life of the people from whom it sprang. What stood in the way of Mrs. Aveling's emancipation from a condition of conjugal slavery? Convention, only convention. Of the release of the heroine of "A Doll's House," the same thing may be said; Nora Helmar's attitude created a storm in Ibsen's native land, and in all Europe. "Ghosts," which appeared later, was not looked on as immoral by the conscientious in Scandinavia. "A Doll's House" was. It was radicalism, and radicalism in Scandinavia is not a political theory; it applies to morals as well. Your English radical may be a devout Dissenter; your Scandinavian radical dissents, as a rule, from all laws that curb the development of the individual. Socialism is the negation of individuality; radicalism makes of it an apotheosis.

Ibsen has suffered much from the preeminence given to "A Doll's House," "Ghosts," "Hedda Gabler" and even "The Wild Duck." They were looked on as shocking. And they had a success of curiosity; but Ibsen was not, is not, the object of worship as he seems to be here in certain circles, and he has ceased to be the target for furious observers. He never pretended to teach; he became an investigator of the middle-class European society he knew. This diagnosis was of German Lutheran conventional society as well as of Scandinavian. If he protested against anything, it was against hypocrisy. And the contents of these comedies should not blind us to the wonderful theatrical skill and careful dramatic art they display. He is the greatest modern writer of dialogue; but that he should be taken seriously as a teacher of morals is as amazing to those who knew him, as it is to the people who gave him birth. It is regrettable, too, that a morbid curiosity should have blinded amateurs of literature to the beauty of "Brand" on which Ibsen's reputation in his native land largely rests, to the splendid poetry of "Peer Gynt." "Brand" was as violent a protest against the materialism of religious life in Norway as Wesleyism was against the self-complacency of the Anglicans of the eighteenth century and the beginning of the nineteenth; and "Peer Gynt," a cutting satire on the faults of the Norwegian people, became a great poem with an appeal to the universal taste.

It ought not to be supposed for a moment that Lutheranism has not produced some good fruits in these Northern countries; Luther might have cut out more than he did. He built a *"fester Burg"* without a foundation, that is all. Dr. Grisar, in his preface to his excellent "Life of Luther" states this better than I can; but for official Lutheranism there can be no apology; and this has produced the state of society which Ibsen analyzed. That he should be looked on as a teacher of "advanced morals" is amazing; that he should be decried as an unskilled dramatist, and "Emperor or Galilean" and "Brand" forgotten, because his doubtful comedies of manners and morals created an excess of curiosity, is more amazing.

MAURICE FRANCIS EGAN.

REVIEWS

Beaumarchais and the War of American Independence. By ELIZABETH S. KITE. With a Foreword by James M. Beck. Two volumes. Illustrated. Boston: Richard G. Badger. $5.00.

This is the interesting biography of a remarkable Frenchman of the eighteenth century whom Americans should know much more about than they do. As Mr. Beck in his foreword well observes: "Without depreciating the chivalrous services of the knightly Marquis [Lafayette] his contribution to the foundation of the American nation from a practical standpoint was less than that of Beaumarchais." "We must aid the Americans," he was constantly reminding the King and Court of France, and so fruitful was his zeal for the Revolution that he succeeded in shipping to America 200 pieces of cannon, 25,000 guns, 100 tons of powder and equipment for 25,000 men, at a time when supplies were badly needed. Silas Deane indeed wrote to Congress in 1776 that the United States in his opinion was "in every account greatly indebted" to Beaumarchais "more so than to any other person on this side the water." The sum Beaumarchais demanded of Congress for services rendered was 3,600,000 *livres*. Little attention, however, was paid to his claims, but some years later Arthur Lee pretended to discover that Beaumarchais, far from being this country's creditor, actually owed us 1,800,000 francs. At last, in 1835, the United States gave the heirs of Beaumarchais 800,000 francs and the case was closed.

Miss Kite, who is a convert to the Faith, dwells largely, as is fitting, on the zeal for the American cause displayed by the subject of her biography, but she by no means neglects to give the reader an interesting account of Beaumarchais's varied gifts and checkered career. Born in 1732, the son of a Parisian watchmaker, he had so improved his fortunes that by 1761 he had secured a position at court that gave him a title of nobility. He subsequently became an expert in high finance, the author of two successful operas, was employed by the King as a secret-service agent in foreign countries, defended the rights of down-trodden playwrights, wrangled for years with corrupt judiciaries for the clearing of his character, took good care of all his relatives, managed to survive the Terror, and died in 1799. A famous wit and a man of fashion, he had many envious and vindictive enemies, but his unfailing good-nature and bold resourcefulness carried him safely through many a difficult and dangerous situation. The book's price is rather high but the author is devoting the profits she derives from the sale of the volume to war-work in France.

W. D.

War Verse. Edited by FRANK FOXCROFT. New York: Thomas Y. Crowell Company. $1.25.

The compiler of this collection of "War Verse" tells us that since the present conflict began he has diligently read the British papers and reviews in quest of poetry on the war which in his opinion would be worth gathering into a book. The 300 pages of this volume hold the results of his labor. Most of the pieces selected only deserve to be called "War Verse" and hardly merit a place in an anthology. Nearly all the real poems in the volume, such as "The Spires of Oxford," "In Flanders' Fields" and "The Soldier," have already been quoted in these pages. Eric Chilman writes hopefully of "After-Days" thus:

When the last gun has long withheld
  Its thunder, and its mouth is sealed,
Strong men shall drive the furrow straight
  On some remembered battle-field.
Untroubled they shall hear the loud
  And gusty driving of the rains,
And birds with immemorial voice
  Sing as of old in leafy lanes.

The stricken, tainted soil shall be
  Again a flowery paradise—
Pure with the memory of the dead
  And purer for their sacrifice.

Laurence Binyon's appeal of "The Dead to the Living," which begins:

O you that still have rain and sun,
  Kisses of children and of wife,
And the good earth to tread upon,
  And the mere sweetness that is life,
Forget not us, who gave all these
  For something dearer, and for you!

is another war poem that perhaps will live. Theodore Maynard's "Processional" it fittingly included in the collection; there is an admirable swing to all C. Fox Smith's verses; G. K. Chesterton's "The Wife of Flanders" and "Home at Last" can be found in

the volume, and these two simple stanzas by J. Napier Milne entitled "Laurel and Cypress" express a full heart's pride and grief:

I watched him swinging down the street,
The fairest lad in all the line,
His kilt and khaki, braw and neat,
My first-born—mine!

He sleeps beneath the blood-red sod—
A letter from the King to say:
"Fallen in Honor's Cause" . . . Thank God!
But ay! But ay!

W. D.

Appreciations and Depreciations. By ERNEST A. BOYD. **Anglo Irish Essays.** By JOHN EGLINTON. New York: John Lane Co. $1.25 each.

The first of these two readable little volumes of essays seems to have missed, or at least ignored, an important point in the movement it attempts to describe. For "Ireland's Literary Renaissance" is composed of a double element, the Catholic and the Protestant, both that discussed at length in "Appreciations and Depreciations" and the other, championed by Pearse, Colum, and a host of other "mere Irish," as Mr. Boyd is pleased to style them. These two elements must not be confounded. Still, it is unfair to claim that the revival is peculiarly Protestant and that this element represents the character and spirit of Irish literature. The works of six representatives of Protestant Ireland's awakening, with their scarcely intelligible and even contradictory philosophies are subjected to thorough examination, the chapters on "AE" and "Lord Dunsany" being the most interesting. Admirers of the dangerous Bernard Shaw will doubtless find the two essays on their idol enlightening, but doubtful justice is done the late Edward Dowden. The writer of the essays himself evinces little more sound philosophical sense than those of his subjects who seem unable to bridge over properly the eternal gap between the ideal and the real.

The Anglo-Irishman or modern Irishman, according to John Eglinton, is "The Irishman . . . who accepts as a good European the connection with Great Britain and yet feels himself to be far more distinct from the Anglo-Saxon than he is from the 'mere Irishman.'" Skepticism, with its inevitable pessimistic outlook on life, dominates the "reasoning" powers of the author. As may be expected, this admirer of Nietzsche and of Swedenborg and his American pupil Emerson treats lightly the most evident truths of a sane philosophy and tends to plunge the reader into the depths of hopelessness. A certain literary charm attaches to the essays, reminding one of Emerson himself.

J. H. C.

Historical Records and Studies. THOMAS F. MEEHAN, STEPHEN FARRELLY, REV. JOSEPH F. DELANY, D. D., Editing Committee. Volume XII, June, 1918. New York: The United States Catholic Historical Society.

This latest volume of "Historical Records and Studies" offers the reader a very appetizing menu. Peter Condon, A. M., traces down to today the history of "The Church in the Island of San Domingo," William H. Bennet contributes a sketch of "Francis Cooper: New York's First Catholic Legislator," and Thomas F. Meehan of AMERICA's staff, records the deeds of American "Catholics in the War with Mexico." About two years ago the *American Freemason*, it may be remembered, revived the calumny that during the battle of Churubusco, the Americans lost 1,000 men owing to the obstinate resistance of more than 200 deserters from our army "composed mostly of Catholic Irish, who had been persuaded to desert at the instigation of the Mexican Catholic priests." Mr. Meehan proves by the documents he quotes that there is no reference to the deserters in question being of any particular religion. Indeed, according to statistics published at the time fifty-four out of 112 members of the captured battalion of San Patricio were Americans, thirty-four of the rest being Irishmen. Another interesting paper is an account of the burning of the Charlestown convent, August 11, 1834, as told by John R. Buzzell, the leader of the Know-Nothing mob that committed the crime. The Rev. Walter F. Thornton, S.J., has translated from the Spanish the account written by Father John Riobo, O. S. F., of his voyage to "Alaska in 1779," and it is now published here. Henry Binsse contributes a charming sketch of Pierre Toussant, a Catholic negro of Haiti, who was one of the pillars of St. Peter's Church, New York, in the middle of the last century. Mr. Binsse also tells in this number of "Historical Records and Studies" the story of "The Church of St. Vincent de Paul (the French Church), New York." An account of the last "General Meeting" and "Notes and Comments" complete this interesting volume.

W. D.

BOOKS AND AUTHORS

"Karma, a Reincarnation Play" (Dutton, $1.50), by Algernon Blackwood and Violet Pearn, is an exposition of an old dream, which the horrors of war have brought more vividly into current notice. The shadowy theme is treated with much dramatic power.——Every line that Joel Chandler Harris wrote on the Southern darkey is worth while, and lovers of this gentle, whole-souled writer will thank Mrs. Julia Collier Harris who edits, under the title "Uncle Remus Returns" (Houghton Mifflin, $1.35), a number of stories contributed in 1905-1906 to the old *Metropolitan*. Eight illustrations by Frost and Condé add to the attractiveness of the volume.——"Tang of Life" (Houghton Mifflin, $1.50), by Henry Herbert Knibbs, is a tale of the great Southwest. Mexico and Arizona are made the scenes of much action through dynamite and power. The adventures of Jim Waring, a professional gunman, are narrated in virile style with many exhilarating anecdotes. His son, Lorry, a youth of twenty, is a gentler character than his father, but he inherits from him the same ambition of ridding the land of I. W. W. gangs that rove about to the perturbation of all. A neat romance through the introduction of two Eastern ladies plays an interesting but quite secondary part.——Florence Olmstead's "On Furlough" (Scribner, $1.50), is a rather dull story about two sets of lovers, one of whom is a British officer invalided to a little community in a southern State.

Mr. John Theodore Comes, A. A. I. A., M. S. A., the well-known Catholic architect, has published as a pamphlet the excellent lecture on "Catholic Art and Architecture," (published by the author, Renshaw Building, Pittsburgh, $0.50) which he has delivered before the theological students of various seminaries. Realizing that the beauty of the churches that must be built in this country depends chiefly on the good taste of the parish priests of tomorrow, the author lays down solid principles for the seminarians' guidance, and admirably describes what a thing of beauty even the humblest Catholic church can be made. The pamphlet, which is finely illustrated with full-page pictures of new American churches, should by no means have its readers confined to seminarians. Every art lover should see it.

"A Life of Saint Francis Xavier, Based on Authentic Sources" (Herder, $1.25), by M. T. Kelly; "Selected Letters of Saint Jane Frances de Chantal" (Kenedy, $2), translated by the Sisters of the Visitation, Harrow, England, and "The True Apostolate" (Herder, $1), which Father Girardey has translated and adapted from the French of Dom J. B. Chautard, the Abbot of Sept-Fons, a Trappist monastery, are three recent ascetical books that should have an appeal to various classes of Catholic readers. Miss Kelly has had access to the latest books and documents bearing on the Apostle of the Indies, and explodes several pious myths about him. Some readers may feel that the author has not

painted vividly enough the great soul of St. Francis, but has confined herself too closely to a chronological account of his career. Naturally Visitandines and their friends will feel the greatest interest in these letters of Mother de Chantal. There are more than a hundred of them and are written to her spiritual children, to St. Francis de Sales, and to lords and ladies not a few. In Dom Chautard's pages apostolic men and women will find many sage counsels regarding the importance of the interior life, for those who are engaged in works of zeal.

"The New Death" (Houghton Mifflin, $1.25) a book by Winifred Kirkland which means nothing more than a dominant, living appreciation of death, is a materialist's arraignment of materialism. Common-sense, long dutifully rejected by would-be philosophers, is, theoretically at least, restored to a respected position. The doctrine of immortality and the existence of God are suggested as the great possibilities for present solace and future advancement. Despite the objective truth of her assertions, however, the manner in which the author derives and establishes them is far from satisfactory. She gropes her way to the powerful tenets of Christianity without an anchor of rational proof. Formerly a materialist, she now veers to Spiritism. She has too much guess and instinct; too little reason and belief. Her message is at one time pragmatic. "It does not matter whether or not the intuition is true. . . . What matters is the effect upon the emergent public life and private of the fact that every-day men and women are believing the dead live." At other times her message is evolutionary and pantheistic.

"Japan or Germany, the Inside Story of the Struggle in Siberia" (Doran, $1.50) by Frederic Coleman is an interesting and timely book in view of the most recent turn in the tide of events in the Far East. Japan, Siberia, Vladivostok are the touchwood for his pen. The author, a newspaper correspondent, writes with an ease and familiarity acquired from some years of intimacy with men and things in those parts. Of the twelve chapters that make up the volume, four are concerned with Japan, the underlying motive of her present policy, the views of her statesmen in the great struggle, while the rest treat of Siberia and the Revolution's influence upon it. To the question in the minds of many—why has not Japan entered more effectively into the present war by sending her troops to the battle fronts—Mr. Coleman gives an explanation which is illuminating and rather satisfying. Yet while the volume holds the reader's attention, the contents leave the impression more of disconnected essays thrown together to make a book, than of a well-worked-out development of a thesis. The author believes that Japan should go to Siberia with a group of sympathetic educators having "hearts in their breasts and hands of fellowship outstretched to the Russian in Siberia, but that she should not go merely to guard a pile of stores from the Huns."

EDUCATION

PHONETICS

AN urgent call comes for the "Americanization" of the immigrant. In many parts of our country the work has begun. Usually, the first essential step has been the teaching of English. Various methods have been employed, and their values considered. Some of the methods used and advocated by educators are the direct dramatic method, the objective method, the screen method, the Gouin method, the dictionary method, the phonetic method, and others. If a method other than the phonetic be chosen, the latter should be used in connection with it. It is of paramount importance, as it eliminates the difficulties in pronunciation, which are always encountered in the study of a foreign language. By means of it we learn how we actually speak; we learn where and how each sound is formed, and it enables us to interpret the exact value of every vowel and consonant.

Formation of Sound

IF the immigrant is taught the proper formation of the English sounds, he will have no difficulty in producing them. This will prevent him from substituting similar sounds from his own language, which he is very apt to do. It is of utmost importance that the teacher should have a thorough knowledge of a good phonetic method, one employing characters to represent the sounds used in the English language. These characters are necessary to teach the specific sounds we use since we have no letters in the alphabet to represent them. Our pronunciation has changed, but we retain the old spelling which is no guide whatever in teaching modern spoken English. We write one language and speak another. The difference between the written form and the spoken form should be taught.

To begin with, monosyllables are generally marked in the dictionaries with the distinct sound of the vowel, as they are pronounced when uttered alone. But they so frequently occur unaccented, in reading and speaking, that they develop weak along with strong forms; the degree of weakness depending upon the style and rate of speech. The weak forms are uttered so as to give only an indistinct or obscure sound to the vowel. In the sentence, "How do you do?" it would be incorrect to pronounce the first "do" as strongly as the second. Such words as, "am, them, at, should, of, that, to, from," and many others, are generally used in their weak forms; strong forms are employed only for emphasis, and these words are seldom emphasized. In many words ending in "on," "en" and "el," the sound of "o" and "e" is suppressed.

Phonetic Transcriptions

WEBSTER'S "New International Dictionary" states that "to pronounce words with their strong forms in such positions (as above indicated) either emphasizes them and thus gives them a special meaning, or makes the speech sound more or less abnormal, except in the very formal speech of formal occasions. To give a proper weakening to words normally so pronounced is dependent upon a natural instinct or cultivated feeling for the natural shades of sound in the language." Since the immigrant has not this natural instinct for the sounds of the English language, phonetic transcriptions are invaluable in teaching him these natural shades and sounds in reading and speaking. It is difficult to teach spoken English with our ordinary form of spelling, but with the phonetic characters it is comparatively a simple matter. A phonetic training will also enable the teacher to correct individual peculiarities and defects in utterance, as lisping, stammering and nasalizing. In a class of immigrants or children, practically all the speech peculiarities are caused by misplaced or wrongly formed sounds.

The phonetic method should also be used with the children in the classroom. They too should be taught the difference between the written and the spoken language. Well-meaning teachers often mistake for the height of refinement, a form of speech which is stiff and stilted and so obviously unnatural, and artificial, that it is merely ridiculous. They ignore the weak vowels in unaccented positions and instead give each syllable the strong form.

Diacritical Marks

ANOTHER defect found in the classrooms, is the neglect (or inability) to teach proper vowel sounds. The long "u" seems to be particularly ignored, as in "student, assume, new, knew, dew," etc. The intermediate "a" as in "ask, past,

last, bath," is commonly given the sound of "a" in "at"; if, however, we read the guide to pronunciation in Webster's or Worcester's, or other dictionaries, we find the preferred sound to be the "ah" sound. Likewise the "o" in "on, not, honor, doctor, body," etc.; the same diacritical mark placed over "long, song, wrong," is placed over the above words. Hence the same vowel sound should be given them. In regard to the short "o" in "on, not, honor, doctor, body," etc., Webster's dictionary, in the guide to pronunciation says, "a certain faulty pronunciation of this vowel is changing it to "ah" in "ask." If we would familiarize ourselves with a good phonetic method, we would not misinterpret sounds, since each character represents one sound, and represents that same sound in all languages. Fortunately there are many good phonetic books published, as well as a phonetic pronouncing dictionary.

We find many who are unable to interpret the diacritical marks in the dictionary. This is not surprising, because there are so many marks with a slight shade of difference, and no letter in the alphabet portrays the exact sound. The respelling, for the pronunciation, found in the dictionary is a great help, but evidently not sufficient, or there would not be so much misinterpretation of the diacritical marks. For this reason a simpler and more accurate method to guide our pronunciation is necessary. Any child after learning the phonetic characters, which can be done in a few hours, can interpret the exact sound the author or lexicographer advocates in the use of a word or in the construction of a sentence, and this is more than most can do with the regular dictionary, even after they are grown up. As Worcester says, "This is not intended to introduce any new sounds, but merely to discriminate such as are now heard, from all who speak the language with propriety."

A. E. WOLTER.

SOCIOLOGY

A Wise Man's Dream

IT was an ancient mariner that stopped England's future Chancellor and Martyr one fair morning in Flanders, and held him with his glittering eye and the fascination of his strange story. In company with his friend, Cuthbert Tunstall, Thomas More had gone to Flanders on the business of his royal master, Henry VIII. At Antwerp he had met Peter Giles, the friend of Erasmus. One morning after Divine service in Our Lady's Church he saw Giles in earnest talk with a stranger, "a man well stricken in age, with a black sun-burned face, a long beard and a cloak cast homely about his shoulders," whom by his favor and apparel he forthwith judged to be a mariner. The fascinating stranger was Raphael Hythloday, "Portugal-born," a much-traveled Ulysses, something of a Munchausen, familiar with the cities, the ways and manners of men. According to his own story, Hythloday had sailed the seas with "Americke Vespuce," and had been his constant companion. But from his last voyage he had not immediately returned to his native land, for he had been one of the twenty-four companions of the great navigator left behind in the "land of Gulicke." From that place he had wandered to "Taprobane" and "Caliquit," and thence had traveled back to his own country. In the course of his many travels he had gone to a hitherto uncharted island, and there lived among a strange people, subject to a constitution wholly different from anything he had either dreamt of or seen. The island was called Utopia, the Isle of Nowhere.

UTOPIA

RAPHAEL HYTHLODAY, like "Utopia" itself, is a figment of the mind of the witty Englishman. The book in which More told of the imaginary adventures of his hero and collected his observations on the constitution of the island may be looked upon as one of the first fiction books of the English language. It is true that it is neither romance, nor novel, nor story strictly so-called. It falls into the class of those "dream-books" of the wise men of various generations who build political, social and religious castles in cloudland, on the airy foundations of imagination and fancy. Yet it often happens that it is to these unsubstantial foundations that the practical men of succeeding ages go to quarry the stones of the edifice they build. The "Utopia" thus deserves a place besides the "Republic" of Plato, the "New Atlantis" of Francis Bacon, Campanella's "City of the Sun," the "Oceana" of Harrington, the "*Mundus Alter et Idem*" of Hall. The list of such books is a large one, and embraces a wide variety both of authors and views, as may be seen in Cyrano de Bergerac's account of the "States and Empires of the Moon," in the "Leviathan" of Hobbes, Goodwin's "Man in the Moon," Bellamy's "Looking Backward," Butler's "Erewhon" (Nowhere), Swift's "Gulliver's Travels," Filmer's "Patriarcha" and Lytton's "Coming Race."

Because Sir Thomas More sealed a noble life with a martyr's death, we need not approve of all the views he sets forth in the "Utopia." There can be little doubt that sometimes he writes just to make his merry jest at the expense of the society in which he lived. He records and sets down certain manners and polities, not because he really approves of them, but because he knows well that the men of his own times will rub their eyes as they read them, because they are so different from their own, and, just a little also, because they will shock them. The Chancellor always enjoyed his little jest and loved to mystify his hearers. He mystified some, at least, of his contemporaries with his "Utopia," for zealous men like Budaeus and Paludanus, after reading the book, were minded to send out missionaries to the "Utopians," thinking it a pity that such naturally goodly folk should perish without the light of the Gospel and the blessings of Christianity. More must have stroked his beard and smiled, and thought, perhaps, that it were better if these sage philosophers began the work of conversion somewhat nearer home. The mystification extended even further, for in our own times William Morris thought he found in the book a justification of his Social theories, while the pious and learned Cardinal Zigliara thought it should be placed on the Index.

TRANSLATED FROM THE LATIN

THE "Utopia" is undoubtedly a strange book. Ralph Robinson "Englished" it from the original Latin in 1551, and the translation in some ways deserves to be ranked with Florio's "Montaigne," or those Lives of Plutarch which Sir Thomas North put into racy and vigorous Elizabethan, not directly from the Greek, but from the quaint French of good Bishop Amyot. It will be startling also to the general reader, as he realizes that one of the first bits of fiction in our language should deal, not so much with man and the individual, as with society, and that it should deal with many of the very complicated problems which are troubling and vexing us today. In this respect the book is quite modern. Though it reflects the age of the Tudors, it appeals strongly to the man of the present age. In this sense it is quite up to date, and the romance of "Nowhere" should thus get a welcome everywhere; "Utopia" is thus definitely circumscribed and localized. Besides this, it has its peculiar literary flavor, for as its first translator, Ralph Robinson, said in 1551, "He that readeth it doubtless he shall take great pleasure and delite both in ye sweete eloquence of ye writer, and also in ye witte, invencion, and fine conveiaunce or disposition of ye matter: but most of all in ye goode and holesome lessons which be there in great plenty and aboundance."

Utopia indeed is a wonderful island. It is 500 miles long and 200 miles at its widest. Its polity is that of a confederation of free City-States. There are forty-four of these on the

island. They are relatively large, each containing 6,000 families, and all solidly built. Each city is surrounded by twenty miles of rich agricultural territory which the inhabitants are supposed to work and till. Every year each of these City-States sends three of its wisest senators to Amaurote, the City of Shadows, the capital of Nowhere.

The City of Shadows

THE country outside of the towns was mainly agricultural. The State furnished the implements of labor, and, after certain periods, the rural population was shifted to the cities, while the city folk were sent to the fields to take a turn at the plough and the scythe. On the banks of the Anyder, the waterless river, stood the City of Shadows, Amaurote. It was protected by high walls. The dwellings were all of one pattern. The streets looked as if they were composed of but one house, a convenient, but certainly not an artistic, arrangement. Householders had no permanent proprietary rights in their homes, for every ten years they changed houses by drawing lots. The Utopians believed in a community of goods. Money they despised and used only to pay their mercenaries and in their trade with foreign countries. For though they were trained to martial exercises, they preferred to have others do the fighting for them. Gold they had in plenty, but to show the vanity of artificial wealth they used the simplest things for themselves, dressed simply in garments of leather or skin that lasted seven years and all made on the same pattern. They must have been dreadful to behold. To show their contempt for gold and silver, they forged gold and silver fetters for their slaves, and when they wished to degrade and shame a man, they placed a crown of gold upon his head and gyves of gold upon his feet and hands. Millions today would gladly submit to such gilded slavery.

In religious matters the Utopians were extremely tolerant. The boasted tolerance of our days More had forestalled. According to him, old King Utopus, the original founder of the commonwealth, had made a law that every man might be of the religion of his own choosing, and might endeavor to bring others to his mode of thinking by fair argument, but without bitterness against those of other opinions. No one was to use reproaches or violence to force his own religion on his fellow-citizens. Those who violated this law were condemned to banishment or slavery. But this toleration did not extend to those who were atheists or denied the immortality of the soul. Utopus and his Utopians had rightly concluded that such persons were a danger to the State, and "scarce worthy to be accounted men." Those who denied the immortality of the soul "degraded so noble a being as the soul and reckoned it no better than a beast." Such men were not to be accounted fit members of the commonwealth, for, logically, they must needs despise all laws and customs, for one who is afraid of nothing but the laws, and looks to annihilation after death, will not scruple to violate those laws, either by fraud or force, when by doing so he may satisfy his passions. Such men were not punished, for, according to old Utopus, men cannot force themselves to believe what they please, yet, because on such an important point their views were distorted, they were not to be lifted to any post of honor or prominence in the country. We have progressed in the matter of religious tolerance since More's time. It would be interesting to know what he would now think of our large-mindedness.

More Ahead of His Time

ON many points More was ahead of his times, perhaps too much ahead of our own, too, as may be seen in his "Utopian," and rather startling and dangerous theories about "eugenic marriages." But on such live topics as predatory wealth, penology, secret diplomacy, hospital equipment and work, there is a modern note which must astonish the reader.

The "Utopia" is not much read today. But it deserves a perusal. In an age so keenly interested in the problems of government and social work, while some of its theories and customs were evidently meant to be pure fiction, many others will afford ample matter for study and thought. One noble idea stands out in splendid relief from the statesman-martyr's masterpiece. According to him, man must ever struggle forward through trials and dangers on the road of true progress and civilization. He must do so by stifling in his heart the ignoble impulses of a callous egoism. He must remember that he is the member of a great social body, a larger family. That larger body must provide within its sphere for his comfort, peace and happiness. He in his turn cannot forget that he has important and imperative duties towards it. For the peace, happiness and general welfare of others he must forget himself. The "Utopia" is a dream. As in a dream, fantastic visions flit before us. But dim forms also are seen, clothed in the garb of reality. A strange and, at times, incongruous dream came to the great Chancellor. On many things he firmly grasped the reality and the truth, and gave the world an excellent study in sociology.

JOHN C. REVILLE, S. J.

NOTE AND COMMENT

Aims of the National Catholic War Council

FOR the purpose of assisting the Catholic body in its cooperation with the Government a "Handbook of the National Catholic War Council" has been published by the Administrative Committee of Bishops. It is both historical and directive, describing the origin and development of our Catholic war activities and outlining the program for a perfect and efficient cooperation with all the various Government agencies. Nothing better calculated to unify our efforts and coordinate them with the work of every other national organization has hitherto been accomplished:

> The tasks which face the Church in America are countless. Problems are arising from day to day which demand prompt solutions and those solutions can be given with foresight and directness through a national body only, gathered from every part of the United States for the purpose of establishing the cooperative intelligence necessary for such decision. Everything must be looked at from a national standpoint. The National Catholic War Council, therefore, aims frankly towards the amalgamation of all Catholic activities in such a way that the Church will be enabled to meet the historic responsibilities that now rest upon her.

It is the desire of the National War Council to bring its message of patriotic service into every Catholic home, and for this end it looks especially to the parish units for a perfect cooperation with its aims and methods, since the parish is regarded by it as the supreme testing place of the length and breadth and depth of Catholic patriotism. The Handbook accordingly suggests the war activities which should be carried on within the boundary of each parish, modified by local conditions. Not only are war problems to be considered by the National War Council, but it would likewise offer a national cooperation to the civic, social, moral and religious agencies at work in the United States. No corporate body, as it is rightly said, can be so easily adjusted along national lines as the Catholic Church, and the same holds true of the international service which we shall be called upon to render, now that America has passed from its "splendid isolation" into intimate relation with all the world. "The world is no longer divided into little circles of interest. The world no longer consists of neighborhoods," as President Wilson proclaimed in stirring words, "The world is linked in a common life and interest such as humanity never saw before." Here,

therefore, is a glorious mission for the Church, in which the National Catholic War Council itself should form but one link in the chain of Catholic activities.

Kaiserism Rampant in Florida

UNDER the heading, "Kaiserism Rampant," the Miami *Herald* has the following enlightened editorial upon the latest attempt of Sidney J. Catts to enthrone religious bigotry on the governmental chair of Florida:

> In view of such statements as these from the declaration of rights in the constitution of the State of Florida, it is difficult to see how an executive of the State can attempt to discriminate against any person on account of his religious belief. The constitution says: "All men are equal before the law." "The free exercise and enjoyment of religious profession and worship shall forever be allowed in this State." "No preference shall be given by law to any church, sect or mode of worship." The legislature has never yet attempted to violate the spirit of these statements in the bill of rights by passing a law excluding from the teaching force of the State those belonging to any particular religious organization.
>
> It is said, however, that the Governor has recently warned the superintendent of public instruction of Pasco county that if the board of public instruction of that county makes a contract with a Catholic teacher, "I shall hold it to your charge and to the charge of the county commissioners or school trustees of your county."
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> The Governor bases his action on the ground that he made his campaign and was elected on the platform that no Catholic should be employed as a teacher in the public schools of Florida. This, in the face of his oft-repeated statement that he was elected on the Prohibition platform. In other words, the Governor, by the threat of removal of certain officers, proposes to make a law for himself and enforce it, which is contrary to the letter and the spirit of the constitution and is without warrant from the legislature. The Executive seems to think that he is above and beyond the law and that he can make statutes binding upon the people, of his own will. That is the rankest kind of Kaiserism, a system we are fighting to destroy. For bigotry and pure assumption of power the Kaiser has furnished us no more glittering example, at any time.

There is obviously a Hindenburg line of religious intolerance that must still be broken in America itself before the world can be made entirely safe for democracy.

American Press Tributes to Archbishop Ireland

"FEW American citizens throughout the 142 years which have elapsed since the signing of the Declaration of Independence," says the New York *Herald,* "have earned the respect, esteem and love of as many people as has John Ireland, Archbishop of the diocese of St. Paul." Greater tribute than this could hardly be paid to any man as a citizen and patriot. Similar enthusiasm was displayed by other great daily papers. We quote in part from an editorial that appeared in the *Times* of New York:

> Another great figure of the Church, a great figure of American life for two generations, is gone. When the young priest, John Ireland, went to Minnesota it was a community, to the Eastern imagination at least, of pioneers and Indians. He lived to see it prosperous and populous, advanced in education, in charity and the arts of civilization, with famous cities whose growth almost from a village he had watched. He had an active part in all that growth and construction. There was no worthy cause which he did not serve. And if the cathedral of St. Paul is often spoken of as his monument, there are other and far-spread memorials, material and immaterial, of his long career.
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> The young chaplain of the Fifth Minnesota, who tossed cartridges into the soldiers' haversacks when they were short of ammunition, was always an eager and ardent patriot. A man of salient and impressive personality, he had strong opinions, and he was not afraid to express them when he thought the well-being of the United States was threatened. His vigorous common-sense was impatient of the silver dreams of Mr. Bryan, and he smote the 16 to 1 delusion with no sparing hand. A great friend of Mr. Roosevelt, he denounced the initiative, the referendum, and the recall, especially the judicial recall: "Let us pray the God of nations that there be no sacrilegious hand laid upon the courts, impairing their independence or lowering their majesty."
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> He was a Republican. It was through him that Mr. Taft was enabled to arrive at his settlement of the thorny question of the friars' lands in the Philippines. It was sometimes said by those who disagreed with him in politics, or whose toes he had trodden on otherwise, that Archbishop Ireland was too much of a politician. He was a politician, so far as he was one, because he was a good and wise and patriotic American.

The writer then alludes to the undimmed fire of the great Archbishop's patriotism when on the verge of his eightieth year he addressed the Minnesota naval recruits: "The man should not live," he told them, "who does not love and cherish his country." There was no one who loved and cherished it more than the great Catholic churchman whose death the entire nation mourns.

Bishop Candler on Unity

BISHOP WARREN A. CANDLER of the Methodist Episcopal Church South is somewhat exercised over the growing desire of sincere Protestants to put an end to denominational differences. The result of the episcopal emotion is an interesting, if amusing, article in a recent number of the Atlanta *Journal,* wherein Mr. Candler makes a drive against a "generalissimo" for Protestantism. In the exuberance of his argument he insinuates that there is an essential difference between the sects and feels that reconciliation is quite impossible, even though God, omniscient and omnipotent, be the head and front of the Protestant religions. This is hardly a worthy tribute either to God or to Protestants, and, moreover, it ill becomes the pen or lips of a bishop who is so familiar with the Person and policy of Our Lord that he knows for sure that "He will not have a viceregent to represent Him, for He is not so excluded from His own world that He must handle it at second-hand." If it were permissible to fall into the bishop's style, it would be pertinent to remark that it would be interesting to know what God thinks of Mr. Candler's statement. Most people will be inclined to feel that He would refuse to acknowledge authorship or sanction of the flat contradictions concerning faith and morals prevalent in the sects. On the contrary, all reasonable folk will conclude that Our Lord would cite the prevalent chaos as an argument in favor of a Divinely assisted "generalissimo" whose most important function would be to define and preserve the doctrines for which Christ died. It is inconceivable that Our Lord should have proclaimed certain doctrines necessary for salvation, have died in testimony of them, and yet not have established an absolutely sure medium for their preservation and transmission to man, whose eternal salvation depends on ready acceptance and practice of the Word. Such a policy would argue either the impotence of omnipotence or the stupidity of omniscience, or both. And under these circumstances the sectaries could proclaim that Christ is God and Christ is not God, that hell exists and hell does not exist, etc., without reproach. God only would be the reproach. Amusingly enough, the bishop gives his whole case away by admitting that Christ demanded among all people "that spiritual unity which subsists between the Father and Son." Surely the Father and Son are not divided over doctrinal points, as is Protestantism. Moreover, the logical and even necessary outcome of "that spiritual unity which subsists between Father and Son" is unity of organization, the one fold and the one

shepherd that Christ desired. This, too, is the lesson of Scripture. To Mr. Candler this is Teutonism, but the Allies will no doubt feel that the bishop holds the frantic Kaiser and the mephitic Crown Prince in too high regard.

On the Trail of the "Yellow Dog"

THE Brothers of St. Mary's College, Oakland, recently sought to raise a fund for the rebuilding of their college structure, which had been swept by the flames a few months ago. Slips of paper, called "bricks," were sold to the citizens of the local communities with the express approval of the Red Cross, the W. S. S. Committee, the Y. M. C. A. and the Chambers of Commerce of Oakland, Berkeley and Alameda, as well as of the Knights of Columbus and the Catholic Federation. To counteract the good thus accomplished the following anonymous circular was placed under the doors of thousands of Oakland homes:

A Message
To the Protestant People of Oakland

Don't buy any bricks! but save your dimes and dollars for the Red Cross and our boys in the trenches.

What interest have you in an institution conducted by those who condemn the American Public School system! *Listen to this!*

"Let the public school system go to where it came from—the Devil."—*Freeman's Journal,* November 20, 1869.

"Education outside of the Catholic Church is a damnable heresy."—Syllabus of Pope Pius IX, issued in 1864, Articles 45, 46, 47, 48.

"The State has no right to educate, and when the State undertakes the work of education it is usurping the power of the church."—Bishop McQuade, in a lecture in Boston, February 13, 1876.

"Education must be controlled by Catholic authorities, and under education the opinions of the individuals and utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the Church, quoted by *Catholic World,* July, 1870.

Why should *you,* a Protestant, and a patriotic American citizen, support such an institution?

Don't destroy this, but pass it on to some other Protestant. "Nuff ced."

In exposing this libel the editor of the Oakland *Post* wrote:

Over the bloody fields of France today more than 100 former students of St. Mary's College, in Oakland, are marching behind the Stars and Stripes in the drive against the Huns, so that democracy may survive and human liberty may be preserved. The service flag of the college has 503 stars in it and *three of them are in gold.* But while more than 100 former students are known to be facing the guns of the enemy in the present crucial battle, their Alma Mater is being viciously attacked in Oakland by pro-German agitators. These enemies of democracy and liberty are too cowardly to fight in the open, so they resort to the despicable means of an anonymous letter.

Naturally the pro-Germans who hoped to cause dissension among Americans here with this circular went back to dates nearly fifty years ago, believing they would not be checked. The publications and dates *have been checked,* however, with the result that the statements in the circular were found to be false.

The anonymous circular, attacking St. Mary's College, is in violation of the spirit, if not the letter, of the espionage act, and therefore it is presumed that secret service agents of the United States Government will take charge of the case. The circular was intended to cause discord at a time when it is imperative that true American citizens present a unified front to the foe, casting aside petty prejudices and small differences of opinion as they devote their energies and resources to the sole purpose of saving civilization. . . . The very essence of democracy is the freedom to worship God according to one's own conscience. Many of the founders of this Republic left their homes in Europe and braved the hardships of the wilderness to enjoy this freedom. But while St. Mary's men are shedding their blood on the soil of France today, so that no man or clique of men shall have the power to shape the lives of other people, a blow is struck at the very foundation of democracy at home.

In fine the editor offers a reward of six War Saving Stamps to the first boy who will establish the identity of the "yellow dog" responsible for this act of cowardice and malice.

The Pope and the Prussians

A FEW days since there appeared in the *North American Review's War Weekly* this eloquent editorial, under the caption of "The Hun and the Pope":

Of course one Hun lie more or less does not matter, and most Hun lies are so transparent that they carry their own refutation on their own brazen, imbecile faces. Yet now and then one crops up rather persistently and perhaps succeeds in leaving its poison behind it here and there.

Such an one is that to the effect that the Pope is pro-Hun in his sympathies. Religious bigotry is the soil in which this particular falsehood best flourishes, of course, and in that soil, both in this country and in England, it has been most assiduously cultivated. It is Hun propaganda pure and simple. There are several objectives sufficiently visible. One is to sow religious dissension in Allied countries. Another is an attempt to throw the mantle of the Church of Rome's highest dignitary over the unspeakable bestialities which have loaded the Huns with infamy and made the very name of Germany a stench to the nostrils among civilized nations for generations to come. Still another, but to the Hun mind an unconscious result, would be to make the Supreme Pontiff himself in some measure share this burden of obloquy.

Like most Hun lies it is false on its face and false of record. Pope Benedict XV neither by word nor deed since the war began has shown the slightest sympathy with the Hun or the Hun's piratical purposes. On the contrary, he has denounced Hun barbarities as no other neutral has ventured to denounce them. He was the one and only neutral of great or restricted world influence in official utterance to denounce the infamy of Belgium's invasion. While this Government of ours stood in the acquiescence of silence before that black outrage, the Pope of Rome protested in words of withering reproof against it. Likewise he denounced the unnameable Hun brutalities in Belgium, while our own and other then neutral Governments stood officially mute. The Pope denounced the bombing of open cities and towns. He denounced the murderous, piratical use the Hun made of the submarine. He denounced to the verge of bitterness the deportation and enslavement under Hun masters of the Belgian population. The plain fact of the matter is, in view of our own Government's official attitude while the hideous scroll of Hun horrors was being unrolled in the early days of the war, that an American cuts a pretty sorry figure before the world when he chirps his parrot echo of the Hun propaganda lie that the Pope is pro-Hun.

But it will not go far, that particular piece of Potsdam mendacity. It will not reach to, much less survive, the end of the war. By no means not the least of the by-product blessings which the war already has brought, and every day is bringing in greater effectiveness, is the expansion of religious tolerance and the restriction of religious prejudice among the peoples of the civilized world. Indeed there is promise of the dawn of an era of tolerance in this respect among mankind such as the world has never known in all its stormy, bloody history of religious differences and dissensions. Our own country and our own army and navy are striking exemplars of the fact. The Young Men's Christian Association and the National Catholic War Council, the Salvation Army, the Catholic Knights of Columbus, the Jewish Welfare Board, the War Camp Community Service—all sorts and shades of religious belief and non-belief are standing shoulder to shoulder in the one common cause and with the one common purpose of making the world a fit place for law-abiding, kindly-disposed, peace-loving men and nations to live in.

Surely that is a beautiful spectacle, one which every Christian of whatever shade or division or sub-division of faith, every clean-hearted, right-thinking man of whatever nation or creed, may well rejoice to behold—rejoice in its present significance and rejoice still more in the promise its post-bellum continuance so alluringly holds out to us of a kindlier, a gentler and a vastly better Hun-delivered world in the days to come.

Comment would but quench the fire of this masterpiece.

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